CULTURAL HISTORY
OF
THE KOREA WAR

by
C. F. FAIRBANK, JR.

SHOUT
SHARE
IT

CULTURAL HISTORY

FROM

THE KŪRMA PURĀṆA

THE KURMA PURĀṆA

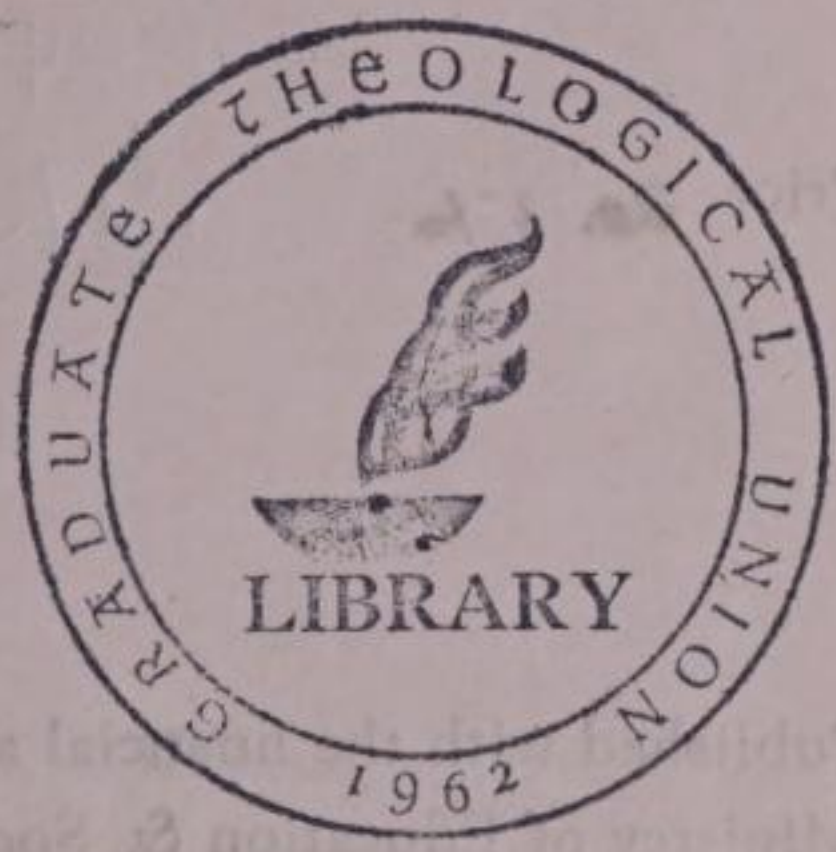
FROM

CULTURAL HISTORY

CULTURAL HISTORY

from

THE KŪRMA PURĀṆA



by

G. K. PAI, M. A., Ph. D.

Sukrtindra Oriental Research Institute,

COCHIN-682002

© : 1975

Sukrtindra Oriental Research Institute,
Cochin-682002
INDIA

BL
1135
P74
P34
1975

Price. Rs. 35/-

Published with the financial assistance from the
Ministry of Education & Social Welfare,
Government of India

Printed at:
Cherrys Printers (P) Ltd.,
Kaloor, Cochin-682017

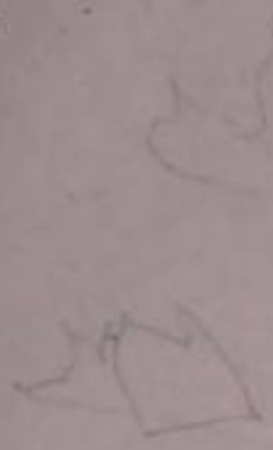
Published by:
G. ANANTA PAI,
Secretary,
Sukrtindra Oriental Research Institute,
Cochin-682002

TO

THE REVERED MEMORY OF

MY TEACHER

THE LATE DR. A. D. PUSALKER.



PREFACE

The Purāṇas constitute the most important sources for the political and cultural history of India. Though much work has been done by scholars like Pargiter, Dikshitar, Altekar, Rangacharya, Mankad and Bhargava in the critical survey of the Historical material in the Purāṇas, material regarding Indian Culture embodied in the Purāṇa texts remains untapped. An attempt is made in the present thesis to present and classify the cultural material in the Kūrma Purāṇa in a historical perspective wherever possible.

In this thesis, an analytical study of the text is made in the first chapter, which is followed by a comparative study of the five characteristics (pañcalakṣaṇa) as found in the Kūrma Purāṇa with those of the other Mahāpurāṇas. A genealogical chart of the dynasties dealt with by the Kūrma, compared with the views of some of the scholars is also included. In the following chapters dealing with different aspects of culture, each particular topic is studied with reference to its origin and development from the earliest times to the period of the Purāṇas, and then the data from the Kūrma Purāṇa are given. Thus, in the chapter on "Religion", the origin and development of various deities and sects, like Saivism, Vaiṣṇavism, Śāktism and Tāntrism, have been traced from the period of the Indus Valley Civilization to the age of the Purāṇas followed by the material collected from the Kūrma Purāṇa, and the epigraphic and literary sources, wherever available. In the chapter on "Social Organisation" various topics like the Varṇāśramadharma, food and drinks and śrāddha are similarly treated and related to the data in the Kūrma Purāṇa. At the end there is an exhaustive list of verses of the Smṛti chapters of the Kūrma Purāṇa which are borrowed from the Manusmṛti or resemble those of the Manusmṛti. The chapter on "Philosophy" starts with a brief account of the Six Systems of Philosophy and discusses the cosmological chapters and the Īśvara-gītā in the Kūrma Purāṇa.

After a detailed treatment of the Flora and Fauna, there is a chapter dealing with the date of the Kūrma Purāṇa and the chronology of the various chapters in it, and also with the "Linguistic Peculiarities of the Kūrma Purāṇa.

There are five Appendices, viz. (1) List of Weapons, (2) Vows and Expiations, (3) Pilgrimage and Gifts (Tīrtha-yātrā and Dāna), (4) Geographical portions of the Kūrma Purāṇa and (5) Identification of Places, the last of which is an exhaustive and descriptive list of all places referred to in the Kūrma Purāṇa along with literary references, wherever available.

The present work is the thesis for which the degree of Ph.D. was awarded by the University of Poona, in 1965. All references to the Kūrma Purāṇa, unless specified otherwise, are to the Veṅkaṭeśvara edition of the text.*

The thesis was completed under the invaluable guidance of the Late Dr. A. D. Pusalker, who was the then Director of Bhandarkar Oriental Research Institute, Poona, under whom it was my privilege to work for about four years. I am deeply indebted to him and shall ever remain grateful for his inspiring guidance and the keen interest he showed in the completion of this thesis. The work is dedicated to his revered memory as a humble token of respect and gratitude.

I am also grateful to Dr. M. A. Mehendale, Professor and Head of the Department of Sanskrit, Deccan College Post-graduate and Research Institute, Poona under whose inspiring guidance I started the study of this topic for almost eight months in the initial stage of the thesis.

---

*I could not make full use of the two volumes (critically edited text and English translation) of Kūrma Purāṇa brought out by the All India Kashi Raj Trust, after I completed the revision of this thesis.

I acknowledge my grateful thanks to Prof. V. M. Bedekar, Bhandarkar Oriental Research Institute, Poona for the valuable suggestions he made from time to time after reading the chapters.

I am also thankful to all the scholars who worked before me and whose works I have made use of.

Thanks are also due to my friends Dr. M. V. Shreedhar, Dr. A. P. Jamkhedkar, Dr. K. M. N. Menon and the staffs of the libraries of both the Deccan College and the Bhandarkar Oriental Research Institute, Poona who have helped me in various ways in the completion of this thesis.

I wish to record my high sense of gratitude to the University of Poona for granting me permission to publish the revised thesis.

But it was the encouragement given by the Ministry of Education and Social Welfare, Govt. of India, by offering to meet part of the cost of publication that prompted us to undertake the publication of the thesis. For this kind act I am grateful to the Ministry of Education, Govt. of India.

Yet, if the prohibitive cost of production did not deter us, it was mainly due to the generous offer of help extended to us by Sri Attur Vasudeva Prabhu, Mangalore. I wish to record here my heart-felt thanks for his timely help and generosity.

Any suggestions for improvement of the book will be highly appreciated.

Sukrtindra Oriental
Research Institute,
Cochin - 682002
25 May, 1975
4 Jyeṣṭha, 1897

G. K. PAI.

CONTENTS

Chapter I

Summary of the Kūrma Purāṇa pp 1-17

Chapter II

The "Five Characteristics" of the Kūrma Purāṇa pp 18-60

I-Sarga p. 18 ff; II-Pratisarga or Pratisañcara p. 27 ff; III-Yugas, Manvantaras and Kalpas p. 28 ff; IV-V-Vaṁśa and Vaṁśānucarita pp. 41-60

Chapter-III

Religion pp 61-151

A. Śaivism: Pre-Aryan Period p 61., Vedic Age p. 61 ff; Earliest Mention of Śiva Worship p. 63; Pāśupatasūtras and Epic Pāsupatism p. 64; Purāṇa Śaivism p. 65 ff; Śaivism in the Kūrma Purāṇa p. 66; Vibhūti Yoga p. 69; The twenty-eight Incarnations of Śiva p. 76 ff; Myths & Legends concerning Śiva p. 78 ff; Epigraphic and Archaeological Evidence p. 91.

B. Vaiṣṇavism: Pre-Vedic Age p. 93; Vedic Age p. 93, Doctrine of Bhakti p. 94; Earliest reference to Bhakti doctrine p. 95; Bhāgavata Dharma p. 95; Age of Epics & Purāṇas p. 96; Theory of Avatāras p. 97; Doctrine of Vyūhas p. 97; Vaiṣṇavism in the Kūrma Purāṇa p. 99 ff; the Vyūha Theory in the Kūrma Pūrāṇa p. 107; Myths about Viṣṇu pp. 108 ff; Epigraphic and Archaeological Evidence p. 118-119

C. Śāktism and Tāntrim pp. 120-139: a-Śāktism p. 120 ff : Pre-Vedic Age p. 120; Vedic Age p. 121. Age of Epics and Purāṇas p. 122 ff ; b. Tāntrism p. 125 ff : Origin of Tantras p. 125; Form of Worship p. 127 ff; Śāktism and Tāntriśm in the Kūrma Purāṇa p. 130 ff. Incarnation of Devī p. 132; Vibhūtiyoga p. 133-134; Myths regarding Śakti or Devī p. 136. ff; Epigraphic and Archaeological Evidence p. 138.

D: Minor Deities: a. Brahmā p. 139 ff. b. Sūrya. p. 141-151

Chapter IV

Philosophy pp. 152-176.

Pre-Vedic Age. p. 152; Age of Ṛgveda p. 152-153; Age of Saṁhitās and Brāhmaṇas p. 154 ff; Age of Upaṇiṣaḍs and Sūtras p. 155 ff; Six Systems of Indian Philosophy p. 156 ff. Philosophy in the Kūrma Purāṇa p. 164 ff; Īśvara-gitā pp; 168-176.

Chapter V

Varṇāśramadharma or Social Organisation pp. 177-276

Meaning of Dharma p.177; Varṇa in the Ṛgveda p. 177; Brāhmaṇa in the period of Ṛgveda p. 178; Kṣatriyas in the period of Ṛgveda p. 179; Vaiśyas in the period of Ṛgveda p. 179 ff. Śūdra in the period of Ṛgveda p. 180; Varṇa in the later Saṁhitās and Brāhmaṇas p.181; Śūtra and Upaniṣad period p. 182; Mixed castes p. 183; Varṇa in the period of Mahābhārata and Smṛtis p. 186 ff; Mixed castes p.188; Varṇa and Dharma in the Kūrma Purāṇa p. 189 ff; Śrāddha and funeral rites p.204 ff; Food and Drinks p. 214 ff; Āśrama p. 221 ff; Brahmacarya p.226 ff; Gṛhastha p. 234 ff; Vānaprastha p. 241 ff, Saṁnyāsa p. 244 ff; Āśramas and their dharma in the Kūrma Purāṇa p. 248 ff; Brahmacarya p. 251 ff; Gārhasthya p. 260 ff; Vānaprastha p. 266 ff; Saṁnyāsa pp. 268 ff; Smṛti chapters of the Kūrma Purāṇa p. 271–275.

Chapter VI

Flora & Fauna pp. 276-321

A. Flora pp. 276-297; B. Fauna pp. 298–321

Chapter VII

Chronology, Date & Linguistic Peculiarities of the Kūrma Purāṇa. pp. 322-337

Chronology and Date pp. 322-333; Linguistic Peculiarities Metres used pp. 334-335; Phonology p. 335; Morphology pp. 336-337; Syntax p. 337

Appendix I

List of Weapons pp. 338-346

Appendix II

Vows and Expiations pp. 347-362

Appendix III

Pilgrimage & Gifts pp. 363-366

Appendix IV

Geographical chapters of the Kūrma Purāṇa pp. 367-369

Appendix V

Identification of Places pp. 370-517

Abbreviations pp. 518-522

Bibliography pp. 523-544

CHAPTER I

SUMMARY OF THE KŪRMA PURĀṆA

The Kūrma as we have it now is divided into two parts, viz. Pūrvārdha having 53 chapters and Uttarārdha with 46 chapters. According to the Kūrma, the entire text consisted of four Saṁhitās, viz., Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī respectively, the text available to us being the Brāhmī Saṁhitā with 6,000 verses as its extent.[1] Our text speaks nothing about the other three Saṁhitās. But the Nāradīya Purāṇa[2] gives an account of the contents of all the four Saṁhitās and also their extent. The account of the Brāhmī Saṁhitā as given by the Nāradīya Purāṇa tallies fully with our text. The text as it has come down to us is a Pāśupata document and is approximately 6,000 verses in extent.

The Kūrma begins with a request from the sages assembled in the Naimiṣeya forest made to Sūta Romaharṣaṇa to narrate the Kūrma Purāṇa. Consequently, Romaharṣaṇa commences reporting the Purāṇa narrated by Viṣṇu in the form of Kūrma, after first enumerating the essentials of Purāṇas, names of the eighteen Purāṇas (in fact nineteen names are mentioned) and Upapurāṇas and the names of the four Saṁhitās of the Kūrma (cited above) our present text being Brāhmī Saṁhitā, having 6,000 ślokas as its extent and dealing with the topics concerning the Caturvarga, viz., Dharma (Virtue; Duty), Artha (Wealth), Kāma (Pleasure) and Mokṣa (Liberation) and the five main characteristics of the Purāṇas, viz., sarga, pratisarga, vaṁśa, manvantara and vaṁsānucarita. The story of the churning of the Milk ocean by the gods and demons for the sake of ambrosia, and the appearance of Devī (Śrī) follow next. Just after her appearance, she was claimed by Viṣṇu in the form of Kūrma and was by him introduced to the inquisitive sages and gods as his own Śakti or Māyā by which power he creates and destroys the entire universe. No being, not even gods are

---

1. K. I. 1. 21-23
2. N. I. 106. 1-22

able to transcend this Māyā. She can be crossed only by realising Viṣṇu as the source and goal of all beings and the architect of creation and destruction. Thus is introduced the story of Indradyumna, a king, who knowing Viṣṇu as the sole support of all gods, propitiated him and was subsequently born a Brāhmaṇa. As he was devoted to Viṣṇu and while practising austerities, Śrī, the Śakti or Māyā of Viṣṇu, apreared before him and advised him to worship Viṣṇu through Jñāna - (way of knowledge) and Karmayoga (way of action) in order to attain liberation. Indradyumna following this advice propitiated Viṣṇu who appeared before him, imparted to him the divine knowledge, and also instructed him in the duties of the varṇas and āśramas, the origin of the universe and its destruction, vaṁśas and manvantaras, the dimensions of the world, the dvīpas, seas, mountains and rivers, etc. On attaining divine knowledge, Indradyumna renounced the fruits of Karma, practised Yoga and obtained final liberation. Thus told, the sages Nārada etc., and the gods led by Śakra wished to hear from the divine Kūrma what he had actually spoken to Indradyumna. Being requested thus, the Kūrma narrated this Purāṇa. Hence the name. Here ends the first chapter.

Chapter 2. Birth of Brahmā and Rudra from the grace and rage of Viṣṇu (Nārāyaṇa), origin of Śrī, the creation by Brahmā of his nine sons who were sādhakas or Brahmavādins, the establishment of varṇāśramadharma and the creation of beings by Dakṣa at the command of Brahmā form the contents of this chapter. Branches of knowledge which are non-Vedic are denounced as full of tamas and are said to be followed by pāṣaṇḍas only.

Chapter 3 continues the description of the stages of life in their proper sequence and the rules of conduct pertaining to these stages following which one is released from rebirth.

Chapter 4 contains the cosmic account regarding the origin of the world according to the Sāṁkhya philosophy. Viṣṇu is held to be the highest deity, whose three manifestations, Brahmā, Viṣṇu and Maheśvara (Śiva), with rajas, sattva and tamas as their respective attributes, carry out the respective function of creation, maintenance and destruction of the universe.

Chapter 5 deals with the computation of time divided into manvantaras, yugas, years, ayanas, months, fortnights, days and nights, muhūrtas, kalās, kāṣṭhās and nimeṣas Seventy-one cycles of four yugas make the epoch of one Manu. Fourteen manvantaras make one kalpa which is equal to one day of Brahmā. His night is of equal extent. 360 kalpas make one year of Brahmā. One hundred years of Brahmä make one parārdha at the end of which all beings including Brahmā, Viṣṇu and Śiva merge in Prakṛti. Thus time alone is the Supreme Lord, who creates and destroys all beings. One parārdha is over upto now. There remains another parārdha of which this is the first kalpa, Vārāha by name. The kalpa which is past is Pādma.

Chapter 6 describes the Varāha (Boar) incarnation of Viṣṇu-Brahmā-Nārāyaṇa for the purpose of raising the earth from the depths of the primal waters. It also includes the eulogy of Varāha by the gods and sages.

Chapter 7 contains description of the nine creations of Brahmā, viz., (1) Mahat, (2) Bhūtasarga, (3) Vaikārika (all the three constituting the Prākṛta creation), (4) Mukhya, (5) Tiryaksrotas, (6) Ūrdhvasrotas, (7) Arvāksrotas, (8) Bhautika and (9) Kaumāra. This is followed by accounts of the creation of the five yogīs, viz., Sanaka, Sanātana, Sanandana, Sanatkumāra and Kratu, and the birth of Rudra from the tear-drops of Brahmā who was practising austerities. At Brahmā's command to create, Rudra created many Rudras of his like, who were equals to him and immortal. As Śiva refused to create beings attended with mortality as wished by Brahmā, Brahmā himself took to creation and created water, fire, atmosphere, air, sky, earth, flora and fauna, rivers and seas, the Sādhakas, viz., Marīci, Bṛhgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri' Vasiṣṭha, Dharma and Saṅkalpa. He also created the asuras, gods and pitṛs and all beings movable and immovable.

Chapter 8. Seeing that the beings created by him do not multiply, Brahmā was sad. Then he created Buddhi. Adharma and Himsā were then born out of Tamas. Brahmā then divided his body into, a Puruṣa, i. e., Virāt or Svāyambhuva Manu and a Nārī, viz., Śatarūpā. Śatarūpā bore to Manu two sons. Priyavrata and Uttānapāda and two daughters Prasūti and Ākūti. The former was married to Dakṣa and the latter to

Ruci. Ākūti had by Ruci a son and a daughter Yajña and Dakṣiṇā. Yajña produced in Dakṣiṇā twelve sons known as Yamas who were gods in Svāyambhuva's epoch. Dakṣa had by Prasūti twenty-four daughters, thirteen of whom were given in marriage to Dharma and the rest to Bhṛgu, Bhava, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Vahni and Pitṛs respectively. Their issues are mentioned.

Chapter 9 gives the story of Brahmā's birth through the lotus of Viṣṇu's navel; his assertion that apart from them, i. e., Viṣṇu and Brahmā, there was no other overlord; Śivás appearance before them in order to dispel the darkness from the mind of Brahmā who, subsequently, realising Śiva as the only Lord, propitiated him and requested Śiva to be born his (Brahmā's) son. Śiva granted his wish.

Chapter 10 relates the story regarding the birth of Madhu and Kaiṭabha and their death at the hands of Viṣṇu and Brahmā respectivaly., Brahmā then created Sananda, Sanaka, Ṛbhu, Sanatkumāra and Sanātana. As they renounced the world, Brahmā thought of creation and practised severe austerities. Rudra was born from the vital airs of Brahmā and came out through his mouth. Brahmā gave him seven other names and eight wives, sons and mediums of worship. Commanded by Brahmā to produce beings, Rudra created many other Rudras of his own type and hence immortal. Brahmā then dissuaded Rudra from further creation and produced the nine Brahmavādins, viz., Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha.

Chapter 11. With these mind-born sons Brahmā performed severe austerities. From his mouth was born Rudra with a half-male and half-female form fearful to look at. At Brahmā's command he divided himself into two, a Strī and a Puruṣa. From the Puruṣa were born the eleven Rudras, Kapālīśa, etc. Strī or Īśānī divided herself into Lakṣmī and other Śaktis through which Śaktis she permeates the whole universe. She divided herself again and by the command of Brahmā was born a daughter to Dakṣa who was given in marriage to Rudra. After some time she was again born as a daughter to Mena through Himavat, Pārvatī by name and was again given in marriage to Rudra.

Chapter 12. The divine Kūrma then enlightens the sages regarding the glorification of the magnificence of Devī. She was born to Menā as Pārvatī having three eyes and eight hands. Himavān, out of fear, enquired of her who she was. As a result she revealed to him her own original nature and her different forms. She also gave him divine eyes in order to enable him to realise her and advised him about the method he should adopt in worshipping her. Veda was only her manifestation. The literature of the Kāpālas, Bhairavas, Yāmalas, Vāmas, Arhats, etc , is against the tenets propounded by Śruti and Smṛti. These śāstras were created by Devī in order to delude people. The fourteen sources of Dharma are also enumerated by Devī. Without worshipping her no one would ever reach the supreme place. Receiving the Māheśvara Yoga from her, Himavān practised Yoga. In course of time Pārvatī was married to Śiva at the behest of Brahmā.

Chapter 13 contains an account of Prajāsarga of Bhṛgu and others in the Svāyaṁbhuva epoch or the issues through Khyāti, etc., the daughters of Dakṣa.

Chapter 14. Śatarūpā bore to Svāyaṁbhuva Manu two sons, viz., Priyavrata aad Uttānapāda. The line from Uttānapāda is as follows; Dhruva, Śiṣṭi, Ripu, Cākṣuṣa, Cākṣuṣa Manu, Ūru, Aṅga, Veṇa and Pṛthu Vainya. Śikhaṇḍin and Havirdhāna were the two sons of Pṛthu. Suśīla, son of Śikhaṇḍin, went to the Himalayas in order to perform austerities where he happend to meet the great sage Śvetāśvatara, the foremost among the Mahāpāśupatas, who accepted Suśīla as his disciple. Havirdhāna's descendant was Dakṣa who due to the curse incurred by him from Śiva in his former birth, was born as Prācetas.

Chapter 15. Dakṣa Prācetas, owing to his enmity towards Śiva, commenced a sacrificial session at the mouth of the Gaṅgā to which all the gods except Śiva were invited. Brushing aside Dadhīca's vehement protest, Dakṣa ignored Śiva by denying him due honour and in so doing was supported by all the gods who were deluded by the māyā of Viṣṇu. As Śiva was found absent, Brahmā too left the place. Dadhīca then cursed

the Brāhmaṇas present to be born in the Kaliyuga as heretics. They would remain outside the pale of Vedas and following the confounded śāstras and losing the power of asceticism, would go to hell. Meanwhile Devī infuriated at the insult shown to Śiva, instigated Śiva to destroy the sacrifice at once. Consequently the fearful Vīrabhadra, who was released by Śiva destroyed the sacrifice and punished the sages and gods from their arrogance. Viṣṇu was rescued from the clutches of Vīrabhadra at the personal intervention of Brahmā.

Chapter 16 describes creation in the Vaivasvata epoch. Finding that his first creation did not multiply, Prajāpati Dakṣa created beings by resorting to intercourse. Through Aśiknī, daughter of Prajāpati Vīraṇa, he procreated a thousand sons who were destroyed by the māyā of Nārada. Again Dakṣa produced in Aśiknī sixty daughters of whom ten were given in marriage to Dharma, thirteen to Kaśyapa, twenty-seven to Soma, four to Ariṣṭanemi and two each to Bahuputra, Kṛśāśva and Aṅgiras. The issues of Dharma from his ten wives and of Kaśyapa through Aditi and Diti (two of his thirteen wives) are named. Hiraṇyakaśipu and Hiraṇyākṣa were the two sons of Diti. The story of Hiraṇyakaśipu, his exploits and death at the hands of Narasiṁha are described. A brief account of Hiraṇyākṣa is also given. Hiraṇyākṣa, who was consecrated king of the land, defeated all the gods and took the earth to Rasātala. Visṇu took the form of a boar and raised the earth after killing Hiraṇyākṣa. Prahlāda was the next king who was succeeded by Andhaka, son of Hiraṇyākṣa. Then comes the story of Gautama's curse to the sages. The sages who were cursed by Gautama faced many rebirths and resorted to the worship of Śiva. Śiva and Viṣṇu then together compiled for their sake the delusive scriptures of the Kāpālas, Nākulas, Vāmas, Bhairavas, Pūrvas and Paścimas, Pāñcarātras, Pāśupatas and a thousand others. The sages by following these scriptures were to visit hell again and again until with the exhaustion of their sin they would be born as human beings and attain the state of pious men by worshipping god. The sages followed these prescriptions. Śiva too descended upon the earth accompained by the sages and wandered begging alms and propagating śāstras. Devī was left to the care of Viṣṇu who served her as a maid. Nandin was the door-keeper whereas Bhairava was to punish the offenders. At this time Andhaka who was

infatuated of Pārvatī made his way to mt. Mandara wishing to abduct her. Viṣṇu fought with him. From Viṣṇu's body were also produced the mātṛs who destroyed the thousands of Andhakas born out of the blood dropped from Andhaka's body. Seeing his army shattered, Andhaka took to flight only to return again and get killed at the hands of Śiva who was back after spending twelve years on earth. His sins being thus washed, Andhaka was adopted as son by Pārvatī.

Chapter 17. Andhaka was succeeded by Virocana Bali, son of Prahlāda. His son, Vairocana Bali, a great devotee of Viṣṇu, conquered Indra and all other gods. Meanwhile Aditi, by her severe austerities, pleased Viṣṇu who appeared before her and granted her wish that Viṣṇu should be born as her son for the annihilation of the daityas. In due course, Aditi gave birth to Viṣṇu. After a long time, Bali performed a sacrifice where Brāhmaṇas were highly rewarded. Viṣṇu also in the form of a dwarf Brāhmaṇa reached the place of sacrifice and begged for three paces of land which Bali duly promised. Vikrama (Viṣṇu) covered all the three worlds in his three paces and sent Bali to Pātāla to remain there a devotee of Viṣṇu.

Chapter 18. Kaśyapa's issues through his other wives, viz., Danu, Ariṣṭā, Surasā, Surabhī, Vinatā, Tāmrā, Krodhavaśā, Irā (Tārā), Kadru and Muni, and also the issues of Soma, Ariṣṭanemi, Bahuputra, Aṅgiras and Kṛśāśva are named. Thus chapters 17 and 18 give us the progeny of Dakṣa through his 60 daughters. All (of those mentioned above) are reborn at the end of every thousand yugas and in each epoch (manvantara). The above is vaṁśānukīrttana.

Chapter 19 contains the accounts of the issues of Kaśyapa, Pulastya, Pulaha, Kratu, Marīci, Bhṛgu, Atri, Kṛśāśva and Vasiṣṭha or the family of Ṛṣis.

Chapter 20-24 form the genealogical portion of our text. The Yādava, Haihaya and the Aikṣvāku are the only three lines of kings traced. King Yuvanāśva is said to have come in contact with sage Gautama by following whose advise of propitiation he gained a son, viz., Sāvasti (Śrāvasti or Śrāvanti). The story of King Suśīla, who undertook austerities on the Himalayas and gained the supreme worlds, is also given.

Chapter 21. The Ikṣvāku dynasty is continued. Story of Rāma Dāśarathi is given in brief up to his coronation after his return from Laṅkā. The line ends with Śrūtāyu.

Chapter 22, traces the line of the Haihayas. It also includes the story of Jayadhvaja and his five brothers Śūṛa, Śūrasena, Kṛṣṇa and Dhṛṣṇa, sons of Kārttavīrya Arjuna.

Chapter 23 continues the line of the Haihayas. Durjaya was the son of Ananta. A short story regarding his life with the celestial nymph Urvaśī who bore for him seven sons is inclued. The line concludes with Supratīka, son of Durjaya.

Chapter 24 gives the line from Kṛoṣṭu i. e. the Yādava line. The chapter also includes the story of King Navaratha, mention of the compilation of the Sātvata śāstra by Andhaka which was heard by the bastards (kuṇḍas and golas) and the birth of Vāsudeva Rāma and Vāsudeva Kṛṣṇa in Vṛṣṇi line after their elder brothers were killed by Kaṁsa. Pradyumna and Sāmba, sons of Kṛṣṇa are also mentioned.

Chapter 25. Jāmbavatī expressed to Kṛṣṇa her desire for a son equal to the Lord of gods. Kṛṣṇa then undertook severe penance as a Pāśupata disciple of sage Tūpamanyu on the Himalayas, as a result of which Śiva granted his wish for such a son. Śiva returned to Kailāsa taking Kṛṣṇa with him.

Chapter 26 gives an account of the amorous sports of Kṛṣṇa with the celestial damsels. Sage Mārkaṇḍeya's visit to Kṛṣṇa on his return to Dvāraka, his astonishment at seeing Kṛṣṇa the Supreme Brahma performing liṅga-worship and Kṛṣṇa's narration of the story regarding the origin and establishment of liṅga-worship which he performed for the betterment of the world are also included.

Chapter 27. As a result of Śiva's blessings, Jāmbavatī gave birth to Sāmba. Mention is also made of Pradyumna's son Aniruddha. As the asuras were killed and righteousness was established in the world, sages Bhṛgu and others paid a visit to Kṛṣṇa in order to remind him that it was time

for his departure from the world, for Kaliyuga had arrived then. After advising the sages to the principles they should bear in mind in their conduct during Kaliyuga, Kṛṣṇa departed.

Chapter 28. Arjuna who was in a dejected state of mind after the departure of Kṛṣṇa, met sage Vyāsa who was on a pilgrimage to Vārāṇasī and approached him seeking proper guidance.

Chapter 29. Vyāsa enlightened Arjuna by a discourse on the dharma of each of the four Yugas starting from Kṛta, the establishment of Varṇāśramadharma, the division of the one Veda into four and the composition of Sūtras, Itihāsas and Dharmaśāstras.

Chapter 30. Vyāsa continued his discourse and gave Arjuna a description of Kaliyuga. It is said that in the Kaliyuga people would be unrighteous and unfaithful and would give up the daily duties. Kāpālikas, Nirgranthas, etc., would arise. Brāhmaṇas and Kṣatriyas would adopt the principles of Vāmas, Pāśupatas and Pāñcarātrikas All would be Vīras (Vīra). People would face constant danger from famine and pestilence. Natural calamities would occur. Worship of Mahādeva (Śiva) would nullify the effect of Kali. It is also added that worship of no other deity would yield the desired fruit. After advising him thus, Vyāsa left for Vārāṇasī. Arjuna too spent his time in worshipping Śiva.

Chapters 31 to 35 deal with the glorification of Vārāṇasī. In Vārāṇasī Vyāsa was approached by the sages who wished to know which of the following, viz., dhyāna, dharma, sāṁkhya, yoga tapas, brahmacarya, ahiṁsā, satya, dayā, dāna, adhyayana, tīrthayātrā, indriyanigraha, etc. was the most efficacious for a devotee. In reply Vyāsa narrated the ancient discourse given by Mahādeva to Devī on the peak of mt. Meru through which Śiva imparted to Devī the supreme Jñāna of a visit to Avimukta. The fruits gained by performing various acts in Avimukta are also enumerated.

Chapter 32 describes Vyāsa's visit to the liṅga of Oṁkāreśvara. Śiva is said to have made his stay there in the guise of the Pañcāyatana idol which was the five-fold

Jñāna of of the Pāśupatas personified. The other secret liṅgas situated in the vicinity of Vārāṇasī are mentioned as Kṛttivāseśvara, Madhyameśvara, Viśveśvara and Kapardd̄īś-vara. The chapter also includes Vyāsa's visit to the liṅga of Kṛttivāseśvara and the legend glorifying the worship of Kṛttivāseśvara.

Chapter 33 contains mention of Vyāsa's visit to the liṅga of Kapardd̄īśvara, the story of the doe which on being killed by a tiger in the presence of the liṅga gained the leadership of Śiva's gaṇas and the glorification of the Piśācamocana kṣetra, through the story of the piśāca and Śaṅkukarṇa.

Chapter 34 includes Vyāsa's visit to Madhyameśvara liṅga and his glorification of the liṅga to the Pāśupatas who collected there.

Chapter 35 mentions the holy spots visited by Vyāsa, his return to Vārāṇasī and narrates the story of Devī's appearance in front of him offering him alms.

Chapters 36-39. After listening to the glories of Vārāṇasī the sages request Sūta Romaharsaṇa to narrate to them the glories of Prayāga. Sūta relates the discourse given by Mārkaṇḍeya to Yudhiṣṭhira about the glorification of Prayāga and the tīrthas around it. Various fruits that accrue from the performance of various meritorious acts in or around the holy spot in different times are also described in these four chapters.

Chapter 40 gives an account of the seven broad divisions of the Earth, viz., the Saptadvīpas, the names of the seven sons of Priyavrata that ruled over these dvīpas, further divi-sions of the Seven Dvīpas and the kings thal ruled over these territories. Also traced are the important descendants of Nābhi who ruled over the Himāhva varṣa, one of the nine divisions of Jambudvīpa.

Chapter 41 includes the dimensions of the planets, their distance from each other, the relative position of the Sun, his orbit and of the stars, description of the one-wheeled chariot of the Sun drawn by the seven horses, viz., Gāyatrī, Bṛhatī,

Uṣṇik, Jagatī, Paṅkti, Anuṣṭubh and Tṛṣṭubh, and the magnificence of Sūrya who acts as the pivot.

Chapter 42 describes the retinue of Sūrya and the respective duties of ādityas, munis, gandharvas, apsaras, grāmaṇīs, sarpas, rākṣasas, etc., who formed members of his retinue.

Chapter 43. The Sun is described here as the nourisher of all the planets and stars, seven of his most important rays feeding the moon, stars, and other planets, as causing winter, summer and rains and the waxing and waning of the moon, and as nourishing the gods, pitṛs and men. The respective months in which the twelve Ādityas shine and the exact number of their rays, the seasonal changes that occur in the colour of the Sun, and descriptions of the chariots of other planets follow next. All the planets and stars are pivotted in Dhruva and are being revolved by means of the beams of wind forming an alātacakra (fiery arabesque)around the Sun.

Chapter 44. Above Dhruva are situated the Maharloka, Janaloka, Tapoloka and Satyaloka each succeeding one being situated above the preceding one. In the Satyaloka are the abodes of Brahmā, Viṣṇu and Rudra. The netherworlds are situated beneath the Earth. Mention is made of the inhabitants of Mahātala, Pātāla, Rasātala, Talātala, Sutala, Vitala and Tala. Underneath these Netherworlds are the Narakas, Kūrma, etc., to which the sinners go.

Chapter 45 begins the geography of the Earth which is divided into the Seven Dvīpas viz., Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara with the seven respective seas surrounding them. Jambudvīpa is situated at the centre of the seven mahādvīpas at the centre of which is mt. Meru forming the Karṇikā (pericarp) of the world-lotus. The mountains of the Earth are also named.

Chapter 46. Description of mt. Meru as the celestial abode and as the pericarp of the Earth-lotus the Varṣas Bhārata, Ketumāla, Bhadrāśva and Kurava forming the petals of the world-lotus surrounded by the eight mountains Jaṭhara, Devakūṭa, Gandhamādana, Kailāsa, Niṣadha, Pāriyātra, Triśṛṅga and Jārudhi forms the contents of this chapter.

Chapter 47 describes the varṣas of Jambudvīpa and of the territorial divisions or parts of Bhārata varṣa or Himāhva varṣa with its mountains and rivers.

Chapter 48. The description of Jambudvipa is continued here with its mountains sacred to the various gods and goddesses, dānavas, gandharvas, sages and siddhas with their hermitages and innumerable cities.

Chapter 49 gives us accounts of the inhabitants and the mountains and rivers of the five other mahādvīpas, viz., Plakṣa, Śālmalī, Kuśa, Krauñca, and Śāka and also of the Śvetadvīpa.

Chapter 50 describes the Puṣkaradvīpa with its only mountain Mānasottara. There are no other mountains or rivers. The Lokāloka mt. demarcates its boundary with the Bhānumaṇḍala.

Chapter 51. Here are enumerated the past six Manus, the present one being the seventh, viz., Vaivasvata, each epoch having its respective set of gods, indra and Saptaṛsis. In all these epochs Viṣṇu incarnated himself with the purpose of killing daityas. His four forms, viz., Vāsudeva, Kāla, Pradyumna and Brahmā are mentioned.

Chapter 52 names the 25 incarnations of Vyāsa; Vyāsa divided the Veda and assigned the four Vedas to the care of four of his five disciples. Paila, Vaiśampāyana, Jaimini and Sumantu got the four Saṁhitās Ṛg, Yajus, Sāma and Atharva respectively and the narration of Itihāsas and Purāṇas fell to the lot of Romaharṣaṇa, another disciple of Vyāsa.

Chapter 53. The names of the twenty-eight incarnations of Mahādeva (Śiva) in the Kaliyuga with his four disciples are given, followed by the mention of the seven Manus of the future. Here ends the Pūrvārdha or the first half of the text.

The Uttarārdha or the second half of the text is divided into two parts, viz., Īśvara-Gītā constituted by the first eleven chapters and Vyāsa-Gītā constituted by the rest of the chapters (12-46).

The Īśvara-Gītā (chapters 1-11) forms the philosophical portion of our text. Vyāsa is introduced in the first chapter who appears before the assembly of sages on a sudden and, as requested by them relates to them the Supreme Knowledge which was originally imparted by Śiva to the Yogīśvaras Sanatkumāra, etc. The Ātman is conceived here as the highest self from whom is born the universe and in whom finallay it merges. Bound by Māyā, he the conquerer (māyin) assumes various forms. Prapañca and Paramātman are like light and shade, distinct from each other. Only those who realise the difference between the individual and the Brahman attain liberation. The sages call the Ātman as advaita. But Māyā causes the diversity of Ātman. This Ātman is to be meditated upon by those desirous of emancipation. The knowledge concerning Brahma is the only cure for all ills. When one comes to realise Ātman to be the only Reality everything else in the world being caused by Māyā, one gets liberation. This Ātman is identified with Śiva and Brahman whose supreme śakti is Māyā. The Universe emanated from him. The account of the evolution of the universe follows the Sāṅkhya theory. Repeated mention of the twenty-five principles of the Sāṅkhya theory is also found. On realising the Ultimate Reality one is said to attain sāyujya, nirvaṇa, kaivalya or vimukti (liberation). Practice of Yoga is recommended for the attainment of true knowledge. The final chapter of the Īśvara-Gīta gives an account of the Pāśupata Yoga and the method of practising it.

Chapters 12 and 13 contain the general rules of conduct, the essentials of a Brahmacārī, the age of initiation, mode of propitiation of the gods by offering daily oblations of water, flowers and sprouts, mode of saluting the elders and among the different varṇas, duty towards husband, rules regarding eating of food for a Brahmacārī, sipping of water and rules of hygiene.

Chapter 14 includes the duties of a Brahmacārī or Vedic student - performance of the morning and evening Saṅdhyā, daily Vedic study, Japayajña or the daily chanting of gāyatrī, etc., - rules of conduct towards the teacher, in the presence of the teacher or away from him, qualities of persons fit to be taught, resumption of Vedic study and days and counts on which Vedic study should be suspended.

Chapters 15 and 16 deel with the duties of a snātaka, rules regarding the garments and the essentials of a Gṛhastha, qualities of a bride, general rules of conduct for a house-holder like the performance of śrāddha, general qualities of a Brāhmaṇa like Kṣamā, Dayā, Vijñāna, Satya, Dama, Śama and Adhyātmani-ratajñāna, benevolence towards fellow-beings and devotion towards Mahādeva, etc.

Chapter 16 speaks of customs in general like refraining from stealing property belonging to another, especially belonging to gods and Brāhmaṇas, refraining from speaking ill of others, from begging of a king or of a Śūdra and also refraining from effected piety. Heretics or Pākhaṇḍas like Vāmācāras, Pāñcarātras, Pāśupatas, etc., should never be respected but shunned. Also mentioned are the qualifications of a person receiving gift, places recommended for stay, varṇasaṁkara, rules of guidance for a Brāhmaṇa in his contact with śūdras and women, his conduct towards son and disciple, rules of physical cleanliness and hygiene and also the rules regarding the oblations in fire, etc.

Chapter 17 deals with eatables and non-eatables. It cites categories of Śūdras whose food can be taken without incurring sin, types of vegetarin food and types of flesh that are forbidden and also those which are allowed. Madya was not to be taken by a twice-born but flesh was served at śrāddha and eating it was incumbent upon persons invited for the śrāddha.

Chapter 18 discusses the daily duties of Brāhmaṇas–waking up in the brāhma-muhūrta and morning bath and its six types, oblations of water to gods, ṛṣis and pitṛs, worship of the Sun, tending the fire, respects to be paid to elders, Vedic study, attending to family requirements, midday bath, chanting of gāyatrī, worship of the Sun, propitiation of gods, ṛṣis and pitṛs, worship of various deities, viz., Śiva Brahmā, Viṣṇu and the Sun, performance of the mahāyajñas and finally partaking of food.

Chapter 19 concerns itself with the mode of eating.

Chapters 20-22 deal with śrāddha; chapter 20 with the time for the performance of śrāddha, rewards that follow by its performance under the different constellations, on the different

days of the week and on the diffent tithis, the different kinds of śrāddha and the food inclusive of the types of flesh to be served at a śrāddha; chapter 21 with the qualifications of a Brāhmaṇa fit to attend the śrāddha, the categories of persons who are not to be invited and those to be avoided. Pāṣaṇḍas, viz., Vṛddhaśrāvakas, Nirgranthas Pāñcarātras, Kāpālikas and Pāśupatas are again denounced. The śrāddha where they eat ceases to be a śrāddha and is of no merit here and hereafter. Chapter 22 describes the mode of performance of Anvāhārya śrāddha, the rules to be observed by the performer of a śrāddha, and also by the brāhmaṇas invited to attend; the problems as to who is competent to perform śrāddha and to whom śrāddha is offered are answered.

Chapter 23. Duration of pollution caused by birth or death for the different varṇas, the period of suspension of Vedic study, time for the performance of purificatory rites, persons whose death does not cause pollution, and funeral rites form the contents of this chapter which bears the title of Aśaucakalpa. The performance of śrāddha is one of the duties of a Gṛhastha. Service to husband alone is held to be the ultimate dharma of a woman.

Chapter 24. The other duties of a Gṛhastha like the performance of Agnihotra, Sāvitra, Śāntihoma, Aṣṭakas and Anvaṣṭakas, Soma and the Śrauta and Smārta sacrifices and the study of Dharmaśāstras and Purāṇas form the contents of this chapter.

Chapter 25 speaks of the professions of the twice-born. Professions of a Kṣatriya and Vaiśya are recommended to a Brāhmaṇa who fails to earn his living by following the profession of his varṇa. Part of the profits he thus gains, should be spent in the cause of gods, pitṛs, and Brāhmaṇas. The classification of Gṛhasthas according as they store provisions for a year, six days or three days, etc., is also given.

Chapter 26 is on Dānadharma. Four types of Dāna are defined, viz', Nitya (daily with no wish for the fruit thereof), Naimittika (for the expiation of sins) Kāmya (with a wish for son, welfare, svarga, etc.) and Vimala(in order to please Īśvara).

Other items included are the qualifications of a donee or pātra, articles of gifts, the auspicious days and places holy for dāna and the rewards gained by gratifying Brāhmaṇas by the various gifts. Feeding a learned Brāhmaṇa is recommended. It also adds that an illiterate one who receives gifts will be destroyed and reduced to ashes within no time. Gifts from a Śūdra are forbidden.

Chapter 27 gives the dharma of a Vānaprastha whereas chapters 28-29 deal with the duties or code of conduct of a Yati, i. e., a person who is in the last of the four stages of life.

Chapters 30-34 treat of various kinds of expiation for the cleansing of the sins. Chapter 30 treats of the five vilest of sins and the mode of expiation of Brāhmaṇa murder which leads on to the next chapter dealing with the story of Bhairava's plucking of one of the four heads of Brahmā. Śiva's wandering over the earth closely followed by the atrocious Brahmahatyā, and begging with Brahmā's skull in hand as atonement of his sin and finally of the consecration of the skull of Brahmā at the Kapālamocana tīrtha. Chapter 32 refers to the various modes of atonement of the remaining four vilest sins. Chapter 33 deals with other sins like immoral sex-relations, killing of the other three varṇas, antyajas and other beings like cow, crow, frog, rat, cat, dog, etc., and also cutting trees which yield fruits and plants with flowers. Chapter 34 prescribes expiations for eating forbidden food and for taking food during unfavourable period and for sins like urinating in sacred spots, cavilling gods, sages and deities, etc. But to a woman who is chaste and serves her husband with devotion, no sin affects here or hereafter. The chapter concludes with a dissertation on chastity enunciated by the story of Māyā-Sītā. Vyāsa ends his discourse here and takes leave of the sages.

Chapters 35 to 44 are devoted to the description of holy places in India and the legends and stories connected with the tīrthas like that of Maṅkaṇaka (chapter 35), the legend concerning the holy place Rudrakoṭi (chapter 36), story of King Śveta who was rescued from the clutches of Kāla (chapter 36), story of Śiva's delusion of the sages of Dāruvana (chapters 38-39), legend about the nomenclature of Naimiṣāraṇya (chapter 43) and the story of Śilāda and Nandi (chapter 43). Most of the

places named are sacred to Śiva and are mentioned in the Purāṇas according to Sūta who was requested by the sages to mention the tīrthas famous in the world. Chapters 40-44 deal with the glorification of the Narmadā narrated by Sūta as was originally told by sage Mārkaṇḍeya to king Yudhiṣṭhira.

Chapter 45 adverts to the dissolution of the universe. Four types of dissolution are defined of which the Naimittika is described in brief.

Chapter 46 describes the absorption of everything in Mahat, the Unmanifested. It also deals with the greatness of this Unmanifested Maheśvara and the various modes of worshipping him. The divine Kūrma is said to have concluded his theme here and the sages chanted his praise. Sūta makes a brief recapitulation of the whole Purāṇa describing the merit attached to its recital. Two different lines of persons who propagated this Purāṇa are traced. It is said that, having first heard the Purāṇa from Nārāyaṇa, Nārada imparted it to Gautama, Gautama to Parāśara and Parāśara to the sages at Gaṅgādvāra. Brahmā is also said to have communicated it to Sanaka and Sanatkumāra, Sanaka to Devala and Devala to Pañcaśikha. From Sanatkumāra the Purāṇa was received by Vyāsa and from Vyāsa by Sūta. Sūta concludes his narration with obeisance to Vyāsa, his preceptor and to the divine Tortoise from whom the universe emanates and into whom it merges.

CHAPTER II

THE "FIVE CHARACTERISTICS" OF THE KŪRMA

The topics with which the Purāṇas were deemed to be concerned were, according to the Amarakośa, five in number. Some of the Purāṇas including the Kūrma[1] set out the five topics as creation (sarga), recreation after dissolution (pratisarga), dynasties (vaṁśa), the periods of time (manvantara) and account of the descendants of the famous royal dynasties (vaṁśānucarita). Accordingly, K and several other Purāṇas (Vā, M, Br, P, Vi, Sk, N, etc.) deal with the creation of the universe at some length.

I. Sarga

In the beginning, Lord Nārāyaṇa was slumbering on the coils of the serpent on the waters of the vast ocean which pervaded everything. On awakening at the end of the night, he thought of creation. From his grace was born Brahmā and from his wrath, Śiva. Then was born Śrī. Brahmā then created all other beings as earlier including his nine (mind-born) sons, viz,, Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha who were brahmavādins or sādhakas. He also created the Brāhmaṇas from his mouth, Kṣatriyas from his arms, Vaiśyas from his thighs and Śūdras from his feet.[2]

The Ekārṇava theory of Viṣṇu sleeping on the coils of a serpent in the primeval waters or of the ocean at the beginning of Kalpa, is one of the several motifs or vidyās resorted to by the Purāṇas in order to explain some religious or metaphysical truth having some Vedic background. In the RV[3] the waters which are also known as āpaḥ, samudraḥ, salilam, arṇava, etc. are characterised as the divine mothers carrying the cosmos within their wombs. In fact the ocean

---

1. K. I. 1. 25.
2. K. I. 2. 1-26.
3. RV. X. 121.7-9; X. 82. 5-6.

is the infinite unmanifest cause and the source of all the possibilities of existence and the coiled serpent, on whose couch rests god Nārāyaṇa, represents the infinite priniciple or activity. Viṣṇu and Śeṣa form the two-fold aspects of the Creator[1].

The evolution of the Universe which is described in K[2] is in brief as follows:

The unmanifested (avyakta) whom philosophers know as Pradhāna and also as Prakṛti existed at first even before Brahmā. It is the source of the universe. When its qualities or attributes (guṇas) are in a state of equilibrium, it is known as Prākṛta pralaya which is the night of Brahmā. On awakening from the unmanifested, Maheśvara entered both Prakṛti and Puruṣa and caused agitation. From Pradhāna, being thus agitated, was born the seed (Bīja), namely, Mahat and the universe was evolved through the successive stages: Buddhi, Ahaṁkāra, Tanmātras, Indriyas and Pañcabhūtas. Regarding the evolution of Bhūtādi (elements) two different views[3] are given of which the first is as follows: From the śabda-mātra which was created at first was born ākāśa having śabda as its quality. The ākāśa developing itself gave birth to sparśa-mātra from which was born vāyu having sparśa as its quality. Vāyu in course of development produced rūpa-mātra from which was born jyoti (light) with rūpa (colour) as quality. From jyoti developing, rasa-mātra came into existence which created āpaḥ (water) with rasa (taste, savour) as its quality. The water in course of development created gandhamātra from which came into existence saṁghāta (conglomeration) with gandha (smell) as its quality. The second view is as follows: Ākāśa with śabda-mātra (as guṇa) covered up sparśa-mātra from which sprang up vāyu, having two qualities, viz., śabda and sparśa. Śabda and sparśa then entered rūpa-mātra from which came into existence vahni (fire) having śabda, sparśa and rūpa as its guṇas. These three (qualities entered the rasa-mātra from which sprang up āpaḥ with four qualities, viz., śabda, sparśa, rūpa and rasa. These

---

1. MPS. pp. 9 ff; VPS. p 78 ff. and PB. Vol. VI. No. 1 Jan. 1964. pp. 191-99. Vide infra Myths about Viṣṇu under Vaiṣṇavism.
2. K. I. 4.
3. K. I. 4. 24-38.

four then entered the gandha-mātra which gave birth to the gross bhūmi (earth) which has all the five qualities, viz., śabda sparśa, rūpa, rasa and gandha. These seven, viz., Mahat, Ahaṁkāra and the five Tanmātras create the (cosmic) egg in which was born the universe. In that primal egg was the Primal Person. The egg was covered externally by āpaḥ, tejas, vāyu, ākāśa, Bhūtādi, Mahat and Avyakta each succeeding one covering the one preceding. These two views imply that the material of Chapter 4 belongs to different periods. Similar theories of creation are found in other Purāṇas also and are discussed elsewhere.[1]

The nine creations of Brahmā are also described by K[2] as follows: While the creator was thinking of creation there appeared, out of the five-fold ignorance, viz., tamas, moha, mahā-moha, tāmisra and andhatāmisra, five creations with the quality of darkness. This sarga is known as Mukhya sarga of which nāgas are the most important. Then followed the creation of animals, Tiryaksrotas by name. Beholding that it was defective, Brahmā designed another creation, viz., Ūrddhvasrotas with sattva as quality. The beings were endowed with pleasure and enjoyment and were luminous within and without. This creation was of divinities (gods). The creation called Arvāksrotas followed next which was the creation of mankind with the qualities of rajas and tamas predominating, though luminous (with knowledge). This creation was followed by the Bhūtasarga.

The first creation, i. e., the appearance of Mahat is known as Brahma. The creation of the Tanmātras is known as the Bhūtasarga which is the second. The third in which the indriyas were created, is known as the Vaikārika creation. These three together form the Prākṛta sarga. Mukhya sarga is the fourth one in which were created the immovables. The fifth consisting the animal kingdom is the Tiryaksrotas. Next were created the divinities and this sixth creation is known as Ūrddhvasrotas. The seventh creation, Arvāksrotas consisted of the creation of mankind. Eighth is the Bhautika sarga, Kaumāra being the ninth. Thus K. 1. 7. 14 and 11 are con-

---

1. Vide infra Philosophy.
2. K. I. ch. 7.

tradictory describing Bhūtasarga as the second and fifth creation respectively which implies different periods of composition. In the Vā, the sixth sarga is described as the creation of Bhūtas. In Vi, the eighth is called the Anugrahasarga with the qualities of sattva and tamas. Other Purāṇas Mār, L, M and P, describe Anugrahasarga as the fifth which is not mentioned by the Mb.

As Sanaka, Sanātana, Sanandana, Kratu and Sanatkumāra, the five mind-born sons of Brahmā, renounced the world being not inclined to creation, Brahmā undertook severe austerities. Out of a couple of tear-drops which fell from his eyes was born Mahādeva. Brahmā commanded him to procreate and he created many Rudras of his like, equals and immortals. Being dissatisfied with such creation, Brahmā asked him to create mortals. As Śiva declined to create, Brahmā again resumed creation. At first he created āpaḥ (water), agni (fire), antarikṣa (ether or atmosphere), dyau (sky), pṛthivi (earth), rivers, seas, mountains, trees, grasses, lava, kāṣṭhā, kalā, muhūrta, day, night, fortnight, month, ayana, year, yuga, etc. This was followed by the creation of the sādhakas, viz., Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Saṅkalpa from cakṣu, hṛdaya, śiras, udāna, vyāna, apāna, prāṇa, netra, samāna, vyavasāya and saṅkalpa respectively. These sādhakas assuming human form (of Manu) propagate Dharma.[1]

Being desirous of creating the four orders of beings, viz., gods, asuras (demons), pitṛs (progenitors) and men, Brahmā concentrated his mind. From his body pervaded with the quality of darkness were born the asuras, who issued forth from his thighs. Brahmā then abandoned that form, which transformed into night. From his mouth were then produced the gods. The body which he then abandoned became the day. That is why the gods adore the day (Sun). Brahmā took another form with sattva as quality and thinking himself as progenitor, the pitṛs were born from him. The body abandoned by him became the evening twilight (sandhyā). Hence gods, asuras and pitṛs are most powerful during day, night and twilight respectively. That is also why the gods, asuras, sages and men adore the evening twilight. Brahmā again adopted another form with the

---

1. K. I. 7. 1-39.

quality of rajas. From this were born men. The body which was abandoned became Jyotsnā (morning twilight or dawn). Continuing the creation the rākṣasas were born from his body pervaded by tamas and rajas. This was followed by the creation of sarpas, bhūtas and gandharvas from the same body pervaded by rajas and tamas. This body was then abandoned by him. The sheep were then created by him from his breast, goats from mouth, cows from belly, aśva, mātaṅga, rāsabha, gavaya, mṛgas, uṣṭra and aśvatara from his feet and plants and fruits and roots from the hairs. From his first (i. e., eastern) mouth he created the Gāyatrī metre, the Ṛgveda, the Trivṛt hymns, the Rathantara (portion of the Sāmaveda) and the Agniṣṭoma sacrifice; from his southern mouth he created the Yajurveda, the Triṣṭubh metre, the Pañcadaśa hymns, the Bṛhat sāman and the Uktha (portion of the Sāmaveda); from his western mouth he created the Sāmaveda, the Jagatī metre, (collection of hymns termed) Saptadaśa, Vairūpa (portion of Sāma) and the Atirātra (sacrifice) and from his northern mouth he created the Ekaviṁśa hymns, the Atharvaveda, the Anuṣṭubh metre, the Vairāja (portion of Sāmaveda) and the Asoryāmāṇa rite. In this manner all the different types of animals, the yakṣas, piśācas, gandharvas, apsaras, gods, ṛṣis, pitṛs and men, kinnaras rakṣas, etc., proceed from his limbs. They discharge, on being created, the same functions as they did in the previous creation, malignant or benign, gentle or cruel, righteous or unrightous and accordingly will their conduct be shaped.[1]

This account of creation is given by the Vā, L, P and Vi in detail. Further, the specification of the parts of the Vedas proceeding from the mouths of Brahmā occur in Vā, Vi, L, P and Mār. The Bhāgavata amplifies the whole account.

An account of Brahmā's creation of the Kumāras and the birth of Śiva from his mouth is given elsewhere as follows:

At the dawn (of creation) the four-faced Brahmā resorted to Yoga and created Sananda, Sanaka, Ṛbhu, Sanatkumāra and Sanātana. As they were disinclined to creation and pursued the accumulation of jñāna, Brahmā took to austerities. From the tear-drops that fell from his eyes were born the bhūtas and

---

1. K. I. 7. 40-66.

pretas. From his vital airs was born Rudra who cried as he was just born. Hence the name Rudra (rodanāt rudraḥ). Brahmā gave him seven more names and eight wives, sons, and mediums of worship. His seven other names are: Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva. His eight mediums of worship are Sūrya, Jala (water), Mahī (earth), Vahni (fire), Vāyu (air) Ākāśa (sky) and Dīkṣita Brāhmaṇa. His wives are Suvarccalā, Umā, Vikeśī, Śivā, Diśā, Dīkṣā and Rohiṇī. His sons are: Śanaiścara (Saturn), Śukra (Venus), Lohitāṅga (Mars) Manojava (Hanumān), Skanda, Sarga, Santāna and Budha (Mercury). Brahmā commanded him to create and he created crores of Rudras who were equals to him and devoid of old age and death. Brahmā then asked him to create only such beings who will be attended with cycles of birth and death. Śiva declined to create such inauspicious beings. Since then with his mind born sons he remained in self-contentment. Hence the name Sthāṇu. Brahmā then propitiated Śiva who being pleased, blessed Brahmā and disappeared with his mind-born Rudras. Brahmā too as before created the diverse universe commencing with the creation of the nine sādhakas, viz., Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha[1]. The P, Mār, L, Vā and Vi agree with our text in the nomenclature of the Rudras, their wives, sons and mediums of worship.

In the Ś. Br.[2] it is stated that when the life-principle became manifest it had no name, so it cried. On coming to know of the reasons of its crying, Prajāpati first named him as Rudra and then gave him the other names, Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Īśāna. This was developed into the Aṣṭamūrti conception of Śiva by the Purṇāas. The eight forms of Śiva symbolise the five gross material elements, two opposite principles of Prāṇa and Apāna and the principle of Mind.[3] Kālidāsa in Abhijñāna Śākuntala[4] enumerates them as Pṛthvī, Jala, Agni, Vāyu, Ākāśa, Sūrya, Candra and Dīkṣita Brāhmaṇa. In the Veda[5] they are known as Aṣṭavasus.

---

1. K. I.10.
2. Ś. Br. 6.1.3.1-18.
3. MPS. p. 63; VPS. p. 110.
4. Abhijñāna Śākuntala I.1; MPS. p. 248.
5. Ś. Br. 11.6.3.6; Vide MPS. pp. 248-249.

After the creation of Marīci, etc., Brahmā along with his mind-born sons undertook severe austerities. Out of his mouth was then born Rudra with a half-male and half-female form as brilliant as the Fire of destruction. Brahmā out of fear, fled the place asking Śiva to divide himself. Śiva first divided himself into two, a Male and a Female. From further divisions of the Male, eleven Rudras, Kāpālīśa, etc. were born. From the Female (Devī) were 'born' the various śaktis Lakṣmī, etc., who permeate the universe. Īśānī divided herself again and, as commanded by Mahādeva, reached Brahmā. At the bidding of Brahmā she became Satī, the daughter of Prajāpati Dakṣa, who gave her in marriage to Rudra. In course of time she was again born as a daughter to Menā through Himavān and was again given in marriage to Rudra for the betterment of the three worlds.[1]

The germ of the conception of the Ardhanārīśvra form can be traced back to the philosophical thoughts contained in the Upaniṣads. In the Bṛ. up[2] Ātman, the original Puruṣa, is conceived of as bisexual who divides himself into male and female parts. In the K[3] the 'bīja' that was produced due to the agitation of Pradhāna by Maheśvara is described as 'pradhānapuruṣātmaka'.

Seeing that his creations did not multiply, Brahmā whose form was pervaded by darkness brooded over and created Buddhi. From the Tamas was then born a mithuna—Adharma and Himsā. That body was then discarded by Brahmā. Brahmā then divided himself into two one half of which became Puruṣa and the other a woman by name Śatarūpā. Puruṣa then created a son Virāṭ who was Svāyambhuva Manu. Śatarūpā bore to Manu two sons, viz. Priyavrata and Uttānapāda and two daughters, viz., Prasūti and Ākūti. Prasūti was married to Prajāpati Dakṣa. Ākūti who was married to Ruci gave birth to a son Yajña and daughter Dakṣiṇā. Dakṣiṇā through Yajña gave birth to twelve sons, viz. the Yāmas who are the deities of the Svāyambhuva epoch. Dakṣa had by Prasūti 24 daughters. They are: Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā

---

1. K. I. 11.
2. Bṛ. Up. I. 4. 3; ETS. p. 78
3. K. I. 4.16.

Buddhi, Lajjā, Vapuḥ, Śānti, Siddhi, Kīrti-married to Dharma-and the rest eleven, viz., Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Ūrjjā, Svāhā and Svadhā, married respectively to Bhṛgu, Bhava (=Śiva), Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Vahni and the Pitṛs[1]. The sons of Dharma through his thirteen wives (given above, are Kāma, Darpa, Niyama, Santoṣa, Lābha (or Lobha), Śama, Daṇḍa and Naya, Bodha and Pramāda, Vinaya, Vyavasāyaka, Kṣema, Siddha and Yaśa respectively. From Kāma were born Harṣa and Devānanda. This is known as the Sukhodarka creation of Dharma[2]. The descendants of Svāyambhuva Manu and also the progeny of Dharma are almost all of them allegorical being personifications of sacrifice (Yajña), donation to Brāhmaṇas (Dakṣiṇā), intelligence, virtue, religious rites, etc. Most of the Purāṇas name the twenty-four daughters of Dakṣa and the progeny of Dharma (e. g., Vi, Bh etc.) which give more or less similar accounts excepting the Bhāgavata.

Continuing the account, K says that Hiṁsā gave birth to two sons through Adharma viz., Nikṛti and Anṛta. From Nikṛti were born two sons, viz , Bhaya and Naraka (Raurava) and two daughters Māyā and Vedanā. Māyā bore to Bhaya a son, Mṛtyu whereas Vedanā through Raurava gave birth to Duḥkha. Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha form the progeny of Mṛtyu. They are ūrddhvaretas having no wives or issues. The above forms the Tāmasa sarga of Brahmā.[3] The afore-said remark applies to Adharma and Hiṁsā and their progeny, for, these are personifications of evils and are described by K[4] as possessing adharma as their characteristic feature.

The prajāsarga of Bhṛgu and others, i. e., the progeny of the eleven daughters of Dakṣa is described in K[5] as follows:

To Bhṛgu and Khyāti were born Lakṣmī, the 'wife' of Nārāyaṇa, and two sons, viz., Dhātā and Vidhātā. Dhātā and Vidhātā married Āyati and Niyati (respectively), the daughters

1. The progeny of Bhṛgu and others as given in K.I.13. is given below.
2. K. I.8.1-25
3. K. I.9
4. K. I.9.-8.
5. K. I.13.

of Meru. Prāṇa and Mṛkaṇḍu were their issues. Vedaśirā was born to Prāṇa and Mārkaṇḍeya to Mṛkaṇḍu. Sambhūti through Marīci gave birth to a son Pūrṇamāsa and four daughters, Tuṣṭi, Vṛṣṭi, Kṛṣṭi and Apaciti. Virajā and Parvata were the sons of Pūrṇamāsa. Kṣamā through Pulaha gave birth to two sons Kardama and Sahiṣṇu. Soma, Durvāsas and Dattātreya were the sons of Anasūyā by Atri. Sīnīvālī, Kuhū, Rākā and Anumatī were the progeny of Smṛti by Aṅgiras. Pulastya procreated in Prīti a son Damboji by name who, in his previous birth in the Svāyambhuva epoch, was known as Agastya, and also a daughter Devabāhu. The progeny of Santati through Kratu were 60,000 Vālakhilyas who were all ūrddhvaretas. Vasiṣṭha had by Ūrjjā seven sons, viz., Rajas, Mātra, Ūrddhvabāhu, Savana, Anaga, Sutapā and Śukra and a daughter Puṇḍarīkākṣā (?). Vahni, son of Brahmā, had by his wife, Svāhā three sons, viz., Pāvaka, Pavamāna and Śuciragni (or Śuci). Pāvaka is the lightning (Vidyut), Pavamāna is the enkindled fire (Nirmathya) and Śuci is the one which shines in the Sun. Their issues are forty-five in number. Hence altogether there are forty-nine fires who are all ascetics having share in the sacrifice. The Pitṛs, viz., Ayajvāna and Yajvāna, who are divided as Agniṣvāttā and Barhiṣad, had two daughters in Svadhā. They were Menā and Dhāriṇī who were Brahmavādinīs. Menā through Himavat gave birth to Maināka, Krauñca and Gaṅgā(?). She also gave birth to Maheśvarī as told earlier wherein is also given an account of Satī, wife of Bhava. Dhāriṇī was married to Meru and their sons-in-law were Dhātā and Vidhātā. The Pitṛs are mentioned in the Matsya[1] also. The Pitṛs Agniṣvātta and Barhiṣad which are referred to in K belong to the amūrta or the formless category. Agniṣvātta is the one having Agni as its main impelling power whereas in Barhiṣad both Agni and Soma combine together.[2] Maheśvarī or Pārvatī represents the highest female energy manifested in the body and her parents Himālaya and Menā represent Mind and Vāk respectively.[3] The forty-nine fires are also named in the Matsya.[4]

---

1. M. Ch. 13
2. MPS. p. 103
3. Ibid., p. 104
4. M. 51.2-40; Vide MPS. pp. 158-170

11. Pratisañcara or Pratisarga

The Pratisañcara, Pratisarga or the dissolution of the beings by Viṣṇu is of four kinds: They are Nitya, Naimittika, Prākṛta and Ātyantika. The Nitya or the perpetual destruction is the constant disappearance of beings that occurs day and night. Naimittika is the one which takes place at the end of a Kalpa. It is also known as Brahmanaimittika wherein the three worlds get dissolved. Prākṛta is the one where everything starting from Mahat and ending in matter gets destroyed. The merger of the beings in Viṣṇu due to the attainment of knowledge is the final type known as Ātyantika laya.[1]

At the end of a Kalpa, i. e., the period of four thousand Yugas, first there comes a drought which continues for a hundred years. The seven rays of the Sun take in the last drop of water from the sea and shine like seven suns. The fire of destruction then breaks out and burns down the netherworld (Rasātala or Pātāla) and the three worlds Bhūḥ, Bhuvaḥ and Svaḥ (Maharlloka) with their dvīpas, Parvatas, varṣas and all beings, after which pour down the rains filling the vide expanse. On this expanse of water Prajāpati attains yoganidrā being observed by the sages of the Janaloka by means of Yoga. This is known as the Naimittika or Brahmanaimittika dissolution taking place at the end of Kalpa. The Purāṇas speak of many such Kalpas.[2]

The Prākṛta dissolution is also described in K[3] as follows:

At the end of two Parārdhas Mahādeva in the form of Fire of Destruction (Kālāgni) destroys the whole Brahmāṇḍa with its gods, demons and mankind. After all the gods including Brahmā, Viṣṇu and Śiva are destroyed, Mahādeva, wearing a garland of the skulls of gods, commences the tāṇḍava dance witnessed by Devī, the daughter of the mountain. After some time, Devī, through yoga, enters the body of Mahādeva. Then takes place the dissolution, a process reverse to the process of

---

1. K. II. 45. 5-9
2. K. II. 45
3. K. II. 46.1-24, cf. 1.5.19-22

creation. The earth with its guṇas merges itself in water and the water with its guṇas gets absorbed in tejas (fire). The fire in turn merges in vāyu, vāyu in ākāśa, etc. The process continues and finally Mahat gets merged with Maheśvara. Thus after destroying all the bhūtas and tattvas, Maheśvara disengages Pradhāna and Puruṣa. At this stage the Avyakta or Prakṛti attains the equilibrium of the three guṇas.

III. Yugas, Manvantaras and Kalpas

The word kāla was used, even in very early Vedic times, in two different senses, viz., time in general and Time as the Supreme Being, or the source of creation.[1] The AV[2] contains two hymns which describe kāla as the Supreme Being. The Mb.[3] contains in several verses a long disquisition on the immense power of Kāla over the universe. K[4] also speaks of the nature of Kāla in the same vein. Here Kāla is conceived as one without beginning and without end, ageless and immortal, independent and self of all. There may be many Brahmās, Rudras and other gods but the divine Lord is only one, Kāla-the omniscient. By his power the god Brahmā, Nārāyaṇa and Īśa undergo prākṛta disappearance and spring again therefrom as the highest Brahmā, the elements, Vāsudeva and kāla. Thus the whole world has its soul in Kāla.

"Time creates Beings and again destroys them; all are under the rule of time, while Time is not under the dominance of any one.".[5]

Minute divisions of kāla or time are mentioned from very ancient times. Units of time like nimeṣas, kalā, muhūrta, kāṣṭhā, ahorātra, fortnights, months, ṛtus, year, etc., are mentioned by the Mahānārāyaṇopaniṣad, Manu, Kauṭilīya Arthaśāstra, etc,[6] though with great divergence of views about the number and names of the units of time and their

---

1. HD. Vol. V, part I, p. 464
2. AV. XIX. 53-54. HD. vol. V. part. I. p. 463
3. Ādi. 1.187-189; Śānti. chs. 217-220
4. K. I. 5. 21-24
5. K. II.3.16; Vā. 32.29-30; HD. Vol. V. part. I. pp. 473-474
6. Mahānārāyaṇopaniṣad. I.8-9; Manu. I.64; Kauṭilīya Arthaśāstra II.20.29-37; cf. HD. Vol. V. part I. pp. 476

mutual relations which can be made out from the table given by the different works.

Mauu I. 64.

18 nimeṣas = kāṣṭhā
30 kāṣṭhās = kalā
30 kalās = muhūrta
30 muhūrtas = ahorātra

Kauṭilīya Arthaśāstra II.20.30–37

2 tuṭis = lava
2 lavas = nimeṣa
5 nimeṣas = kāṣṭhā
30 kāṣṭhās = kalā
40 kalās = nāḷikā
2 nālikās = muhūrta
30 muhūrtas = ahorātra

Amarakośa

18 nimeṣas = kāṣṭhā
30 kāṣṭhās = kalā
30 kalās = kṣaṇa
12 kṣaṇas = muhūrta
30 muhūrtas = ahorātra

Vā 50.169 and 57.7 = M 142.4

15 nimeṣas = kāṣṭhā
30 kāṣṭhās = kalā
40 kalās = nāḍikā
2 nāḍikās = muhūrta
30 muhūrtas = ahorātra

Bh. III. 11.3–10

2 atoms of time = aṇu
3 aṇus = trasareṇu
3 trasareṇus = truṭi
100 truṭis = vedha
3 vedhas = lava
3 lavas = nimeṣa
3 nimeṣas = kṣaṇa
5 kṣaṇas = kāṣṭhā

15 kāṣṭhas = laghu
15 laghus = nāḍikā
2 nāḍikās = muhūrta
30 muhūrtas = ahorātra

K. I.5.6-19

15 nimeṣas = kāṣṭhā
30 kāṣṭhas = kalā
50 kalās = muhūrta
30 muhūrtas = ahorātra
30 days = one month (2 fortnights)
6 months = ayana
2 ayanas = year (one celestial day)

There are two ayanas - Dakṣiṇa and Uttara. Dakṣiṇa ayana is the night of the gods whereas the Uttara ayana is the day of the gods. These two ayanas which go to form a human year, is equal to a celestial day. 12000 cel. years = 4 yugas.

The word 'yuga' occurs in the RV several times in several senses. In a few places[1] it means a 'yoke'; in several other places it stands for a very brief period of time[2], a generation,[3] a period of four or five years[4] or a long period of time[5].

In the AV[6], yuga appears to mean a period of several thousand years. Also here is a clear reference to four yugas[7]. The RV does not contain the names of all the four yugas, viz., Kṛta, Tretā, Dvāpara and Kali. Even up to the times of the latest period of Vedic literature, i. e., the Upaniṣads the words Kṛta, Tretā, Dvāpara and Kali were used in the sense of 'throws of dice in gambling' and it is very doubtful whether they were used in the sense of different ages of the world[8]. In the Gopatha Brāhmaṇa there is a reference to the beginning of the

---

1. RV. X.60.8; X 101.3, 4
2. Ibid., III.26 3
3. Ibid., I.92.11; I.103.4; II.2 2; III.33.8; V.52.4.
4. Ibid., I.158.6
5. Ibid., VI.15.8; VI.8 5; X.72.2; Vide HD. Vol. III. p.886
6. AV. VIII.2.21
7. HD. Vol. III. p. 886
8. Ibid., Vol. V. part I. p. 687

Dvāpara age.[1] But the theory of the Yuga system of chronology was not fully developed even in the times of the early dharmasūtras.[2]

Kṛta, Tretā, Dvāpara and Kali or Tiṣya are the four yugas in that order.[3] These four yugas are together called sometimes Caturyuga[4] or as yuga also.[5] The four yugas together with the period called Sandhyā (that precedes each yuga) and the period of Sandhyāṁśa (that follows each yuga) stretch to a period of 12000 celestial years, i.e., Kṛta, Tretā, Dvāpara and Kali extend respectively over 4000, 3000, 2000 and 1000 years and the Sandhyā and Sandhyāṁśa of these four extend over 400, 300, 200 and 100 years each.[6] 71 cycles of yugas make one manvantara. One thousand cycles of four yugas constitute a day of Brahmā which is also called a kalpa. The night of Brahmā is of the same duration. In one day of Brahmā there are fourteen Manus.[7]

In the Vedāṅgajyotiṣa yuga is said to comprise five years[8]. This sense of the word is still retained in Vā. and Sabhā[9]. Kauṭilya also speaks of yuga of five saṁvatsaras.[10] Tilak takes yuga to mean 'a month' or 'a period from the first to the last dawn of the year, i. e., less than one year'.[11] According to Shama sastry, the word yuga was sometimes used in the sense of a year and sometimes in the sense of four years.[12]

The Manusmṛti[13] yields the following table:

Kṛta	400	+ 4000	+ 400	= 4800
Tretā	300	+ 3000	+ 300	= 3600
Dvāpara	200	+ 2000	+ 200	= 2400

1. Gopatha Brāhmaṇa I.28; Vide HD. Vol. III. pp. 886-888
2. HD. Vol. III. p. 889
3. K. I. 29.9
4. Manu. I. 71; K. I. 5.11; 5.18
5. Āraṇ. 186.22; Śānti 224.28
6. K. I. 5.9-13
7. K I. 5. 14-18.
8. Vedangajyautisha Verses 1, 5 and 28; HD. Vol, III, p. 888; Vol.V. part I. p. 486; PC. p. 315
9. Vā. 31 49; Sabhā. 11.28; Vide HD. Vol. III. p. 889.
10. Kauṭilīya Arthaśāstra II.20.64
11. Arctic Home in the Vedas p. 162
12. Vide PC. p. 314
13. Manu I.68-73

Kali	100 + 1000 + 100	= 1200
Caturyuga		= 1200
12000 years	= divyayuga	
2000 divyayugas	= Brahmā's ahoratra.	

Here as well as in the Mb.,[1] the years are not characterised as divya or mānava. Hence these are to be taken as mānava years.

Kūrma Purāṇa[2]

Kṛta	400 + 4000 + 400	= 4800 cel. years
Tretā	300 + 3000 + 300	= 3600 " "
Dvāpara	200 + 2000 + 200	= 2400 " "
Kali	100 + 1000 + 100	= 1200 " "
Caturyuga		= 12000 " "
71 Caturyugas		= One manvantara
1000 cycles of 4 yugas		= Brahmā's day=kalpa

The Vā also gives the same account of yugas as the K. Mankad[3] takes the word 'yuga' in "yugāntaramārūḍhaḥ savitā" to mean 'a quarter of the day'. But Kane with more correctness takes the word to mean 'yoke' as in RV[4].

Shama sastry suggests that the first year was called Kali, second Dvāpara, third Tretā and fourth Kṛta. According to him each yuga had one year, the duration of four yugas being four years. He also opines that yuga was used in the sense of four years also. This is taken to be one method of yuga computation. There seems to be a different method of yuga computation having the proportion 1:2;3:4 = 10 years, ten years being the duration of four yugas.[5]

Descriptions of the nature of the four yugas are found in the Āraṇ and in the Purāṇas, viz , Vā, L, M, G, N, and K.[6]

Kṛta, according to Āraṇyakaparva, is so called "because it is an age in which everything is fulfilled by everyone and

---

1. Āraṇ. 186.17-34
2. K. I. 5. 9-13.
3. PC. p. 314
4. RV. X.60.8; X.101.3, 4, etc.: Vide HD. Vol. V, part I, p. 686 ff.
5. PC. p. 315.
6. Āraṇ. 148.10-39; Vā. 32, 57-58; L. I. 39-40; M. 142-144; G.I. 223

nothing is left to be done."[1] "In Kṛta, dharma prevails in all its perfection and it stands with all its four feet (dharma being figuratively spoken as vṛṣa, a bull) and it declines or deteriorates by a quarter in each of the following yugas, so that in Kali only one quarter (or one foot) of dharma remains and adharma occupies three quarters".[2] Meditation and penance constitute the dharma of Kṛta, (Philosophical) knowledge in Tretā, sacrifice in Dvāpara and charity alone in Kaliyuga. The deity of Kṛtayuga is Brahmā, the Sun of Tretā, Viṣṇu that of Dvāpara and Śiva, of Kali[3]. In Kṛta people were well-contented and righteous. They were endowed with equal beauty, prosperity and longevity and were devoid of greed and sorrow. They had no particular dwellings but resorted to mountains and banks of rivers. People were ever happy and did not observe any sacraments.[4] Tapas was the most efficacious in Kṛta[5].

In the Tretā rains poured forth and milk flowed from the udders. There sprang up rich vegetation. The trees yielded fruits, dress and ornaments by which the needs of the people were met. In due course of time greediness and jealousy pervaded the minds of the people. By heavy rains and drought the vegetation was destroyed. Hence, as commanded by Brahmā, Pṛthu milked the earth. Dharma ceased to exist and Brahmā founded the system of varṇas and āśramas. The institution of sacrifice also was established in this age, but the sacrifice was devoid of paśuhiṁsā or animal sacrifice[6]. In Tretā, jñāna brought forth the utmost merit to the doer[7].

The works which give description of yugas believed in the existence of such an ideally perfect community (as is described above) in the past which later gave way to gradual degeneracy and decline in morals, health and length of life[8] as proved by the description of Kaliyuga.

---

1. HD. Vol. III. p. 891.
2. Manu. 1.81-82; Śānti. 224.22-23; K. I.29.13-14; HD. Vol. III. p. 891.
3. Hence Kaliyuga is called Māheśvara Yuga. Vide K. I.30.38
4. K. I.29. 14-18
5. K. 1.29.10.
6. K. I. 29.18-42
7. K. I. 29-10.
8. HD. Vol. III. p.885

In Dvāpara also people fought among themselves due to greed. The one Veda, which consisted of four quarters and which until that time was divided into three, was for the first time divided into four by Vyāsa, in the 'Dvāparas'. The Ṛṣis again divided the Vedas into mantras and Brāhmaṇas. The Brāhmaṇas, Kalpasūtras, Itihāsas, Purāṇas and Dharmaśāstras originated in this period. Due to the verbal, mental and physical evils of the people are caused shortfall in rain, deaths and other menaces. Their sorrow turns their mind towards mokṣa. They get disgusted, and from this disgust they get to realise the evils which in its turn leads them to gain true knowledge. This is the working of the minds of the people predominated by rajas and tamas in the 'Dvāpara yugas'.[1]

The twenty-five incarnations of Vyāsa in the Dvāpara yuga[2] are enumerated as:

1. Svāyambhuva Manu
2. Vedavyāsa.
3. Uśanā
4. Bṛhaspati
5. Savitā
6. Mṛtyu
7. Indra
8. Vasiṣṭha
9. Sārasvata (Vaivasvata)
10. Tridhāmā
11. Ṛṣabha
12. Sutejā
13. Dharma
14. Sucakṣu
15. Tṛyyāruṇi
16. Dhanañjaya
17. Kṛtañjaya
18. Ṛtanjaya
19. Bhāradvāja
20. Gautama
21. Vācaśravā
22. Nārāyaṇa (Suṣmāyana)
23. Tṛṇabindu
24. Vālmīki
25. KṛṣṇadvaipāyanaVyāsa[3]
(27. Jatukarṇa?)

A similar list is given by Vā, Vi and the L. Purāṇas.[4] Kṛṣṇadvaipāyana Vyāsa is said to have arranged the Vedas with the blessings of Śiva whom he saw through his austerities. Vyāsa adopted four disciples, viz., Jaimini, Sumantu, Vaiśampāyana and Paila; Sūta Romaharṣaṇa was his fifth disciple. Paila was commissioned to teach the Ṛgveda; Vaiśampāyana was to propagate the Yajurveda; to Jaimini was delegated the Sāma

---

1. K. I.29.42-50
2. K. I. 52
3. According to K edited by Bhattacharya, Śakti is 25th, Parāśara 26th and Kṛṣṇadvaipāyana is 28th.
4. Vā. 23.107-224; Vi. III. ch. 3; L. I. 24.11-133

Veda. The teaching of Atharva Veda fell to the lot of Sumantu. To Sūta Romaharṣaṇa was assigned the narration of the Itihāsas and Purāṇas.[1]

The Kaliyuga is also referred to as Tiṣya. The Āraṇ[2] and several other works present a very pessimistic, dismal and harrowing account of what will happen in the Kali age. The K describes it as follows:

In Tiṣya or Kali ignorance, jealousy and delusion will pervade the minds of the people. Ascetics will be massacred. People will face constant danger from drought and famine, pestilence and natural calamities; unrighteousness, faithlessness and all sorts of vices will abound. People will be born liars and unrighteous. Brāhmaṇas giving up the study of Vedas and performance of sacrifices will share food, seat and bed with the Śūdras. They will not engage themselves in snāna, homa, japa, dāna and other rituals but at the same time indulge in blasphemy and cavilling of the Vedas, Dharmaśāstras and Purāṇas. Śūdra kings will rule over the earth and ill-treat the Brāhmaṇas. Abortion and murder of male issues will take place in plenty. No Brāhmaṇa will maintain himself by pursuing his own dharma. People will be short-lived and diseased. Their actions will be pervaded by ignorance and evil. Kāṣāyins, Kāpālikas, Nirgranthas, etc., will arise. Brāhmaṇas and Kṣatriyas will adopt the principles of Vāmas, Pāśupatas and Pāñcarātrikas. All will be Vīras. Śūdras will occupy higher seats in the midst of Brāhmaṇas. They will drive the Brāhmaṇas from their seats and the best among the Brāhmaṇas will be beaten by the Śūdra officers of the king. Brāhmaṇas will honour the Śūdras with flowers and decoratives and will wait at their door seeking opportunity to pay respects to the Śūdras. They will depend upon the Śūdras for their livelihood and will teach them the Vedas. Thus forsaking their own dharma, they will become wandering mendicants in 'hundreds and thousands' and will worship god with popular songs. People will face constant danger from rats, snakes, etc. But worship of Mahādeva will nullify the effect of Kali. This description represents a society

---

1. K. I.52.1-15
2. Araṇ chs. 186-188. Vā. 58.33-72; 99.390-429; M. 144. 32-47; Bh. XII.2; B. chs. 229-230; Br. II. 31; N. I.41.21-88; L. I. 40; K.I.30

in which the people neglected the rules of conduct of the varṇa and āśrama and were influenced by the non-Brahmanical ideas and beliefs.

It is said that these four yugas, Kṛta, Tretā, Dvāpara and Kali, exist only in Bhārata Varṣa and nowhere else.[1] Seventy-one cycles of four yugas make a Manvantara.[2] In the Kaliyuga of the Vaivasvata epoch, Mahādeva is said to undertake twenty-eight incarnations with his four disciples. The names of the incarnations and of the disciples in each incarnation are stated elsewhere.[3] According to Vā, the 2nd, 3rd, 4th, 5th, 10th, 11th and 15th incarnations of Mahādeva take place in the 2nd, 3rd, 4th, 5th, 10th, 11th and 15th Dvāparas respectively. However, the 1st, 13th, 14th, 17th, 22nd and 26th incarnations take place in the Kali age.[4]

Manvantara and Kalpa

The word Kalpa has its germ in the RV[5] where it is said that the creator created (akalpayat) the sun and the moon, the heaven, etc., as before. Kalpa is also referred to in the Rock edict IV of Aśoka at Girnar and Kalsi (āva savaṭa kapā = yāvat saṁvartakalpam) and also in his Rock edict V at Shahabazgarhi and Mansera (āvakapam). This proves that the theories about the vast extent of Kalpa had been current in India long before the 3rd cen. B. C.[6] But none of the ancient works[7] which elaborate the theory of yugas, manvantaras and kalpas, offer any hisorical explanation to the same. The Manusmṛti does not make any mention of kalpa. The Vi.[8] and others say that seventyone cycles of yugas make a Manvantara and a hundred cycles of four yugas or a period of fourteen Manus make a Kalpa which is a day of Brahmā. Every Manvantara has a Manu as its Lord.

---

1. K. I.47.45
2. K. I.5.14
3. Vide infra, Śaivism
4. CHV. p. 74
5. RV. X.190.3; HD. vol. V. part I. p. 686
6. CII. Vol. I. Inscriptions of Aśoka, pp. 6, 32 and 55; HD. Vol. V. part I. p.686
7. Āraṇ. chs. 148, 186; Śānti. chs. 70 and 223-225; Manu. I.61-74, 79-86 and the various Purāṇas.
8. Vi. VI. 3.11-12; K. I. 5.14; Vā. 7.14, 57.33, 10-12, etc.

Six Manus are past, viz., Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa and the present is Vaivasvata, the seventh Manu.[1] Several Purāṇas[2] mention these seven Manus, and there is general agreement among them with regard to their names with some minor variations. Seven other Manus are yet to come, viz. Sāvarṇa, Dakṣasāvarṇa, Brahmasāvarṇa, Dharmasāvarṇa, Rudrasāvarṇa, Rocya or Rocyamāna and Bhautya.[3] Thus altogether there are fourteen Manus. They administer the subjects according to the command of Śiva.[4] With regard to the names of these future Manus and the total number of Manus there is consensus among the several Purāṇas.[5] The HV mentions the future Manus as five Sāvarṇis (without) naming them) to be followed by Raucya and Bhautya[6] whereas B mentions only four future Manus, viz., Sāvarni, Raibhya, Raucya and Merusāvarṇa.[7] The M and one of the two versions of P mention the future Manus as Sāvarṇa (Sāvarṇya), Raucya, Bhautya, Brahma's son Merusāvarṇi, Ṛta (Ṛbhu), Ṛtudhāmā (Ṛtadhāmā; Vītadhāmā) and Viśvaksena.[8] The sons of these Manus are also enumerated by some of the Purāṇas with the respective sets of gods, seven sages and Indra for each epoch of Manu.[9] Thus whereas the Br, HV, Vā and Vi enumerate the sons of Manu, the gods, Indra and the saptarṣis belonging to the fourteen epochs, the K, M, and P are satisfied by dealing with the first seven epochs and mere naming of the future seven Manus. The K and the Vi accounts of the epochs of the first seven Manus generally agree with each other.

Manu Svāyambhuva was the first one to give the law (Dharma) to the sages for the benefit of the Varṇas.[10] He was

---

1. K. I.51.4-5
2. B. 5.4-5; Vi. III.1. 6-7; Br , HV, L, Vā, etc. for which Vide Kirfel. p. 254 ff.
3. K. I.53. 29-31; Kirfel (Abschnitt 3 tables Zu Seite XX; as also pp. 277-280) omits them in his K. version.
4. K. II. 6.37
5. K. I.53 29-31; 51. 4-5; Vi. III.2. 1-60; Br, Vā, etc. Vide Kirfel pp. 281-82, 260-262.
6. Kirfel pp. 259-272
7. Ibid. p. 254.
8. Ibid. pp. 275-276
9. Ibid. pp. 254-272
10. K. I.12.265

the Vyāsa of the first Dvāpara Yuga and arranged the Vedas at the command of Brahmā.[1] In his wife Śatarūpā he begot two sons, viz., Priyavrata and Uttānapāda[2]. Priyavrata had ten sons, viz., Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Madhātithi, Havya, Savana, Putra and Jyotiṣmān of whom Medhā, Agnibāhu and Putra took to renunciation. The other seven were consecrated kings of the seven dvīpas which constituted the Earth.[3] The family line of Svāyambhuva Manu through his son Uttānapāda is dealt with in chapter 14 of the first part of the K and is included under Vaṁśa.

While describing the epochs of the seven Manus with the sons of Manu, and sets of Indra, gods and seven sages the K[4], after naming the first seven Manus, states that the Svāyambhuva epoch has already been narrated earlier. Of the Svāyambhuva epoch, Yāmas are gods, Marīci, etc., are the seven ṛṣis.[5] Several other Purāṇas[6] support this statement. But many of these Purāṇas refer Agnīdhra, Agnibāhu, etc., as the ten sons of Manu who are his grandsons according to K.[7]

In the Svārociṣa Manu's period,[8] Pārāvatas and Tuṣitas are gods, Vipaścit is Indra and the seven ṛṣis are Ūrja, Stamba, Prāna, Dānta, Ṛṣabha, Timira and Arvarīvān. The B, Br, HV and Vā name fourteen sages though their number is not specified. Caitra, Kiṁpuruṣa, etc., are the sons of Svārociṣa Manu.[9]

Uttama is the third Manu. In his epoch Suśānti is Indra. Sudhāmānas, Satyas, Śivas, Pratardanas and Vaśavartinas are the five gaṇas each of them being a dvādaśaka. Rajas, Gātra, Ūrdhvabāhu, Savana, Anagha, Sutapa and Śukra are the Saptarṣis.[10] The K. speaks nothing about the sons of this Manu. The Vi. mentions Paraśu and Divya as his sons whereas the M, P, B, Br, HV, etc., speak of ten sons. The sons of Vasiṣṭha

---

1. K. I.52. 1 2
2. K. I. 8.9-11.
3. K. I.40. 6-13
4. K. I. 51.1-36
5. K. I.8.
6. M, P, B, Br, HV, Vā, etc., vide Kirfel, pp. 255-273
7. K. I.51.6-9
8. Vide Kirfel, p 255
9. K. I.51.6-9
10. K. I.51. 10-12

were the seven sages according to all these Purāṇas. The K only names them.[1]

The fourth Manu is Tāmasa of whose epoch there are twenty-seven gaṇas. The seven sages are Jyotirdhāma, Pṛthak, Kalpa, Caitra, Agni, Vasana and Pīvara.[2] Here also the K does not mention the sons. According to Vi,[3] Khyāti, Śatahaya, Jānujaṅgha, etc., are the sons. The M, P and other Purāṇas mention ten sons. The Bhānavas, the Satyas or the Sādhyas are the gods.[4]

In the period of Raivata,[5] the fifth Manu, Vibhu is Indra; Devagaṇas are twenty-eight in number; Hiraṇyaroma, Vedaśrī, Urddhvabāhu, Vedabāhu, Subāhu, Parjjanya and Mahāmuni are the Saptarṣis. The Vi. replaces Subāhu with Sudhāmā. It mentions Bālabandhu, Sambhāvya, Satyaka, etc., as the sons of Manu. Other Purāṇas mention ten sons about whom K is silent.[6]

In the epoh of the sixth, i. e., Cākṣuṣa Manu,[7] Manojava is Indra. Devagaṇas are five, viz., Prabhūtabhāvyas, Prathanas, Divaukasas, Mahānubhāvas and Lekhyas (Each of these is an 'aṣṭaka' according to Vi). The Saptarṣis are Virajā, Haviṣmān, soma, Manusama, Avināma and Saviṣṇu. In fact only six are mentioned. According to the variant given, the seven sages are Sumedhā, Virajā, Haviṣmān, Tama, Madhu, Avināma and Saviṣṇu. His sons are referred to by other Purāṇas.[8]

Saṁvarttana, son of Vivasvata, is the seventh Manu.[9] Purandara is the Indra of this epoch; Ādityas, Vasava, Rudras and the Maruts are gaṇas. Viśvāmitra, Bharadvāja, Vasiṣṭha, Kaśyapa, Atri, Jamadagni and Gautama are the Saptarṣis.

---

1. K. I.51.12; Kirfel, pp. 256, 274 and 278
2. K. I.51.13-15
3. Kirfel, p. 278
4. Ibid., pp. 256, 274 and 278.
5. K. I.51. 16-19
6. Kirfel, pp. 257, 274 and 278.
7. K. I.51. 21-23
8. Kirfel, pp. 257, 275 and 279; K. I.51.21-23
9. K. I.51. 23-26

Ikṣvāku, etc., are the ten sons of this Manu. According to Vi. they are nine.[1]

Viṣṇu is said to have incarnated himself in these seven manvantaras. The Vi. and K mention these incarnations.[2] In the Svāyambhuva he was born in Ākūti as the son of Prajāpati Ruci (as Yajña according to Viṣṇu). In the Svārociṣa epoch he was born as Ajita in Tuṣitā along with all other Tuṣitas. In the Auttama epoch he was born as Satya along with the Satyas in Satyā. In the epoch of Tāmasa Manu he was born in Haryā as Hari with all other Haris. In the Raivata epoch he was born in Saṅkalpā as Mānasa along with other Mānasas. In the Cāṣkuṣa epoh he was born as Vaikuṇṭha in Vaikuṇṭhā along with all other Vaikuṇṭhas. In the Vaivasvata he was born as Vāmana, in Aditi through Kaśyapa, and having won the three worlds by his three paces, gave them over to Purandara.

It is the Vaivasvata manvantara that is much dwelt upon in our text. The story of the creation of Devas, Dānavas, Gandharvas, Uragas and Rākṣasas during this period is narrated in chapters 16-19 of the first part. The Ṛṣivaṁśa is dealt with in chapter 19 and the Rājavaṁśa, through his nine sons viz., Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga,[3] Ariṣṭha, Karuṣa and Pṛṣadhra is dealt with in detail in chapters 20-24.

In the Kaliyuga of this Vaivasvata antara, Mahādeva is said to assume twenty-eight incarnations with four disciples in each incarnation. The names of these incarnations and that of the disciples are given elsewhere[4].

One thousand cycles of four yugas or the period of fourteen Manus make a kalpa at the end of which everything gets lost in the ocean, on the waters of which sleeps Prajāpati. There are many such kalpas of which Brahmā, Viṣṇu or Śiva forms the presiding deity. The present one is the Vārāha kalpa. In the Sāttvika kalpas like the present one the power of Viṣṇu is the greatest. In Rājasa kalpas Brahmā is supreme and in

---

1. Kirfel, pp. 257, 276 and 279
2. K. I.51. 27-35; Kirfel. p. 280
3. Vide infra. Line of Ikṣvāku
4. Vide infra "Śaivism"

Tāmasa Kalpas Śiva.[1] Three hundred and sixty Kalpas make a year of Brahmā. A hundred years of Brahmā make a Parārdha at the end of which all beings inclusive of Brahmā, Viṣṇu and Śiva merge into nature[2]. This present one is the first Kalpa of the second Parārdha and is known as the Vārāha Kalpa. The Kalpa which preceded this one was Pādma. The Vārāha Kalpa is described in detail.[3] At the end of two Parārdhas, Mahādeva in the form of Kālāgni destroys the universe. He absorbs all Bhūtas and tattvas inclusive of Mahat in himself.[4]

IV-V *Vaṁśa and Vaṁśānucarita*

Chapters 14 to 24 of the first part of our text deal with the topics of vaṁśa and vaṁśānucarita. Of these, five chapters[5] form, according to Kirfel, the vaṁśa portions and chapters 20-24, vaṁśānucarita. Kirfel does not account for chapter 19 of Kūrma dealing with the Ṛṣivaṁśa.

With chapter 14 commences the Svāyambhuva Manuvaṁśa through his son Uttānapāda. The Svāyambhuva Manuvaṁśa has been dealt with by several Purāṇas, viz., the B, Br, Vā, HV, etc. Most of them concur with the particulars given by our text.

Svāyambhuva Manu had two sons, viz., Priyavrata and Uttānapāda. The B, Br, HV and Vā state that Uttānapāda had four sons, viz. Dhruva, Kīrtimān, Āyuṣmān and Vasu, whereas M. mentions only the first two, and K and Vi mention only one son, Dhruva. Dhruva's two sons were Śiṣṭi and Bhavya, and Bhavya's son was Śaṁbhu. Śaṁbhu, according to other Purāṇas (B, HV and Vi) is the third son of Dhruva. To Śiṣṭi, Succhāyā bore five sons, viz. Ripu (Kṛpa-M.), Ripuñjaya, Vipra (Vṛtta-M.), Kapila (Vikala, Vṛkala, Bṛkūla-Vṛka according to M.) and Vṛṣateja (Vṛkateja). Ripu's son was Cākṣuṣa who begot in Puṣkariṇī a son, Cākṣuṣa Manu. Cākṣuṣa Manu had ten sons by the daughter of Prajāpati Vīraṇa, viz., Ūru, Pūru, Śatadyumna, Tapasvī, Satyavāk,

---

1. K III.45. 48-52
2. K. I 5.18-20
3. K. I.5. 25-26
4. K. II.46. 1-21
5. Chs. 14-18

Śuci (Kavi according to M. and other Purāṇas), Agniṣṭu, Atirātra, Sudyumna and Abhimanyuka. Āgneyī bore to Ūru six sons : Aṅga, Sumanasa, Khyāti (Svāti according to other Purāṇas), Kratu, Aṅgiras and Śiva (Gaya according to M. and other Purāṇas). Aṅga's son was Veṇa (Vena). His son Vainya, was Pṛthu who milked the earth. Śikhaṇḍin and Havirdhāna were the two sons of Pṛthu (Antardhāna seems to have been his third son which is not clear from the text. According to M the two sons were Antardhāna and Mārīca. But the same work also mentions the sons of Havirdhāna through Āgneyī)[1]. Suśīla was the son of the former and Prācīnabarhi of the latter. Other Purāṇas mention five more sons of Havirdhāna, viz., Śukra, Gaya, Kṛṣṇa, Vraja and Ajina (M. gives different names). Prācīnabarhi's ten sons were known as Pracetasas. They begot a son in Māriṣā, viz., Dakṣa. Chapter 15 of the K describes the destruction of Dakṣa's sacrifice by Śiva and chapter 16 continues the account of the progeny of Dakṣa in the Vaivasvata antara.

Dakṣa's Progeny

Dakṣa begot one thousand sons, who were destroyed by the craft of Nārada, and sixty daughters through Aśiknī, the daughter of Prajāpati Vīraṇa, ten of whom were married to Dharma, thirteen to Kaśyapa, twenty - seven to Soma, four to Ariṣṭanemi and two each to Bahuputra, Kṛśāśva and Aṅgiras. According to Mb,[2] the number of Dakṣa's daughters is fifty, whereas the Purāṇas Vi, L, P, Bh, etc., state the number to be sixty.

Marutvatī, Vasu, Yāmī, Lambā, Bhānu, Arundhatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā were the ten wives of Dharma. This is the normal list given by almost all the Purāṇas. One of the two accounts given by P, M and HV assign only five wives to Dharma. Their nomenclature also varies. The Bh substitutes Kakubh for Arundhatī.

The issues of Dharma in his ten wives are also described. Of Marutvatī were born the Marutvats, of Vasu the Vasus, of

---

1. Kirfel. p. 153
2. Ādi. 70. 7-8

Bhānu the Bhānavas and of Muhūrtā the Muhūrtajas, i, e., the deities presiding over the moments. Lambā gave birth to Ghoṣā, Yāmī to Nāgavīthī (Vāgavīthī) and Arundhatī to all earthly things (? or the divisions of the earth). The Sādhyas were the issues of Sādhyā and the Viśvedevas of Viśvā. The Sādhyas are the personified rites and prayers of the Vedas. The Vāyu names them as Darśa, Paurṇamāsa, Bṛhadaśva, Rathantara, etc. Viśvedevas are the deities to whom sacrifice is offered daily through the Vaiśvadeva rite of the Five Great Sacrifices (Pañcamahāyajña). Saṅkalpā gave birth to a son Saṅkalpa.

The eight Vasus named by K are Āpa, Dhruva, Soma, Dhara, Anala, Anila, Pratyuṣa and Prabhāsa. Their issues are also mentinoed.

	Vasus	Issues
(1)	Āpa	Vaitaṇḍya, Śrama, Śānti and Dhvani (The last two are substituted by Śrānta and Dhur in the Vi)
(2)	Dhruva	Kāla
(3)	Soma	Varcas
(4)	Dhara	Draviṇa (Vi. adds four more names: Hutahavyavāha, Śiśira, Prāṇa and Ramaṇa).
(5)	Anala	Kumāra
(6)	Anila	Manojava (Purojava) and Avijñātagati
(7)	Pratyuṣa	Devala
(8)	Prabhāsa	Viśvakarmā

Issues and wives of Kaśyapa

Aditi, Diti, Danu, Ariṣṭā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru, Muni are enumerated as the thirteen wives of Kaśyapa. The thirteenth wife, who is left un-named in K, is referred to as Khaśā by B, HV and Vi and as Kālā by Br and Vā. While enumerating the issues of Kaśyapa through his different wives, K mentions Nikaṣā as a variant for Kālā or Khaśā.[1]

The twelve sons of Aditi were Aṁśa (Indra-M.), Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Aryamā (Yama-M.), Vivasvān,

---

1. K. I. 18;13, fn. 12

Savitā, Pūṣa, Aṁśumān and Viṣṇu. In the Cākṣuṣa they were known as Tuṣitas and are the Ādityas of the Vaivasvata, epoch. But in chapter 51 of the first half of the K the Tuṣitas are referred to as the gods of the Svārociṣa antara.[1] The same discrepancy is found in the Vi also for though in this particular instance the Vi refers them as the Tuṣitas of the Cākṣuṣa epoch, book III chapter 1 mentions them as the gods of the Svārociṣa epoch.

Diti bore two sons to Kaśyapa, viz., Hiraṇyakaśipu and Hiraṇyākṣa. The Vi adds a daughter, viz., Siṁhikā. The legends of Hiraṇyakaśipu and Hiraṇyākṣa ending in their death at the hands of Nṛsiṁha and Varāha respectively are nrrrated by the K,[2] and are included elsewhere. Hiraṇyakaśipu had four sons viz., Prahrāda, Hrāda, Anuhrāda and Saṁhrāda. Some other Purāṇas read Prahlāda, Hlāda, Anuhlāda and Saṁhlāda. The K has a variant Prahlāda for Prahrāda. Virocana Bali was the son of Prahrāda[3] whose son was Vairocana Bali.[4] Vairocana Bali had a hundred sons of whom the most important was Bāṇa.[5] The burning of the city of Bāṇa by Śiva is also referred to.

The dreadful serpents (asuras according to M) led by Tāra, Śambara, Kapila, Śaṅkara (Sañcara), Svarbhānu and Vṛṣaparva were issues of Danu.

Surasā gave birth to a thousand many-hooded serpents travelling in the sky.

A thousand gandharvas were the progeny of Ariṣṭā. The mahānāgas Ananta, etc., were the issues of Kadru.

Tāmrā gave birth to six daughters, viz., Śukī, Śyenī, Bhāsī, Sugrīvā (Sugrīvī), Gṛnthikā and Śucī.

Surabhī gave birth to the cows (cattle?).

---

1. Vide supra p. 38
2. K. I. 16; Vide infra "Vaiṣṇavism"
3. K. I.17.1.
4. K. I. 17.12.
5. K. I.18.1

The entire Flora consisting of the trees (vṛkṣa), twiners (latā), creepers (vallī) and grasses (tṛṇa) was issued out of Irā.

Muni gave brith to the Yakṣas, rakṣas and apsarās (or Nikaṣā gave brith to the Yakṣas and rakṣas and Muni to apsarās).

The rakṣogaṇa (host of rakṣas) was born to Krodhavaśā (M mentions Rudras also as her progeny).

Garuḍa and Aruṇa were the two sons of Vinatā (M mentions only Garuḍa).

Thus all creatures are the issues of Kaśyapa.[1]

All the above mentioned forms the progeny (movables and immovables) of Kaśyapa in the Vaivasvata epoch.[2] The account of this genealogy given by our text agrees tolerably well with those given by other Purāṇa texts.

Issues of Dakṣa's other daughters

Of the twenty-seven wives of Soma, twenty-seven sons were born. These twenty-seven wives are known as the nymphs of the lunar constellations.

Ariṣṭanemi begot in his wives many (or sixteen) sons. None of the texts specifies the progeny of Ariṣṭanemi.

Of Bahuputra there were four scholarly sons, viz., the Vidyuts.

Aṅgiras begot the excellent ṛṣis.

Kṛśāśva begot a son named Praharaṇa. He is the deified weapon of the gods and hence is qualified as 'deva' in the K.

All these referred to above are reborn at the end of every thousand yugas and in each manvantara with the same duties.

All the Purāṇa texts generally agree with this genealoy.

---

1. "Sarve prajāḥ kāśyapa iti" — Ś. Br. 7.5.1.5.
2. K. I.18,16

Ṛṣivaṁśa[1]

The Ṛṣivaṁśa has been dealt with by many Purāṇās, Vā, B, Br, M, L and K. The family of Ṛṣis is dealt with by K in chapter 19 of the first part of the text. Only the families of Kaśyapa, Pulastya, Pulaha, Kratu, Marīci, Bhṛgu, Atri and Vasiṣṭha are given by our text.

Kaśyapa had two sons, viz. Vatsara and Asita or Asi. Asi was followed by Devala (or Śāṇḍilya?) who gave rise to the Śāṇḍilyas. Vatsara's two sons are named as Naidhruva and Raibhya who gave rise to the Kuṇḍapāyins and Śūdras respectively. Thus Naidhruva, Raibhya and Śāṇḍilya are the earliest Ṛṣis of the Kaśyapa family. Almost all the Purāṇa-texts agree with the account given by our text. But there seems to be a serious mistake in the genealogy of Kaśyapa as given by the Purāṇa texts, for, the Pañcaviṁśa Brāhmaṇa calls Asita a son of Devala. So Bhargava[2] thinks that the Purāṇas by mistake inverted the order of Asita and Devala.

Pulastya married Ailavilā, daughter of Tṛṇabindu, who gave brith to Viśravas. His progeny through his four wives Devavarṇinī, Kaikasī, Puṣpotkaṭā and Vākā is described as follows: Devavarṇinī gave birth to a son, Vaiśravaṇa and Kaikasī (Nikaṣā)to Rāvaṇa. Puṣpotkaṭā's issues were two sons, viz., Kumbhakarṇa and Vibhīṣaṇa and a daughter, Śūrpaṇakhā. Vākā's issues were Mahodara, Prahasta, Mahāpārśva, Khara Kumbhīnasī, Triśirā, Dūṣaṇa and Vidyujjihva. These ten are the rākṣasas (excluding daughters) born of Pulastya. According to the Vā account Devavarṇinī gave birth to Kubera Vaiśravaṇa whose son was Nalakūbara, Kaikasī to Rāvaṇa, Kumbhakarṇa, Śūrpaṇakhā and Vibhīṣaṇa, Puṣpotkaṭā to Mahodara, Prahasta, Khara and a daughter Kumbhīnasī, and Vākā to Triśirā, Dūṣaṇa, Vidyujjihva and a daughter, Asālikā[3].

Pulaha's issues are said to be animals, mṛgas, vyālās, bhūtas, piśācas, ṛkṣas, śūkaras and hastins. Elsewhere K mentions Kardama and Sahiṣṇu as the two sons of Pulaha[4]. M[5] states

---

1. K. I. ch. 19.
2. IVA, p. 115
3. Vā. ch. 70
4. I. 13.6; Vide supra p. 26
5. M. 202. 9-11.

that Pulaha had three sons. But they are not named by the text. The P says that he begot a son Dambholi, who in his former birth was known as Agastya.[1] But Dambhoji, or Dambholi is named by the K[2] as the son of Pulastya by Prīti. The text also adds that he was known as Agastya in his previous birth in the Svāyambhuva epoch.

Kratu is said to have no issues in the Vaivasvata epoch[3] and hence he is said to have adopted a son Idhmavāha, from the Āgastya family.[4] The K says elsewhere that he had sixty thousand sons known as Vālakhilyas who were all ūrdhvaretas.[5]

Marīci's son is said to be Kaśyapa. The Mb[6] says that Marīci begot Kaśypa who was also known as Ariṣṭanemi. He is also said to have married Dakṣa's daughters from whom were born all beings. This has been discussed ealier.

Bhṛgu's son was Śukra, the preceptor of the daityas.[7] The Mb[8] says that Bhṛgu had two sons, Śukra-Kavi-Graha who was the guru of the daityas and gods, and Cyavana. Cyavana's son was Aurva and Aurva's son was Ṛcīka. Thus the most ancient Bhārgavas seem to be Cyavana aud Śukra. The lātter is also referred to as Kavi.[9]

The K mentions Vahni as the son of Atri. He is said to have begot the Svastyātreyas by Ghṛtācī, (daughter) of Kṛśāśva (?). The Vā mentions Dattātreya and Durvāsas as the two most important Svastyātreyas begot by Atri in his ten wives.[10]

Nārada gave Arundhatī in marriage to Vasiṣṭha. Vasiṣṭha begot in Arundhatī, a son, Śakti. Śakti's son was Parāśara.

---

1. P. VI.218.62-63.
2. K. I 13.9-10; Vide supra p. 26
3. K. I.19.16
4. M 202.8-9
5. K. I.13.11; Vide supra p. 26
6. Śānti. 201-8
7. K. I.19.17.
8. Ādi. 60.40, 43-44
9. Ādi. 71.13; P. VI. 8.46
10. Vā. 70.67-75.

Parāśara's son was Kṛṣṇa-Dvaipāyana whose son was Śuka. Śuka gave birth to five sons, viz., Bhūriśravas, Prabhu, Śaṁbhu, Kṛṣṇa and Gaura and a daughter Kīrttimatī by name.[1] The Vā also gives the same account of the progeny of Vasiṣṭha.[2]

Royal Genealogy

The K account of the genealogy is held to be a late composition following the Vā and the M texts in the Aikṣvāku genealogy.[3] The K[4] restricts its political history to only three dynasties, viz., the Yādavas, the Haihayas and the Ikṣvakus. The account of these dynasties is very brief. The Solar race is in a more or less extensive form though even here, it is said only important kings are mentioned.[5]

Line of Ikṣvāku[6]

Aditi through Prajāpati Kaśyapa begot a son Āditya (Vivasvat according to M.) by name. He had four wives, viz., Saṁjñā, Rājñī (Rātrī), Prabhā and Chāyā. Saṁjñā (the daughter of Tvaṣṭṛ) through the Sun (Āditya, Sūrya) gave birth to three children, viz., Manu (i. e., Vaivasvata), Yama and Yamunā. Rājñī, wife of the Sun, bore him Revanta. Prabhā gave birth to Prabhāta (or Prabhātamāditya = day-break). By Chāyā, he (the Sun) had four children, viz. Sāvarṇi Manu, Śani(Saturn), Tapatī and Viṣṭi. According to Bh, Saṁjñā and Chāyā were the daughters of Viśvakarman. But according to M, and Vi, the Sun had only three wives, Saṁjñā, Rājñī and Prabhā, Chāyā being only a shadow of Saṁjñā who being unable to endure the fervours of her husband repaired to the forest in order to undertake austerities leaving behind her shadow (Chāyā). The Sun supposing Chāyā to be his wife Saṁjñā begot in her three children, Sāvarṇi, Śani and Tapatī. Of the first Manu (i. e., Vaivasvata), there were nine sons. They are cited by K as

---

1. K. I.19,20-27
2. Vā. ch. 70
3. AIHT, p. 81
4. K. I. chs. 20-24,
5. K. I.21.60
6. K. I. chs. 20-21

follows: (1) Ikṣvāku, (2) Nābhāga, (3) Dhṛṣṭa, (4) Śaryāti, (5) Nariṣyanta, (6) Näbhāga, (7) Ariṣṭha, (8) Karuṣa and (9) Pṛṣadhra and a daughter Ilā who was the eldest who consorted with Budha, son of Soma and had by him a son, Purūravas. The correct account of the issues of this Manu, according to Pargiter[1] is the one given by Vi and Mb which name the nine sons of Manu as (1) Ikṣvāku, (2) Nābhāga, (3) Dhṛṣṭa, (4) Śaryāti, (5) Nariṣyanta, (6) Prāṁśu (7) Nābhāgodiṣṭa, (8) Karūṣa and (9) Pṛṣadhra and Ilā, a daughter. Ilā through co habitation with Budha, son of Soma, gave birth to Purūravas from whom sprang the Aila dynasty. Ilā who turned into a man by name Sudyumna had three sons, viz., Utkala, Gaya and Vinata or Vinatāśva (Haritāśva according to M, and P) after which he regained his former feminine form of Ilā. Bhargava[2] thinks that Sudyumna, Ikṣvāku, Prāṁśu aud Śaryāti are the only genuine sons of Manu, the rest of them being added as Manu's sons either by mistake or 'to bring Manu Vaivasvata in line with the other Manus the number of sons of none of whom is far removed from ten." The K speaks nothing about the descendants of Utkala, Gaya and Vinata. So also among the sons of Manu, only the line of Ikṣvāku has been dealt with in detail. The line from none of the eight remaining sons of Manu has been traced, the reasons for which are not given.

The K mentions only 78 kings of the Solar dynasty, the last one being Śrutāyu, sixth in descent from Ahīnagu. It is in general agreement with the lists in other Purāṇas and contains such celebrated figures like Māndhātṛ, Sagara, Raghu, Rāma, etc. but omits at the same time the well-known kings like Prasenajit and Ambarīṣa.

Ikṣvāku had many sons, Vikukṣi being the eldest. Kakutstha was the eldest son of Vikukṣi, which name has been

---

1. AIHT, p. 84 fn. 2; Vi. IV.1.5
2. IVA, p. 37

dropped by Mankad in his K list of the Solar race.[1] Kakutstha's descendant, according to K was Suyodhana who was succeeded by Pṛthu. The K version is supported by M, L, and P. But the view of a majority of scholars[2] is the one given by the texts B, Br, and Vā wherein Anenas replaces Suyodhana. Pṛthu's son Viṣṭarāśva (HV, B.) is misspelt as Viśvaka in the K. Kuvalayāśva, who was also known as Dhundhumāra, had three sons, viz., Dṛḍhāśva, Daṇḍāśva and Kapilāśva. Pramoda, the successor of Dhṛḍhāśva, is mentioned in the K. He is also mentioned by M, L, and P, but omitted by other Purāṇas.

Kṛtāśva and Ṛṇāśva are mentioned in the K as the two sons of Saṁhatāśvaka. But Akṛtāśva is the reading adopted as correct by many scholars including Pargiter[3], Bhargava and Pusalker. His descendant Prasenajit is dropped by K, L M and P. Other texts like HV, B, Br. Vā, etc. and Pargiter include him. The three sons of Māndhātṛ, viz., Purukutsa[4] Ambarīṣa and Mucukunda, are mentioned. Purukutsa continued the main line. Ambarīṣa's three successors are also named as Yuvanāśva, Harita and Hārita. Purukutsa's son Trasadasyu was followed, according to the K, by Sambhūti, Viṣṇuvṛddha (Viṣṇubhakta), Anaraṇya and Bṛhadaśva. Almost all scholars excepting Bhargava drop Viṣṇuvṛddha and retain Anaraṇya[5] whereas Mankad drops both and treats the kings up to Vasumanā as collaterals.[6]

The lists given by the various Purāṇas differ from each other with regard to the descendants of Rohita up to Sagara.

The Veṅkateśvara edition of the Kūrma Purāṇa, after mentioning Vṛka as son of Rohita and Bāhu as his descendant,

---

1. Vide PC—tables facing p. 341
2. Vide tables attached inside covers (and also Pusalker's article on 'Genealogy of the Solar Dynasty', PB. Vol. IV No. 1, 28-33)
3. Ibid.
4. Ibid.
5. Ibid.
6. PC. p. 346

gives Harita as the descendant of Rohita, and Dhundhu, Vijaya (and Sudeva), Kāruka and Sagara as his successors. It also gives Kuruka as a different reading for Rohita. The Nīlmaṇi edition of the Kūrma Purāṇa drops the four names Harita, Dhundhu, Vijaya (and his brother Sudeva) and Kāruka by treating the lines of the former, in which these names appear, as spurious. Thus according to Nīlmaṇi, Sagara was the son of Bāhu. All the confusion seems to have probably stemmed from the reading of the name Ruruka (of other Purāṇas-Vā, Br, etc.) as Kāruka by the Veṅkaṭeśvara edition which also gives Kuruka as the variant for Kāruka and also for Rohita. When Rohita replaced Kuruka, the scribe seems to have naturally shifted the line so as to follow the first occurrence of the name, Rohita. Dhundhu stands for Cañcu of other Purāṇas which latter is accepted as the correct form.

Ambarīṣa a well-known king and descendant of Nābhāga, is omitted by the K and Bh. Other Purānas retain him and so he is to be retained. Mankad includes Ambarīṣa in his K list.[1] Another omission by the K is of Sarvakāma, son of Ṛtuparṇa.

The K gives different readings of the name of the successor of Śataratha as Ilavila, Ilavili and Bilibili. The Vā and Br mention Iḍaviḍa. The immediate descendants of Kalmāṣapāda according to the K, are Aśmaka, Nakula, Śataratha, Bilibili, Vṛddhaśarma, Viśvasaha, Khaṭvāṅga, Dīrghabāhu, Raghu and Aja. The M, and the P, supply another list as Sarvakarmā, Anaraṇya, Nighna, Raghu (and Anamitra), Dilīpa, Aja and Dīrghabāhu. According to the first list Daśaratha was the successor of Aja whereas according to the second he was the descendant of Dīrghabāhu. The B and HV give a different list which runs as follows: Sarvakarmā, Anaraṇya, Nighna, Anamitra (and Raghu), Duliduha, Dilīpa, Raghu, Aja and Daśaratha. The Vā, Br and L mention them in the following order: Aśmaka, Mūlaka, Śataratha, Iḍaviḍa (Ilavila), Aiḍaviḍaḥ Kṛtaśarma (Ailaviliḥ Vṛddhaśarma), Viśvasaha, Dilīpa Khaṭvāṅga, Dīrghabāhu, Raghu, Aja and Daśaratha. Pargiter, Rangcharya and Mankad drop Bilibili (= Iḍaviḍa) making Aiḍaviḍa

1. PC.—table facing 341

Vṛddhaśarma the immediate successor of Śataratha. Bhargava and Pusalker retain Iḍaviḍa followed by Aiḍaviḍa Vṛddhaśarman.

Almost all the Purāṇas are in complete agreement as regards the descendants of Rāma (son of Daśaratha), up to Ahīnagu.

As regards the successors of Ahīnagu, the version of the K, M, P, and L, differ with that of the B, HV, Vā and Br. The two last mentioned give many more names than the K, M, P and L. Pargiter agrees with the version of the Vā and the Br almost fully.

Vā and Br account

1. Ahīnagu. 2. Sudhanvā (Pāripātra or Pāriyātra) 3. Śala. 4. Uktha (Ukya or Auṅka). 5. Vajranābha. 6. Śaṅkhaṇa. 7. Vyuṣitāśva. 8. Viśvasaha. 9. Puṣya. 10. Dhruvasaṅdhi. 11. Sudarśana. 12. Agnivarṇa. 13. Śīghra. 14. Maru. 15. Prasuśruta. 16. Susaṅdhi. 17. Amarṣa and Sahasvat. 18. Viśrutavān. 19. Bṛhadbala, Nala and Vīrasena.

M, L, P and K account

1. Ahīnagu. 2. Sahasrāśva (Mahāsvān or Sahasta according to K.) 3. Candrāvalokā. 4. Tārāpīḍa or Tārādhīśa. 5. Candragiri. 6. Bhānucandra (Bhānuvit according to K). 7. Śrutāyu (Last mentioned king in K.) 8. Two Nalas, Vīrasena and Naiṣadha. Thus the K list appears to be incomplete as compared to other Purāṇas and the K itself states that only important kings of the line are mentioned.[1]

Line of Aila Purūravas or the Haihayas[2]

This line is named after Haihaya, one of the descendants of Purūravas. Purūravas, the founder of the Haihaya line, was the issue of the co-habitation of Ilā with Budha, son of Soma. Of Purūravas there were six sons (seven according to

---

1. K. I.21.60
2. K. I. chs. 22-23

L and HV), viz., Āyu, Māyu (Dhīman - Br, B and Vā), Amāyu (Amāvasu – B, Br, Vā), Viśvāyu, Śatāyu and Śrutāyu.

Nahuṣa was the eldest of Āyu's five sons, the other four being Kṣatravṛddha, Rambha, Rāji and Anenas who are not mentioned by the K. Nahuṣa had through pitṛkanyā, Virajā, five sons, viz., Yāti (Yati), Yayāti, Saṁyāti, Āyati and Aśvaka. Yayāti had two wives, Devayāni and Śarmiṣṭhā. By the former he had two sons, Yadu and Turvasu, and by the latter three, viz., Druhyu, Anu and Pūru. Yadu's five sons were Sahasrajit (Sahasrada - B and HV), Kroṣṭu, Nīla, Jina (Jaka - L.; Jita - Vā [A-]' ntika - M; [U–]' ñjika –Br, B and HV)and Raghu (K and P; Laghu - Br, M; Payoda - B and HV). The K does not speak about the distribution of territories among the sons.

Śatajit was the next in the line succeeding Sahasrajit and is mentioned by all Purāṇas excepting the B and HV. He was followed by Haihaya and his successor according to all Purāṇas excepting the K was Dharmanetra whereas K inserts one more name, Dharma in between Haihaya and Dharmanetra. Hence Pargiter also drops Dharma.

About the Successors of Dharmanetra up to the end of the line there is more or less perfect unanimity in all Purānas. The successors of Dharmanetra were Kīrti (according to K, L and Vā; Kārta - B and HV; Kunti - Br and Kumbhi according to one version of P), Sajñita or Sañjita (Saṁjñeya - Br and Vā; Saṁjaya - L; Saṁhata – M and P; Sāhañja - B, Br and HV), Mahiṣma, Bhadraśreṇya, Durdama (Durmada), Andhaka (Kanaka - B, Br, M and HV; Dhanaka – L and P), Kṛtavīryā and his three brothers Kṛtāgni, Kṛtavarmā and Kṛtajña, Arjuna, Jayadhvaja and his four brothers Śūra, Śūrasena, Kṛṣṇa and Dhṛṣṇa, Tālajaṅgha who had a hundred sons, viz., Tālajaṅghas, the eldest two of them being Vītihotra and Vṛṣa. Vītihotra was followed by Ananta and Durjjaya. The K adds one more name after Durjjaya, viz., Supratīka. Vṛṣa's two sons were Madhu and Vṛṣaṇa. Madhu had a hundred sons. With Supratīka ends the line of Sahasrajit.

Line of Yādavas[1]

Kroṣṭu founded the line of the Yādavas. Kroṣṭu's son Vajravān (all other Purāṇas refer to him as Vrajinīvān) was followed by his son Śānti (Svāti - L and P; Svāhi -B; Svāha-M) who in turn was followed by Kuśika or Kuśaṅku (Kuśaṅku-L; Ruśekuḥ – Br; Ruṣaṅguḥ – M; Raśāda - Vā). All Purāṇas agree about the next two descendants being Citraratha and Śaśabindu (Śaśibindu). The K names the next few descendants as Pṛthuyaśa, Pṛthukarma, Pṛthujaya, Pṛthukīrti, Pṛthudāna, Pṛthuśrava, Pṛthu and Uśanā in that order. According to Br, M, P and Vā Pṛthuśravas, Pṛthuyaśa, Pṛthudharma (Pṛthukarma), Pṛthuñjaya, Pṛthukīrti and Pṛthuṅdātā were the sons of Śaśabindu whereas according to B and HV Śaśabindu had only two sons, viz., Pṛthuśrava and Pṛthuyaśa. All these texts agree that Pṛthuśravas was succeeded by his son Antara who was succeeded by Suyajña and Uśanā in that order. The K names Pṛthu in the place of Antara and omits Suyajña altogether. Śateṣu mentioned by the K as the son of Uśanā is omitted by Br, Vā and L. He is also mentioned by Br, HV and P as Śineyu, and by the M as Titikṣu. Marutta and Kambalabarhi who are mentioned by all other Purāṇas as the descendants next in line are dropped by the K. All Purāṇas including the K mention Rukmakavaca, Parāvṛtta, Yāmāgha (Jyāmagha) and Vidarbha. Vidarbha's three sons, Kratha, Kauśika (Kaiśika) and Lomapāda also are mentioned by all Purāṇas. But whereas almost all the Purāṇas end the line of Lomapāda after giving two more names Babhru and Dhṛti, the K goes further giving twelve more names ending with Vītaratha. Lomapāda's subline as given by the K is: Babhru, Dhṛti, Śveta, Viśvasaha, Kauśika, Sumanta, Anala, Śveni, Dyutimān, Vapuṣmān, Bṛhanmedhā, Śrīdeva and Vītaratha. Pargiter thinks this line to be correct.[2]

Kratha's son Kunti (Kumbhi) was succeeded by Vṛṣṇi (Dhṛṣṭa according to all other Purāṇas). The B and HV state that Dhṛṣṭi had three sons, viz., Avanta, Daśārha and Viṣahara, and according to Br, L and Vā Daśārha was the only son of Nirvṛti (or Nidhṛti according to L), son of Dhṛṣṭi. Vidūr-

---

1. K. I.24
2. AIHT. p. 103

atha and Daśārha are mentoined by the M as the son and grandson of Nirvṛti. The K omits the names of six descendants after Vṛṣṇi thus making Navaratha the immediate successor of Vṛṣṇi whereas he is in fact seventh or eighth in line from Vṛṣṇi according to the other Purāṇas.

The next few names up to Kuruvaśa (Kuru) are the same in all Purāṇas excepting for Devanaḥ who is mentioned by the Br and Vā as the son of Devakṣatra (-kṣetra) and omitted by the K, B, HV, L, M and P. He is also retained by Pargiter. Kuru or Kuruvaśa mentioned by the K as the successor of Madhu is retained by Pargiter and other Purāṇas as Puruvaśa and is dropped by B and HV. According to B and HV, Madhu had three sons, viz., Purudvān, Aṁśu and Kurudvaha, and Aṁśu's son was Satvān. K mentions Anu (brother of Sutrāma) and Priyagotra (or Kurukutsa) as the successors of Kuruvaśa and Aṁśu as the heir of the latter. Anu and Priyagotra are not mentioned in any other Purāṇas. According to Pargiter, Puruvaśa was followed by Purudvant, Jantu (Aṁśu) and Satvant. The K names Aṁśu's son as Andhaka, Satvata, Sātvata and Sādraka being its variants. According to B and HV, Aṁśu had two sons Kurūdvaha and Sattvān and Sattvān's son was Sātvata. Br, L and Vā state that Purūdvaha was the son of Purūdvān who was succeeded by Sattva (Jantos according to M and P) and Sātvata.

Sātvata's five sons named by the K are Bhajamāna, Devāvṛdha, Vṛṣṇi, Andhaka and Mahābhoja. The K also names their issues: Babhru was the son of Devāvṛdha; Nimi and Kṛkaṇa (Śani and Kṛkaśa) were the sons of Bhajamāna who founded the line of the Bhajamānas; the Bhojas and Vaimātrakas were the descendants of Mahābhoja; the descendants of Vṛṣṇi and Andhaka are given below.[1] The texts collated together by Pargiter mention only four sons of Sātvata, viz., Bhajamāna, Devāvṛdha, Andhaka, and Vṛṣṇi, Mahābhoja being an epithet applied to one of these.

Vṛṣṇi had two wives, viz., Gāndhārī and Mādrī. The K says that Gāndhārī gave birth to Anamitra (I), Sumitra and Timi, that Anamitra had a son Nighna who was succeeded

---

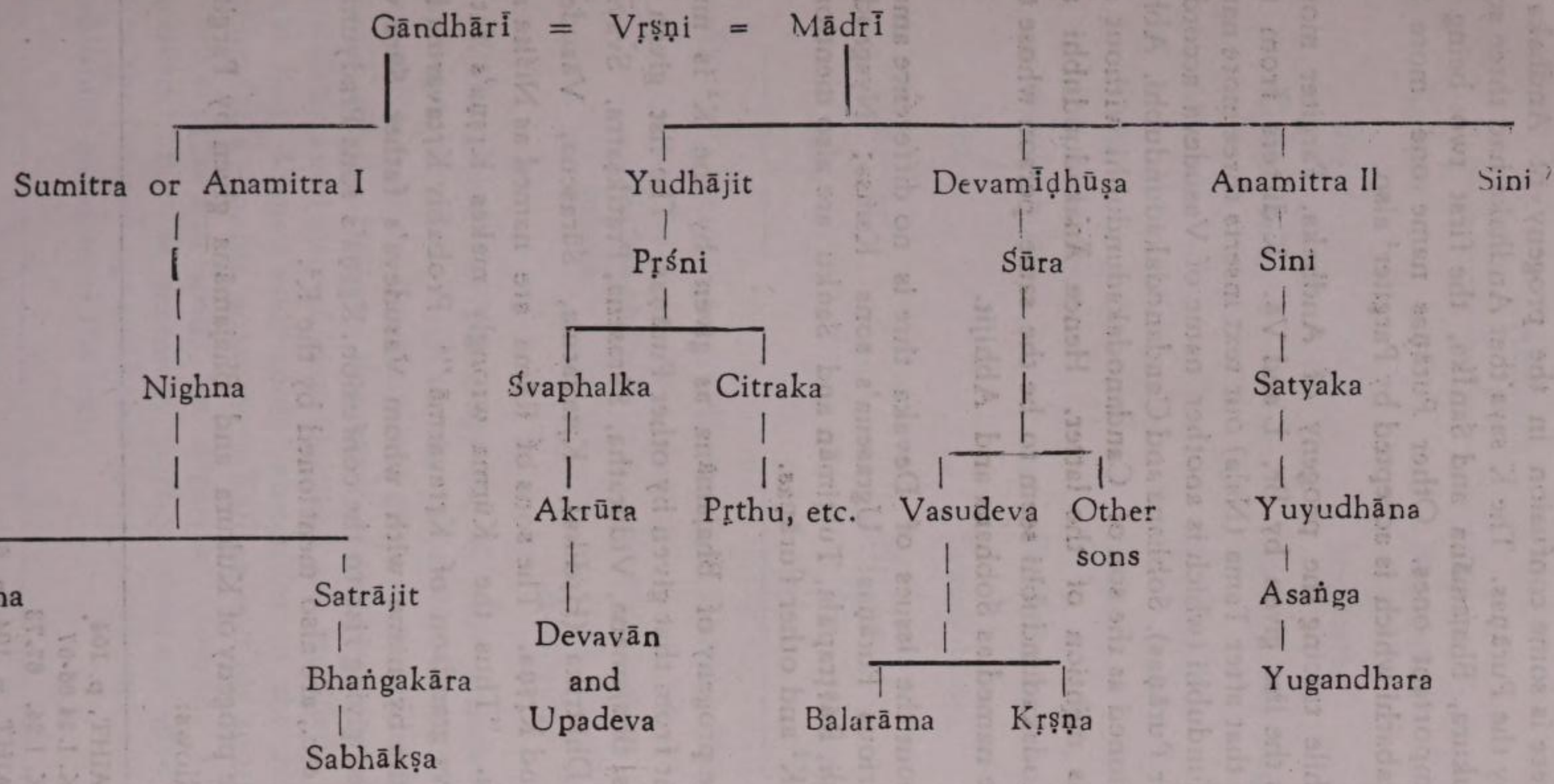
1. K. I.24

by his two sons Satrājit and Prasena. The K also mentions a youngest son of Vṛṣṇi, viz., Anamitra (II), whose son was Śani or Śini. Mādrī according to the K gave birth to a son, Vṛṣṇi, whose sons were Śvaphalka and Citraka, the former being succeeded by Akrūra.[1] All other Purāṇas say that Gāndhārī gave birth to Sumitra (Anamitra according to B and HV) and Mādrī to Yudhājit and Devamīḍhuṣa (and also to Anamitra and Śini, Śibi or Śiti according to Br, M, L, P and Vā). Nighna succeeded Anamitra I. Nighna's two sons were Prasena and Satrājit. Our text does not mention the descendants of Satrājit. The B and HV name Mādrī's sons as Vṛṣṇi and Andhaka. Other texts like Br, L and Vā mention Mādrī's grandson as Vṛṣṇi (or Pṛśni). But all these texts are of the view that Śvaphalka and Citraka were the sons of Vṛṣṇi (Pṛśni). So also there is complete concordance among the various texts about the descendants of Anamitra II who appears to be the son of Mādrī. His descendants traced by K are: Śini (Śani), Satyaka, Yuyudhāna, Asaṅga, Kuṇi and Yugandhara. Pargiter drops Kuṇi from the list. The line of Vṛṣṇi concludes with two descendants of Śvaphalka and Citraka. Śvaphalka's sons were Akrūra, Upamaṅgu, Maṇgu, etc. Akrūra had two sons, Devavān and Upadeva. Citraka's sons were Pṛthu, Vipṛthu, Aśvagrīva, Subāhu, Sudhāśvaka and Gavekṣaka.[2]

According to Pargiter, there were four lines of descent of the Vṛṣṇis from his four sons Anamitra I, Yudhājit, Devamīḍhūṣa and Anamitra II, the descendants of the last named being called the Sainyas. He also mentions a fifth son of Vṛṣṇi, Sini by name, who according to him was born to Mādrī. The K retains him as Timi, son of Vṛṣṇi by Gāndhārī. The K also mentions two other sons of Gāndhārī, Sumitra and Anamitra whereas according to Pargiter, they are only two names of a single individual. The K does not speak anything about Devamīḍhūṣa or his descendants. But his son Śūra and his line are wrongly appended by the K to Kṛtavarma, son of Dhātrika (Hṛdika of other Purāṇas) of the line of Bhajamāna. The Vṛṣṇi line as given by Pargiter is as follows:[3]

---

1. K. I. 24.39-44
2. K. I. 24.44-46
3. AIHT. p. 107


Gāndhārī = Vṛṣṇi = Mādrī
Sumitra or Anamitra I
Yudhājit
Devamīḍhūṣa
Anamitra II
Sini
Pṛśni
Śūra
Sini
Nighna
Śvaphalka
Citraka
Satyaka
Prasena
Satrājit
Akrūra
Pṛthu, etc.
Vasudeva
Other sons
Yuyudhāna
Asaṅga
Bhaṅgakāra
Devavān and Upadeva
Yugandhara
Sabhākṣa
Balarāma
Kṛṣṇa

There is some confusion in the progeny of Andhaka as given by the Purāṇas. The K says that Andhaka had three sons, viz., Kukura, Bhajamāna and Śanīka, the first two being the most important ones. Other Purāṇas name one more son Kambalabarhi which is accepted by Pargiter[1] also.

While tracing the progeny of Andhaka, Pargiter mostly follows the list given by Br, L and Vā. K differs from this only in that after Tama (Nala) our text inserts three more names Ānakadundubhi (which is another name of Vasudeva according to other Purāṇas), Śobhana and Candanodakadundubhi. Abhijit is mentioned as the son of Candanodakadundubhi without any previous mention of the latter. Hence Ānakadundubhi and Candanodakadundubhi seem to be the same person whose two sons are named as Śobhana and Abhijit.

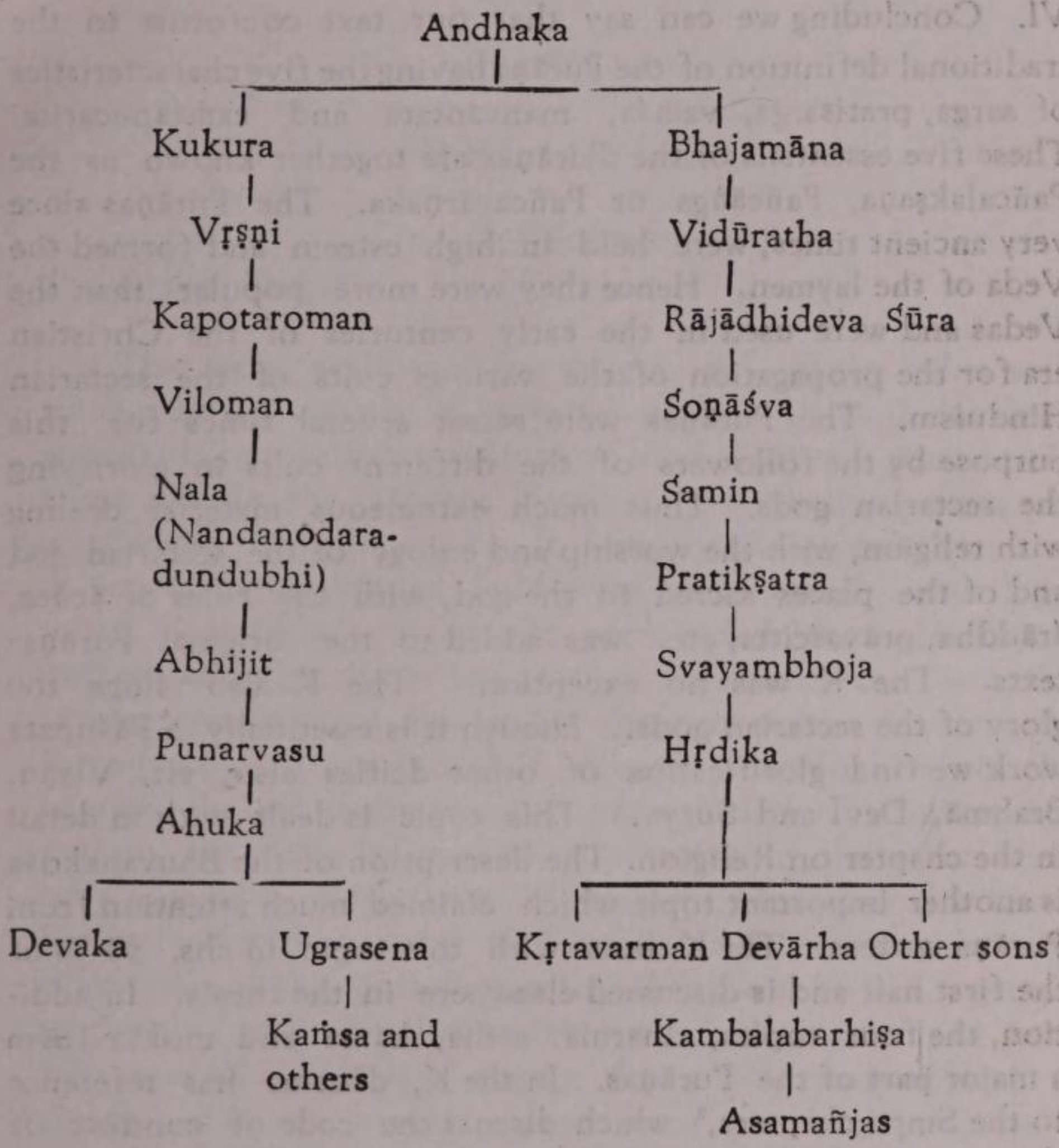
About the issues of Devaka thre is no difference among the various Purāṇas. Ugrasena's sons Kaṁsa, Nyagrodha, Subbūmi, Rāṣṭrapāla, Tuṣṭimān and Śaṅku are also mentioned by the K[2] and other Purāṇas.

The progeny of Bhajamāna as given by the K[3] is much different from that given by other Purāṇas. The list given by the K is: Bhajamāna, Vidūratha, Śūrasena, Pratikṣatra, Svayaṁbhoja, Dhātrika (Hṛdika), Kṛtavarma, Śūrasena, Vāsudeva, Rāma and Kṛṣṇa. The sons of Rāma are named as Niśita and Ulmuka. "Thus the Kūrma wrongly makes Kṛṣṇa's father Vasudeva grandson of Kṛtavarmā."[4] Probably Kṛtavarmā had a son Śūra by name with whom Vasudeva's father Śūra was identified giving rise to the confusion. Kṛṣṇa's sons Pradyumna, Sāmba, etc., are also mentioned by the K[5].

The progeny of Kukura and Bhajamāna given by Pargiter[6] is as follows:

---

1. AIHT, p. 104.
2. K. I. 24.66-67
3. K. I.24. 67.73
4. AIHT, p. 104 fn. 6.
5. K. I.24.81
6. AIHT, p. 105



While giving the genealogy the K also includes stories regarding some of the kings of the respective lines. Thus the story of Rāma of the Ikṣvāku line is given up to his return from Laṅkā.[1] Of the Haihaya line, story of the five sons of Kārtavīrya Arjuna and also of king Durjjaya are included.[2] Of the Vṛṣṇi line, Kṛṣṇa's undergoing austerities in the Himalayas wishing for a son, his sojourn in Kailāsa and his sports in the mountain caves and finally his departure from the world are described.[3] But the genealogy portion does not give us any list of the future kings and hence is of no importance to us in establishing the date of the text.

---

1. K. I.21.
2. K. I. 23
3. K. I.chs. 25-27

VI. Concluding we can say that our text conforms to the traditional definition of the Purāṇa having the five characteristics of sarga, pratisarga, vaṁśa, manvantara and vaṁśānucarita. These five essentials of the Purāṇas are together known as the Pañcalakṣaṇa, Pañcāṅga or Pañcavarṇaka. The Purāṇas since very ancient times, were held in high esteem and formed the Veda of the laymen. Hence they were more popular than the Vedas and were used in the early centuries of the Christian era for the propagation of the various cults of the sectarian Hinduism. The Purāṇas were recast several times for this purpose by the followers of the different cults in glorifying the sectarian gods. Thus much extraneous material dealing with religion, with the worship and eulogy of the sectarian god and of the places sacred to the god, with the rules of ācāra, śrāddha, prāyaścitta, etc., was added to the original Purāṇa-texts. The K was no exception. The K also sings the glory of the sectarian gods. Though it is essentially a Pāśupata work we find glorification of other deities also, viz. Viṣṇu, Brahmā, Devī and Sūrya.[1] This topic is dealt with in detail in the chapter on Religion. The description of the Bhuvanakośa is another important topic which claimed much attention from Purāṇa writers. The K deals with this topic in chs. 40-50 of the first half and is discussed elsewhere in the thesis. In addition, the four topics, dharma, artha, kāma and mokṣa form a major part of the Purāṇas. In the K, dharma has reference to the Smṛti chapters,[2] which discuss the code of conduct of the varṇas and āśramas and also expiations, śrāddha and aśauca-kalpa. Artha refers to the chapter on vṛtti[3] (means of livelihood) of the varṇas; kāma refers to the material concerning the life of a householder,[4] and mokṣa has reference to tīrthayātrā (?)[5] and to the philosophies of Yoga and Sāṅkhya.[6] Thus our text characterises itself as a work wherein these four topics dharma, artha, kāma and mokṣa are discussed.[7]

---

1. K. I. chs. 1, 2, 11, 12, 42; II. 18, etc.
2. K. I. chs. 1-3; II chs. 12-34.
3. K. II. 25.
4. K. II. chs. 12, 15 and 16.
5. K. I. chs. 31-39; II. chs. 35-39.
6. K. II. chs. 1-11.
7. K. I. 1.24.

Chapter III

RELIGION

A. *Saivism*

Pre-Aryan Period[1]

The seals, sealings, stone images, etc., of the Indus valley finds, though meagre in material present us with invaluable traces of the religious culture of the Pre-Aryan period. The icons include the Mother Goddess, the phallus and a male god, seated in yogic posture. It is an ithyphallic and three-faced deity wearing a horned head-dress and seated cross legged in a 'padmāsana' on a throne surrounded by elephant, tiger, buffalo and rhinoceros and with a deer under the seat. This is a representation of Śiva in his three concepts, viz., trimukha three-faced), Paśupati (lord of animals) and Yogīśvara or Mahāyogī. In one of the two seals unearthed during further excavations the deity is three-faced whereas in the other he has only one face. Both the seals represent him wearing a horned head-dress with a sprig of flowers or leaves rising from the head between the horns suggesting that the deity is a vegetation or fertility god. Phallus-worship which is condemned in the RV was also prevalent among the pre-Aryan people of the Indus valley as would appear from the large number of conical and cylindrical stones unearthed. From these data it appears that Śiva was one of the principal deities of pre-Aryan people of the Indus valley[2], Śakti being the other principal deity as would appear from the figurines of mother goddess. This worship of Śiva (and Śakti) is regarded as the oldest form of Indian theistic religion[3].

Vedic Age

Of the Vedic Age Rudra is a svbordinate deity being celebrated in only three entire hymns.[4] He is a deity of the aerial

---

1. VA. pp. 185-187
2. VA. p. 187; cf. Progress in the Decipherment of the Proto-Dravidian Indus Script. pp. 10-15
3. R. C. Majumdar, CHI. Vol. IV. 2nd ed p. 32,
4. VM. p. 74,

or intermediate sphere (antarikṣasthāna or madhyamasthāna). He is as fierce and destructive as a terrible beast and is called a bull and the ruddy boar of heaven[1]. He has braided hair and wears golden ornaments.[2] He is looked upon as malevolent and is believed to cause the dreadful diseases and hence is implored to keep all free from diseases.[3] His beneficient aspect as a physician is also revealed by the two epithets 'jalāṣa' (cooling) and 'jalāṣabheṣaja' (possessing cooling remedies).[4]

Stories concerning his exploits appear in the Yajurveda. He kills the asuras and destroys their 'tripura[5]'. He also breaks into the midst of a sacrifice and takes violent possession of the offerings meant for other gods.[6] Many of his epithets such as Girīśa or Giritra, Paśupati, Śarva, Bhava, Śaṁbhu and Śiva occur in the Śatarudriya.[7] Some of his names such as Aśani, Ugra, Bhīma, Paśupati, Nīlakaṇtha, Śitikaṇṭha, Kapardin, Kumāra, etc., have their origin in his association with Agni and others like Īśāna, Mahādeva, etc. were assumed by him as mark of his sovereignty over the universe and his superiority over other gods. A few of his names arose out of Rudra's coalescence with local deities of similar character like Bhava and Śarva.[8] The description of Śiva as Paśupati later gave rise to the tenets of Śaivism concerning pati, paśu and pāśa.[9]

In the AV[10] the conception of Rudra-Śiva is further developed. His malevolence is more marked and he is said to cause fever, cough, etc., and he has already begun his ascent which as Śiva made him one of the two supreme deities of modern Hinduism.

---

1. RV. II. 33.9; X.126.5: II.33.11, etc.
2. VA. p. 372; RV. I.114.1,5; II 33.9
3. RV. I. 114.1
4. VA. p. 372; RV. I.43.4; II. 33.7
5. Tai. S. VI. 2.3
6. Nilakantha Sastri, CHI. Vol. IV. 2nd ed. p. 64
7. VSM. p. 103
8. ETS. p. 21.
9. Nilakantha Sastri, CHI. Vol. IV. 2nd ed. p. 68
10. AV. XI.2, 22, 26; VI. 90; VM. p. 76.

In the Brāhmaṇas we find the power of Rudra at its height. The gods are afraid of him lest they be killed by the god.[1] Most of the gṛhya sūtras prescribe rites which were to be performed in order to propitiate him which shows that his malignant aspect was not forgotten.[2] It also shows that Rudra-Śiva was not at first a sectarian deity and his worship was common among all Aryans[3].

In the period of the Śvet.Up, we find Śiva exalted high above all other gods with germs of bhakti directed towards him[4]. The Śvet.Up though resembling the Bhagavad gītā in many ways, appears to be the work of an earlier age[5]. It is not a sectarian treatise[6] and does not indicate the existence of any Śaivite sect[7].

The earliest mention of Śiva-worship is by Megasthenes (324-290 B.C.). Megasthenes states that the Indians living in the mountains were worshippers of Dionysious. This Dionysious has been identified with Śiva[8]. Patañjali in the 2nd. cen. B.C. refers not only to a sect of Śiva worshippers known as the Śiva Bhāgavatas but also to images of Śiva and Skanda[9]. Existence of another Śaiva sect is found in the Siboi, the people who lived below the junction of the Jhelum and the Chenab, wore skin of beasts, had clubs for their weapons claiming descent from Dionysious[10]. The Mb[11] also makes mention of the Pāśupata system wherein Umāpati Śrīkaṇṭha (Śiva) himself is said to have revealed the Jñāna known as Pāśupata. In the Vā and L Purāṇas[12] Maheśvara is represented as having told Brahmā that in the twenty-eighth Mahāyuga when Viṣṇu would be born as Vāsudeva, he would incarnate himself as a brahmacārī, by name

---

1. CHV. p. 177
2. VSM. p. 105
3. R. N. Saletore, Life in the Gupta Age p. 491
4. VSM. p. 111
5. Ibid, p. 110; Vide CHI. Vol. IV. 2nd ed. p. 63
6. VSM. p. 110
7. CHV. p. 177
8. ETS. p. 4.
9. Mahadevan, AIU. p. 456
10. ETS. p. 5
11. Śānti. 337.62
12. Vā. 23.217-223; L. I. ch. 24

Nakulin (Lakulin) after entering a dead body thrown into a cemetery at Kāyāvarohaṇa. It is also said that he would have four pupils, viz., Kuśika (Kauśika), Garga (Gārgya), Mitra (Maitrya) and Kauruṣya (Kauruṣa) who after being duly initiated into Maheśvara-Yoga would go to the world of Rudra.

The Mb.[1] also mentions Pāśupata as one of the five religious schools which is stated to have been revealed by Śrīkaṇṭha, the consort of Umā and son of Brahmā which tradition occurs in several works, viz., Tantrāloka, the Śivadṛṣṭi; the Bṛhadyāmala, the Pingalāmata,[2] etc. To Lakulīsa is attributed the work, Pāśupata Sūtras also known as Pañcādhyāyī which forms the basis of this School. The Tantrāloka[3] mentions Śrīkaṇṭha and Lakulīśa as the two authorities on Śiva-Śāsana. Thus it seems probable that Lakulīśa Pāśupata is only a branch of the Pāśupata school founded by Śrīkaṇṭha, the branch started by Lakuliśa being named after him[4]. The Pāśupata Sūtras or the Pañcādhyāyī is also known as Pañcārtha. Pañcārthavidyā is referred to in Śiva Purāṇas[5] as the highest form of philosophy. The Sarvadarśana saṁgraha[6] also mentions the Pāśupata Sūtras as Pañcārtha. The Pāśupata Sūtras[7] ordain that a Pāśupata devotee should besmear his body thrice with ashes, sleep on ashes, should live in a secluded house or in a cave or in a cremation ground, should have the senses under control and should live by begging. He should wear a single garment and should behave in such a way that he may be condemned by ordinary men.[8] This Pāśupatism differs from the Epic Pāśupatism. The Epic Pāśupatism recognises no caste barriers for, while speaking of Yoga, it is said that it is a doctrine of emancipation for all and knowledge is to be got from all, for all castes are born equal."[9] Thus it was opposed

---

1. Śānti. 337.62
2. Tantrāloka I. pp. 27 22-23; Vide Śaiva Cults in Northern India, p. 5
3. Tantrāloka XII. p. 396
4. Śaiva Cults in Northern India, p. 8
5. Ibid. p. 12
6. Sarvadarśanasaṁgraha pp. 161, 173
7. Pāśupata Sūtras. I. 2, 3; V. 9, 30; V. 11, 14
8. Ibid. I.10; IV. 6, 8, 14
9. Śānti. 306.85-86; Chattopaddhyaya (ETS. p. 73) takes it to be the doctrine of the Pāśupatas.

to the Vedic practices and varṇāśramadharma whereas the orthodox society was based on varṇāśramadharma. The Pāśupata Sūtras[1] enjoin that a devotee should not talk to a Śūdra or a woman and if he touches any one of them he should perform prāṇāyāma and mutter the Raudrī Gāyatrī. Though the Śaivas in general wore matted locks and had an iron lance in hand, the Pāśupatas had an additional insignia in that they were dressed in a skin garment.[2]

Several passages of the Mb. also provide us with signs of rapproachement between the two rival sects of Śaivism and Vaiṣṇavism. In one of such passages Kṛṣṇa himself praises Mahādeva as Supreme Being, whereas in another Śiva speaks of Viṣṇu as the greatest god. Kṛṣṇa himself is said to have been initiated in Śiva-Yoga by Upamanyu. Both Śiva and Viṣṇu claim leadership of the divine hosts, Gaṇeśa being an epithet of Śiva while Gaṇeśvara, a designation of Viṣṇu.[3]

During the age of the Purāṇas, Śiva forms one of the great gods of the Trinity,[4] Brahmā, Viṣṇu and Śiva. Though Brahmā alone does not become much popular, Śiva and Viṣṇu establish their unquestioned supremacy over the other gods. The Purāṇas also contain endless laudatory stories of the great gods.[5] One of the characteristic features of the Purāṇic age is the spirit of toleration found among the followers of different religious sects the beginnings of which we have already found in the Mb. Under the Gupta emperors Śaivism flourished along with other forms of Hinduism[6]. Two of the Purāṇas, viz., the Vā and the M, are assigned to this age.

Vācaspati Miśra in his Bhāmatī (c. 840 A. D.) speaks of the types of Maheśvaras or the followers of Śiva, viz. Śaivas, Pāśupatas, Kāruṇika-siddhāntins and Kāpālika-siddhāntins and the Kāpālikas. These sects must have been in existence in the period just following the age of the Guptas.[7]

---

1. Pāśupata Sūtras. I. 13-17
2. ETS. p. 74
3. Ibid., p. 79
4. R. C. Majumdar, CA. p. 365.
5. CA. p. 366
6. Madhadevan, CA. p. 426
7. ETS. p. 131

The Śaivas were the ordinary devotees of god Śiva following the Purāṇa Śaivism with special emphasis on Bhakti. The Kāruṇika-siddhāntins were followers of the Āgama Śaivism while the Kāpālikas were those who wore a garland of skulls or carried a skull in their hand[1]. The characteristics of the Pāśupatas have already been dealt with. All these sects believed in Sāṅkhya and Yoga and repeated chanting of the syllable Om, their final aim being cessation of sorrow. The individual souls are called paśus and the word pāśa means bondage. God was conceived as the instrumental cause of the world.[2] The Āgamas mark the appearance of the Tāntrik ideas among Śaivas.[3]

Śaivism in the Kūrma Purāṇa

The Kūrma Purāṇa as we have it now is a Śaivite text. The first eleven chapters of the second part of the book go by the name of Īśvara Gītā. The Īśvara Gītā was originally narrated by Śiva himself to Sanatkumāra and other sages. Herein Śiva is identified with the Universal Soul and Supreme Brahman. The Pāśupota Yoga is also described in detail.

Maheśvara is the Supreme Brahmā and the Inner One. He is Śiva, the god of gods (Mahādeva) and the One without a second.[4] He is Brahmā and also Paraṁ Brahma.[5] Apart from him there is no other Supreme Being.[6] He is the permanent resort of all other deities, ṛṣis and pitṛs even after a thousand yugas.[7] He is self-effulgent and is without a beginning or an end.[8] He is the undisputed lord of the Universe and of all beings.[9]

Conception of the Trinity

The three gods, Viṣṇu, Brahmā and Hara with sattva, rajas and tamas as their guṇas carry out the respective functions of preservation, creation and destruction of the universe.[10] But

---

1 Ibid.
2. Ibid; cf. Das Gupta, HIP. Vol. V, p. 50
3. Farquhar, p. 194 ff.
4. K. II. 29. 38-39
5. K- II. 29.43
6. K. II. 6.51; 9.4
7. K. II. 38. 65-66
8. K. I. 9.57
9. K. I. 9.57-59
10. K. I. 22.27-28

these three gods are only three manifestations of Śiva. From his right flank was born Brahmā and from his left, Puruṣottama. From the region of his heart was born Hara (Rudra). Thus they are mere functionaries of Śiva designed to perform the three functions of creation, maintenance and destruction[1]. They continue at their respective posts by virtue of his command[2]. Elsewhere, Agni, Brahmā and Viṣṇu are said to be his three forms with tamas, rajas and sattva as their respective attributes.[3] The conception of the Trinity or the Trideva Vidyā is one of the few motifs accepted and amplified by the Purāṇas in order to explain some religious or metaphysical truth having some Vedic background. It is the bed-rock of Purāṇik thought in the realm of philosophy and religious worship. The three deities correspond to the three guṇas in the sphere of philosophy, the three Vedas in the realm of word or knowledge and the three Fires in the realm of Yajña[4].

Śiva's relation with other deities

Brahmā was created by Śiva in the beginning of kalpa and was invested with the Vedas.[5] Brahmā is also said to be the womb of Śiva from which the Universe originates.[6] Vaiśvānara (Agni), Varuṇa, Soma (Moon), the Sun, Indra, Yama, Kubera, Marīci and all great sages, Śri, Sarasvatī, Sāvitri, Pārvatī, Śeṣa and all other deities carry out their respective functions subject to his command; similarly, the Ādityas, Vasus, Rudras, Maruts, Aśvins, the gandharvas, garuḍas, siddhas, sāddhyas, cāraṇas, ṛkṣas, Piśācas, kalās, kaṣṭhās, nimeṣas, muhūrtas, days and nights, ṛtus, pakṣas and māsas, yugas, manvantaras, paras and parārdhas are created by him and remain at his command. In short the whole universe is pervaded by his power. He is the stimulator of all and in him does everything merge[7]. The gods including Brahmā and Śakra are

---

1. K. I. 10. 77-81; I.26.96; II. 4. 21-23.
2. K. II. 6.13-15.
3. K. II. 38. 69-70.
4. VPS. pp. 5 ff: MPS. p. 38 ff; PB, Vol. VI. No. 1, Jan. 1964, pp. 188-91.
5. K. I. 9.61; II. 4.15; 6.10-12.
6. K. II. 8.3.
7. K. II. 6.16-50.

not able to see him.[1] Kṛṣṇa, an incarnation of Viṣṇu, could achieve his object, of begetting a son of Śiva's strength, only through his propitiation of Śiva by means of severe austerities[2]. Viṣṇu too propitiated Śaṅkara pleased by which Śiva presented him a disc.[3] Rāma, another incarnation of Viṣṇu, consecrated and worshipped a liṅga of Śiva on the bridge across the sea, on his return from the city of Rāvaṇa and received the blessings of Śiva[4]. At the sacrifice of Dakṣa, commenced under the protection of Viṣṇu, no god could escape the cruel hands of Bhairava, the messenger deputed by Śiva, in order to destroy the sacrifice. Viṣṇu himself, who was caught by Bhairava, was set free only at the personal intervention of Brahmā[5]. On another occasion, when Brahmā disputed the existence of a third god-head over and above Viṣṇu and himself, Bhairava, the messenger of Śiva, appeared on the spot and plucked one of the heads of Brahmā.[6] For the cause of the world, Nārāyaṇa himself is said to have performed worship of Mahādeva in the slopes of the Himalayas.[7] In the same region, the gods and dānavas attained 'siddhi' by worshipping him.[8] Nārāyaṇa along with all other gods including Brahmā, the gandharvas, yakṣas and rākṣasas always worship Śiva in the holy spot of Vārāṇasī.[9] Viṣṇu is said to have consecrated a liṅga of Śiva, which was brought by Brahmā in the holy spot which later came to be known as Brahma tīrtha[10].

In chapter seven of the latter part of the text, Śiva describes himself as the best among every class of objects and we get the following list:

---

1. K. II. 4.5.
2. K. I. 25
3. K. I. 22.66.
4. K. I.21 46.49.
5. K. I. 15. 61.70
6. K. II. 31.30
7. K. I. 14.43
8. K. I. 14.44.
9. K. I. 31. 65-66.
10. K I. 35. 9-10.

Names of Objects	*The best one*
1. Brahmavid (knowers of Brahmā)	Brahmā
2. Māyāvins	Hari
3. Yogis	Śambhu
4. Women	Girīndrajā (Pārvatī)
5. Ādityas	Viṣṇu
6. Vasus	Pāvaka
7. Rudras	Śaṅkara
8. Birds	Garuḍa
9. Elephants	Airāvata
10. Śastraprabhṛt	Rāma
11. Ṛṣis	Vasiṣṭha
12. Gods	Śatakratu (Indra)
13. Architects	Viśvakarma
14. Enemies of gods	Prahlāda
15. Sages (Munis)	Vyāsa
16. Gaṇas	Vināyaka
17. Vīras (Brave?)	Vīrabhadra
18. Siddhas	Kapila
19. Mountains	Meru
20. Nakṣatras	Moon
21. Praharaṇa	Vajra
22. Vows (Vratas)	Satya (Truth)
23. Serpents	Ananta
24. Senāni (warriors)	Pāvaki
25. Āśramas	Gṛhastha
26. Īśvaras	Maheśvara
27. Kalpas	Mahākalpa
28. Yugas	Kṛta
29. Yakṣas	Kubera
30. Beasts	Siṁha
31. Prajāpatis	Dakṣa
32. Ṛkṣas	Nirṛti
33. Mighty	Vāyu
34. Dvīpas (continents)	Puṣkara
35. Grasses	Vīrudha
36. Yantra	Dhanu
37. Vedas	Sāma
38. Yajus	Śatarudriya
39. Japya (chants)	Sāvitrī

40.	Guhya	Praṇava
41.	Sūkta	Pauruṣa
42.	Sāmas	Jyeṣṭha
43.	Vedārthaviduṣa	Manu Svāyaṁbhuva
44.	Deśas	Brahmāvartta
45.	Kṣetras	Avimukta
46.	Vidyās	Ātmavidyā
47.	Jñāna	Aiśvara
48.	Bhūtas	Vyoma
49.	Tattva	Mṛtyu
50.	Pāśas	Māyā
51.	Kalayant	Kāla
52.	Paths	Mukti

and among all Parameśvara.[1]

The K gives another such list (Pravara-sūcī) where Devī is praised as the best amongst the various classes of objects.[2] The Vibhūti-yoga chapter of the Gītā and the Vāmana Purāṇa also give such lists.[3] The list which is given above shows clear Pāśupata influence in that it holds Śaṁbhu (Śiva) as the greatest yogī, Śatarudriya as the best yajus, Praṇava as the most secret and Avimukta as the foremost amongst the kṣetras (shrines).

Śiva and the Universe

Śiva is the lord of all beings. He is the one who creates sustains and destroys the universe assuming the form of Kāla[4]. Thus he has manifested himself into three forms performing the three functions of creation, preservation and destruction.[5] All beings are pivotted in him.[6] His power of destruction is fierce and surpasses that of all other deities. The form which he assumes for destruction is known by different names such as Rudra, Kāla and Hara, with Tamas as its attribute[7]. How Rudra destroyed Dakṣa's sacrifice, to which Śiva was not invited and how he punished the gods and sages who attended

---

1. K. II. 7.3-16.
2. K. II. 12. 215-225; Vide infra Śāktism.
3. Gītā ch. 10; Vām. 12. 44-56
4. K. I. 9.60; 15.82-83; II. 4.18; 6.2; 38.67; 38.79, etc.
5. K. I. 26.96.
6. K. II. 3.7.
7. K. I. 9.60; 10.78-81, 84-85; 26.88-96; 44 27-29; II. 38.69, 46.11, etc.

it is dealt with in detail by K[1]. Andhaka who overpowered the gods and later escaped from the hands of Viṣṇu was finally killed by Śiva[2]. Śiva is also said to have burnt down by a single arrow the whole city of Bāṇa, who subjugated all the three worlds[3]. He, Kāla, the Fire of Destruction, enters Ananta, the serpent form of Viṣṇu, and issuing out through his mouth as poisonous flames brings about the annihilation of the universe[4]. How he brings about the final destruction of the universe is narrated in the concluding chapter of the text. This is known as Prākṛta pratisarga wherein all the beings starting from Mahat and ending with Viśeṣa are absorbed by Śiva in himself. The Pratisarga has been already dealt with in detail in the foregone chapter. He, Śiva, is Maheśvara and Kāla who creates the beings and destroys them. Thus all are under his control and he, Kāla, is subject to none.[5]

His benevolent aspect is brought out by the fact that his devotees get their wishes granted by propitiating him. To cite a few, Kṛṣṇa got his wish, for a son of Śiva's equal, granted by propitiating him through Pāśupata Yoga[6]. Andhaka and Bāṇa became invincible by the gods because of the prowess gained by them through the favour of Śiva.[7] Parāśara, the foremost of ascetics, was blessed with a son, viz., Kṛṣṇa dvaipāyana, through his devotion towards Śiva.[8]

The Ātman or the soul of all beings is Śiva, the great god unmanifested. He is the Universal Soul and is thus spoken of in the Vedas[9]. He is the lord of all the 'paśus' who are Ātmās of the beings. He binds them and entangles them in the meshes of the noose of his māyā. Save him there is no one who can release them from the meshes of Māyā. Hence he is known as Paśupati[10]. This Ātmā, the Inner One who is

---

1. K. I. 15; Vide Myths and Legends concerning Śiva, infra.
2. K. I. 16. 124-190; Vide Myths and Legends concerning Śiva, infra
3. K. I. 18.2-4.
4. K. I. 44. 27-29.
5. K. I. 12. 16-17, 23-24;: II. 3.16.
6. K. I. 25.47-49, 84-85; 27.1
7. K. I. 16. 79,96; 18.2-7.
8. K. I. 19. 23-24.
9. K. II. 2,46-47; 3.6.
10. K. II. 7. 18-20.

Puruṣa, Prāṇa and Maheśvara should be meditated upon by those who crave for release.[1] Śiva is difficult to be realised by resorting to the different types of 'tapas' and 'dāna' if unattended with extreme devotion[2]. Those who offer sprouts, flowers, fruits and water in their worship of Śiva become dear to him.[3] People also realise him by resorting to Dhyāna, Jñāna, Bhakti or Karma. One who worships him through Jñāna, becomes his dearest.[4] The great seers come to realise this Paraṁ Brahma by means of their constant mental concentration and meditation upon him, for, there is no other method by resorting to which one could attain that Jñāna (knowledge) leading them to the realisation of Śiva.[5] Knowledge proceeds from the practice of Yoga and Yoga is practised through knowledge. A person endowed with Yoga and Jñāna become dear to Śiva.[6] On attaining Jñāna, the Yogī identifies the Ātman with the one Priniciple in which everything else merges. This union of the Ātman with the One Reality, Brahma, is known as Sāyujya or Liberation.[7] The Pāśupata Yoga, the method of practising it and the Yamas and Niyamas that are to be followed by one practising Yoga are described in detail by the K[8] and are dealt with in the next chapter dealing with Philosophy.

King Suśīla, a devotee of Śiva, undertook the Pāśupata vow when he happened to come across sage Śvetāśvatara, the foremost among the Pāśupatas, on the slope of the Himalayas, and was accepted as his disciple. He besmeared his body with ashes and remained on fruits and roots performing austerities[9]. Kṛṣṇa was instructed in the Pāśupata Yoga by sage Tūpamanyu. With his head shaven, body besmeared with ashes and wearing a bark garment Kṛṣṇa practised Pāśupatavrata, pleased by which Śiva appeared before him and granted his wishes[10]. From the

---

1. K. II. 2.5, 29-30.
2. K. II. 4.2.
3. K. II. 4. 14.
4. K. II. 4.24-25.
5. K. II.10. 2-4
6. K. II. 2.42; 11. 3
7. K. II.2.31-54; 10.3-11
8. K. II. ch. 11
9. K. I.14. 32-50
10. K. I. 25.47 ff.

description of the Pāśupatas who are said to have visited Vārāṇasī we know the charaeteristics of Pāśupatas[1]: They have their body besmeared with ashes. Across their shoulder they have the Yajñnopavīta. Some of them have matted hair while others are with clean-shaven heads. They undertake the vow of celibacy and wear a loin-cloth or remain completely nude. This Pāśupata vow is said to have been founded by Śiva himself. Those who yearn for liberation have to undertake the Pāśupata -vrata and worship Śiva with their body besmeared with ashes, wearing only one piece of cloth, loin-cloth or remaining nude and under strict celibacy. This was the advice given by Śiva to the sages of Dāruvana.[2] Liṅga-worship, repeated muttering of Śatarudriya and Praṇava, permanent stay in Benaras and devotion towards Śiva in accordance with varṇāśramadharma are the methods recommended to reach rhe supreme place.[3] At the same time the heterodox Pāśupatas are condemned along with all other sects following the condemned practices. Thus the K[4] says that heretics, those who follow the condemned practices, the Vāmācāras, Pañcarātras and Pāśupatas should not be honoured (by the twice-born) even by word of mouth. They are also condemned as unfit to receive the havis at a śrāddha[5]. These non-Vedic śāstras are said to have been propounded by Śiva for the purpose of deluding the people[6]. Elsewhere it is said that Viṣṇu and Śiva together composed the śāstras, viz., Kāpāla, Nākula, Vāma, Bhairava, Pūrva (early) and Paścima (later), Pañcarātra, Pāśupata and thousands others not only for the delusion of the sages, who were cursed by Gautama, but also for the delusion of the world[7].

The story regarding the origin and efficacy of liṅga-worship is narrated by Kṛṣṇa to sage Mārkaṇḍeya who happened to express wonder seeing Kṛṣṇa performing the liṅga-worship[8]. The K also gives another story which specifies Dāruvana on

---

1. K. I. 34 5-7
2. K. II.39. 56-59
3. K. II. 11.100-104
4. K. II. 16.15
5. K. II. 21.32.33
6. K. II.39-61-62
7. K. I.16.117-119; Vide "Tāntrism" infra
8. K. I.26.55-100

the Himalayas as the place where the liṅga-worship was first established[1].

The glorification of Vārāṇasī or Avimukta, the city loved by Śiva, and the merit gained by a pilgrimage to the holy city and by worshipping the guhyaliṅgas in its vicinity are dealt with in detail in chapters 31 to 36 of the former half of the text. Some of the other places beloved by Śiva and the merit which would be gained by a pilgrimage to them are dealt with in chapters 35 to 44 of the latter half. All these places are referred to under the appendix on Identification of places.

Śiva should be worshipped by those who aspire for Yoga, supreme knowledge and mokṣa.[2] Only those who worship him through Jñāna and Yoga realise him; others do not even in hundreds of kalpas.[3] But in the age of Maheśvara (Kaliyuga) one is advised to worship Rudra. For, it is declared that in this age the worship of Mahādeva alone makes amends for all demerits; hence giving up worship of all other deities, one should resort to the great lord Mahādeva, in order to reach the highest place. Alms-giving, penances and sacrifices will be of no avail to one who does not worship Rudra.[4]

Though worship of Śiva is held to be supreme, occasions are not wanting where this preferential claim is given up and worship of other deities held on a par with that of Śiva. When the dispute among the sons of Kārttavīrya was referred to the Seven Ṛṣis they laid down the following canons: Everyone is to follow the bent of one's own inclination in worshipping a deity.[5] Particular deities are to be worshipped for the attainment of particular objects.[6] God Viṣṇu should be specially worshipped by the princes; Agni, Āditya, Brahmā and Pinākadhṛk (Śiva) by Brāhmaṇas; Viṣṇu by the gods, Śiva by the dānavas, Soma by gandharavas and yakṣas, Sarasvatī by vidyādharas, Hari (Viṣṇu) by siddhas, Rudra by rakṣas, Pārvatī by

---

1. K. II. chs. 38 and 39; Vide "Myths and Legends concerning Siva" infra.
2. K. II.26.41
3. K. II. 34.145
4. K. I. 30. 40-43
5. K. I.22.40
6. K. I. 22.41

kinnaras, all the gods by Gṛhasthas, Brahmā by Brahmacārins Sun by Vaikhānasas, Śiva by Yatis and bhūtas, Vināyaka by Kūṣmāṇḍas and Prajāpati Brahmā by all.[1] But Śiva and Viṣṇu are not different. Śiva himself declares the identity existing between him and Viṣṇu. Brahmavādins realise this and view them as identical.[2] Viṣṇu is Rudra and Rudra is Viṣṇu. Only those who view them as identical attain mukti (liberation). On the other hand, those who consider them as distinct, do thereby reach hell. Hence Viṣṇu or Śiva should be worshipped without despising either[3]. Even those who worship Viṣṇu reach him (Śiva), never to return[4]. Śiva himself declares to the ṛṣis that he may liberate a Vedic scholar or an ignorant person, a Brāhmaṇa or a śvapāka who is his devotee but never one who denounces Nārāyaṇa.[5] All this is enough evidence of the spirit of re-conciliation prevalent among the various orthodox sects during the age of Purāṇas. Sectarianism gave place to tolerance.

Mention has been made often of the form of Śiva, fearful to look at. He wears the tiger-skin. He has matted hair and the king of serpents forms his adornment[6]. His body is besmeared with ashes. He also wears a garland made of human skulls.[7] After destroying the universe, the skulls of the gods that he destroyed form a garland round his neck.[8] Brahmā is said to have fled in terror seeing the fearful half-male and half female form of Śiva.[9]

Śiva is said to undertake twenty-eight avatāras (incarnations) in the Kaliyuga with four disciples in each avatāra. These disciples also are said to undergo incarnations in the Kaliyuga for the benefit of the Brāhmaṇas.[10] The Vā and the L also give[11] such lists of the twenty-eight incarnations of Śiva and his

---

1. K. I. 22.42-47
2. K. I. 9.86
3. K. I.15.82-93
4. K. II.4.26
5. K. II. 11.117-118
6. K. II. 31.33-34
7. K. I. 16.124-126
8. K. II. 46.8
9. K. I. 11.3
10. K. I.53. 1-27
11. Vā. 23.107-224; L. I. 24.11-133

four sons or disciples. But whereas the Vā and the L give a combined list of the twenty-eight incarnations of Vyāsa with the corresponding incarnations of Śiva and his four disciples, the K gives three separate lists of the incarnations of Vyāsa, Śiva and his disciples.[1]

The twenty-eight incarnations of Śiva are:

1. Śveta. 2. Sutāra. 3. Madana (Damana-Vā and L.). 4. Suhotra. 5. Kaṅkaṇa (Kaṅka-Vā, L.) 6. Lokākṣi (Logākṣi-L.) 7. Jaigiṣavya. 8. Dadhivāha (Dadhivāhana according to L and Vasiṣṭha according to Vā.). 9. Ṛṣabha. 10. Bhṛgu (Muni - L, Tridhāman - Vā). 11. Ugra. 12. Atisamākhyāta (?) (Atri - L, Vā). 13. Bāli (Vāli – Vā). 14. Gautama. 15. Vedadarśi (Vedaśirā - Vā and L.) 16. Gokarṇa. 17. Guhāvāsa (Guhāvāsi - Vā and L.) 18. Śikhaṇḍadhṛk (Śikhaṇḍī - Vā, L.) 19. Yogamālya, Jaṭamālya or Yajamālya (Jaṭamāli - Vā, L). 20. Aṭṭahāsa. 21. Dāruka. 22. Lāṅgali (Lāṅgali–Bhīma according to L.). 23. Mahāyāma or Muni (Śveta II son of Muni - L and Vā). 24. Śūli. 25. Diṇḍamuṇḍīśvara (Daṇḍi - Vā, Daṇḍī-Muṇḍīśvara - L.) 26. Sahiṣṇu. 27. Somaśarmā. 28. Nakulīśvara (Lakulī - L).

These twenty-eight avatāras of Śiva form a counterpart to the twenty-four avatāras of Viṣṇu, described in the Bhāgavata.

The list of names of disciples of Śiva in his twenty-eight incarnations given by the Vā and the L is the same as given by the K except for minor variations. The list of the K is given below:

1. Śveta, Śvetaśikha, Śvetāsya Śvetalohita.
2. Dundubhi, Śatarūpa, Ṛcīka, Ketumān.
3. Viśoka (Viśvakeśa), Vikeśa, Viśākha (Vipāpa), Śāpanāśana.
4. Sumukha, Durmukha, Durdama, Duratikrama.
5. Sanaka, Sanātana (Sanatkumāra-Vā, L.), Sanandana, Dālabhya (Ṛtu-Vā, Vibhu-L.).

---

1. K. I.52.1-10; 53.1-10, 12-25 respectively.

6. Sudhāmā, Virajā, Śaṅkhavāṇi, Aja.

7. Sārasvata, Mogha, Dhanavāha, Suvāhana.

8. Kapila, Āsuri, Voḍhu (Vāgvali-Vā, Bāṣkala-L.), Pañcaśikha.

9. Parāśara, Garga, Bhārgava, Aṅgiras.

10. Calabindu, Nirāmitra. Ketuśṛṅga, Tapodhana.

11. Lambodara, Lamba, Vikrośa (Lambākṣa), Lambaka and Śuka (The last two seem to be components of Lambakeśaka mentioned by Vā.).

12. Sarvajña, Samabuddhi, Sādhya, Asādhya (Sarva - Vā, L.).

13. Sudhāmā, Kāśyapa, Vasiṣṭha, Varijā (Virajā - Vā, L.).

14. Atri, Ugra (Devasada - L, Ugratapas - Vā), Śravaṇa, Suvaidyaka (Śraviṣṭhaka - Vā, L).

15. Kuṇi, Kuṇibāhu, Kuśarīra, Kunetraka.

16. Kaśyapa, Uśanā, Cyavana, Bṛhaspati.

17. Uccāsya (Utathya), Vāmadeva, Mahākāla (Mahākāya), Mahānili

18. Vājaśravā (Vācaśravā - Vā, L.), Sukeśa (Ṛcīka - L, Vā), Śyāvāśva, Supathīśvara (Yatīśvara - L, Dṛḍhavrata - Vā).

19. Hiraṇyanābha, Kauśilya, Akākṣu (Lokākṣi), Kuthubitha (Kuthumi).

20. Sumanta, Varcas (Barbari - L, Vā), Kabandha (Subandhu - Vā), Kuṣikandhara (Kuśi -)

21. Plakṣa, Darvāyaṇi (Darṇayani or Darbhāyaṇi; Dākṣāyaṇi - Vā), Ketumān, Gautama (Vaka - Vā).

22. Bhallāci (Bhallavi - L, Tulyārci - Vā), Madhupiṅga, Śvetaketu, Tapodhana (?) (Kuśa - Vā, L.).

23. Uṣidhā (Uśika-L, Ūsija - Vā), Bṛhadrakṣa (Bṛhadaśva - L, Vṛhadukthya), Devala, Kavi.

24. Śālahotra, Agniveśya, Yuvanāśva, Śaradvasu.

25. Chagala, Kuṇḍakarṇa (Kumbhakarṣasya - Vā), Kunta (Kubhāṇḍa - L, Kumbha - Vā), Pravāhaka.

26. Ulūka, Vidyuta, Śādraka (Śarvaka - Vā, Śaṁbūka - L.), Āśvalāyana

27. Akṣapāda, Kumāra (Kaṇāda - Vā), Ulūka, Vasuvāhana (Vatsa).

28. Kuṇika (Kuśika - Vā, L.), Garga, Mitraka and Ruru (Ruṣṭa - Vā, Kauruṣya – I .).

The names of the incarnations of Śiva and of his disciples include several names of teachers of the Śaiva religion. They belonged to "a common school of philosophy which became lost in obscure tradition at a very early period"[1] The list also shows influence of the Lakulīsa Pāśupata sect in as much as Nakuli or Nakulīśvara is mentioned as the twenty-eighth incarnation of Śiva.

Apart from the account of the twenty-eight incarnations of Śiva and his disciples, the Vā, L and K have in common, chapters on Yoga[2] and stories regarding the origin and establishment of liṅga-worship[3] and of the sacrifice of Dakṣa.[4]

Myths and Legends concerning Śiva

Birth of Śiva: Śiva is said to have been born out of the wrath of Nārāyaṇa who woke up from his deep slumber on the coils of the serpent.[5] His birth through the tear-drops of Brahmā and his creation of the Rudras are described by the K.[6] The story about his birth with a half-male and half-female form[7] is also included under Sarga.

---

1. CHV. p. 184.
2. Vā. chs. 11-15; L. I. chs. 8-9; K. II. 1-11.
3. Vā. ch. 55; K. I. ch. 26; L. I. chs. 17-19.
4. Vā. ch. 30; K. 1. ch. 15; L I. ch. 100, Vide infra "Myths and Legends concerning Śiva".
5. K. I 2. 5-6.
6. K. I. chs. 7, 10; Vide supra p. 21
7. K. I. ch. 11; Vide supra p. 24

Another story as to how Śiva happened to be born as the son of Brahmā is related as follows:

In the beginning of Kalpa there arose a dispute between Viṣṇu and Brahmā (who was pervaded by Māyā) as to the overlordship of the Universe. In order to settle the dispute Viṣṇu at first entered the body of Brahmā and came out having surveyed the whole universe embedded in it. Brahmā too entered the body of Viṣṇu; but after surveying the universe inside, he was forced to find his way out through the lotus of Viṣṇu's navel, as all other outlets were closed by Viṣṇu. Brahmā then insisted on the duality of godhead. Mahādeva (Śiva) appeared on the scene and removed the veil of Māyā from Brahmā. Brahmā at once sought the protection of Mahādeva and requested him to be born as his son. This boon was granted[1]. As a result Rudra was born through the mouth of Brahmā who was practising severe austerities[2].

Origin of Liṅga-worship.

K gives two different versions of the story regarding the origin and establishment of Liṅga-worship. The first version[3] is as follows:

Before the commencement of creation an argument ensued between Brahmā (pervaded by Māyā) and Viṣṇu (Kṛṣṇa) who was lying on the primeval waters, as to the overlordship of the Universe, when a liṅga brilliant as the fire of destruction appeared before them. Desirous of finding out the extremities of the liṅga, Brahmā went up asking Viṣṇu to go to the lower limit. But as their search proved futile due to the infiniteness of the liṅga, they worshipped the liṅga being overtaken by fear and reverence. Śiva appeared before them, blessed them and departed. Thenceforth, the worship of liṅga was firmly established on Earth.

The story is an attempt at lowering the ranks of Viṣṇu and Brahmā who are here relegated to a position inferior to that of

---

1. K. I. 9. 5-78.
2. K. I. 10.22.
3. K. I. 26. 66-99.

Śiva. The same story is found in the Vā and L[1] and is also depicted in the Daśāvatāra cave of Ellora.[2]

The latter half of K[3] gives the following second version of the story regarding the origin of Liṅga-worship.

Śiva in the guise of a nude Bhikṣu followed by Viṣṇu in the guise of his faithful wife once made his descent to Dāruvana with a view to impart true knowledge to the sages practising severe austerities. The wives of the sages being enamoured of Śiva followed him wherever he went. Enraged at this, the sages beat him and forced him to leave the place. Śiva then resorted to the hermitage of Vasiṣṭha where the chaste wife of the sage tended to his wounds. The sages again accosted him, beat him and forced him to cut off his liṅga. Accordingly, Śiva cut off his liṅga and threw it on the ground which disappeared from the spot along with him and Viṣṇu. Subsequently unprecedented calamities occurred on the earth; the sun did not shine; the earth trembled, the ocean agitated. The chaste wife of sage Atri then revealed that she saw Śiva in her dream, begging alms in their hermitage. The sages who got suspicious sought the advice of Brahmā who realised the facts through his power of meditation. He explained to them their misconduct and advised them to instal a liṅga and perform its worship through Vedic mantras and Śatarudriya. The sages, accordingly, worshipped the liṅga. Thus propitiated, Śiva appeared before them and exhorted them to perform the worship through Sāṅkhya and Yoga and to undertake the Pāśupata vow founded by him. The Pāśupata vow consisted of besmearing the body with ashes, wearing only a loin cloth or keeping naked and performing daily Vedic studies following celibacy. The sages having worshipped him as they were advised, attained liberation in due course of time.

The occurrence in the text of two different versions of this story shows that considerable time must have elapsed between the composing of the parts of the text where the two versions occur. Probably the two versions belonged to two different regions, The inclusion of both the versions is only

---

1. Vā. ch. 55; L. I. ch. 17.
2. cf. Epigraphic & Archaeological evidence.
3. K. II. chs. 38-39.

in keeping with the nature of the Purāṇas as compilations and store-houses of different traditions current among the people.

The same story occurs in the Vām. and L. In the Vām[1] the sages are referred to as the Vālakhilyas of dense intellect practising sham austerities. The story occurs in more detail in the L[2]. According to V. S. Agrawala, the whole story is a satire upon the hypocrisy practised by the Bhikṣus and Bhikṣuṇis of the Buddhist order; it is the Bhikṣus who are depicted as sham munis, who due to lack of understanding of the true significance of the liṅga fell a prey to moral lapses; and though they denounced the liṅga-worship, the womenfolk, representing the Bhikṣuṅis, were seen overpowered by erotic impulses[3]. For this suggestion of Agrawala there is no basis at all; nor is it convincing.

Story of Dakṣa's sacrifice

Many Purāṇas[4] inclusive of Vā, Vām, and L give us variously modified versions of Dakṣa's sacrifice. The K version[5] is as follows:

Once upon a time when Prajāpati Dakṣa was on a visit to his daughter Satī, he was received by Śiva, his son-in-law with due respects. But Dakṣa expected much more than he deserved failing to receive which he left in anger. Later when Śatī was on a visit to him he insulted her and Śiva. Unable to bear this, Satī burnt herself to death. Śiva, on hearing this, cursed Dakṣa to be born a Kṣatriya and to beget a son on his own daughter. As a result he was born as the son of Pracetas. It was in this birth that he commenced his sacrifice. Satī was reborn as the daughter of Himavān. The Vā is silent about the story of Dakṣa's previous birth related by K.

Dakṣa Prācetas commenced a sacrifice on the banks of the Gaṅgā without allotting Śiva alone among the gods a share in the sacrifice. To sage Dadhīca's query why Śiva, the lord of

---

1. Vām. (SM) 22.41-44
2. L. I. chs. 29-34
3. VPS. p. 86 ff.
4. Vā. ch. 30; Vām; chs. 4-5; L.I. ch. 100
5. K. I. 15. 1-80

all beings, was not offered due homage, Dakṣa replied that no portion of sacrifice was ever allotted to Śiva and no prayers were addressed to him or to his bride. Dadhīca again claimed a share for Rudra who was one with the sun and praised by Vedic seers. Dakṣa, supported by the rest of the sages, replied that he knew of no other Sun than the twelve Ādityas who receive special obligations. Dadhīca then cursed all the Brāhmaṇas present to be born extra-Vedic in the Kali Age and to visit hell again and again resorting to the evil śāstras. Brahmā made his exit. Meanwhile, Devī who came to know of the sacrifice instigated Rudra to destroy the sacrifice at once. Rudra deputed Vīrabhadra for the same who accompanied by Maheśvarī, born of the wrath of Umā and with thousands of Rudras born of the hair of Vīrabhadra, burnt the sacrificial enclosure and punished all the gods present; he paralysed the arm of Śakra, plucked the eyes of Bhaga, knocked down the teeth of Pūṣan, trampled the moon with the toe, cut off the arm of Vahni and pulled out his tongue and kicked the sages on their head. Viṣṇu was chased and stopped from fleeing by Vīrabhadra but was released at the intervention of Brahmā. Dakṣa was brought to his senses who sought the protection of Śiva and Devī and was blessed by them.

The discussion between Dadhīca and Dakṣa occurs in Vā also where Dakṣa says that he has already many Rudras present bearing tridents, wearing braided hair and existing in eleven forms, apart from whom he recognised no other Mahādeva. But the statement of K that neither any portion of sacrifice is ever allotted to Śiva, nor any prayers are addressed to him and his bride, does not occur in the speech as given by the Vā. But to the querries of Pārvatī as to why Śiva was not attending the sacrifice, Śiva informs her that due to the contrivance of the gods it was arranged formerly that no portion should be assigned to him. In the Vā, Pārvati's role in the destruction of the sacrifice was limited. She only prepares herself to practise restraint and austerities, so that he may obtain a portion of the sacrifice. But Śiva deputes Vīrabhadra to destroy the sacrifice. According to Vā and L, the divine Yajña began to fly up to heaven in the shape of a deer when his head was cut off by Vīrabhadra. The K and L describe the exploits of Vīrabhadra in detail. The Vā states that the gods were bound by a brand of fire by Vīrabhadra. The K and Vām describe

in similar vein the punishment meted out to the gods. The Vā does not speak of any conflict between Vīrabhadra and Viṣṇu. But according to K, Viṣṇu was stopped from fleeing by Vīrabhadra, but was rescued by Brahmā before Vīrabhādra could lay hands upon him. The L is more vehement on Viṣṇu. It states that Viṣṇu was beheaded and his head was blown by the wind into the fire. Thus the three versions of Vā, K and L mark the gradual ascendency of Śaivism in popularity, for, the story is intended to intimate a struggle between the worshippers of Śiva and of Viṣṇu.

In keeping with his general approach to Veda and Purāṇas, V. S. Agrawala, finds symbolism in this story of Dakṣa's sacrifice. According to him, Dakṣa symbolises Prakṛti whereas Rudra is Puruṣa. Without the presence of Puruṣa, Prakṛti is incomplete. But Dakṣa thought that his Yajña would be accomplished without the presence of Śiva. The result was that the Yajña was doomed to be a failure.[1]

The Dakṣa – sacrifice was also a favourite subject of Hindu sculpture[2]. As such it is depicted in the Elephanta and Ellora caves.

Story of Andhaka.

This is another popular story concerning Śiva which is given in detail by the K.[3]

It is said that when Śiva descended upon the earth for the welfare of his devotees leaving Devī to the care of Viṣṇu, who attended upon her as a maid, and Vīrabhadra, the punisher, Andhaka being enamoured of Pārvatī tried to abduct her. Bhairava could not subdue him because thousands of Andhakas were born from the drops of blood that fell down from his body. Viṣṇu thereupon produced from his body hundreds of Devīs who destroyed the entire army of Andhaka. Andhaka himself fled away in panic. On Śiva's return to mt. Mandara after twelve years on earth, Andhaka again tried to snatch away Pārvatī. In the fight that ensued, Andhaka was killed by Śiva. He extolled Śiva and Pārvatī and was adopted son

---

1. MPS. p. 57; VPS. p. 11
2. Ibid.
3. K. I. 16. 124-238.

by them. Bhairava with all the Śaktis produced by Viṣṇu left for Pātāla where Viṣṇu in the form of Nṛsiṁha lived. The Śaktis who were hungry wished to swallow the three worlds but were restrained from their attempt by Nṛsiṁha.

The story of Andhaka is included by many Purāṇas[1]. It was yet another subject of Hindu sculpture and is represented in the Ellora caves. The M gives a list of two hundred Furies or Divine mothers created by Śiva to deal with the innumerable Andhakas. As these goddesses could not cope up with the thousands of Andhakas, Śiva thought of Viṣṇu who appeared there and created Śuṣka Revatī who drank the blood of the Andhakas to the last drop. At this juncture Śiva pierced the original Andhaka with his trident and killed him. The M also speaks of the thirty-two mothers created by Nṛsiṁha at his instance as the two hundred furies who were created first became oppressive. The chief of these thirty-two mothers was Śuṣka Ravatī. The names of Śuṣka Revatī and of all the two hundred goddesses seem to have been borrowed by the M from the Revatī Kalpa of Kāśyapa Saṁhitā.[2] The Vām gives the story of Andhaka in more detail. According to Vām the Asura army which was broken, was rejuvenated by Śukra, the teacher of the asuras, by means of the Sañjīvanī. For the same reason, Śukra was swallowed by Śiva and was later ejected on being propitiated by him. The Devas were then worsted in the battle and hence Śiva created Jṛmbhāmbikā by whose influence the Asuras were broken. Andhaka is also said to have entered the place of Śiva in the guise of Śiva, detecting which Pārvatī is said to have slipped away and to have entered the white flower of the Arka plant. During the battle, eight Bhairavas are said to have been born out of the blood of Śiva's body whose names are mentioned.

Andaka is identified with sin similar to Vṛtra of Vedic legends. The battle between Śiva and Andhaka like many others as Rāma and Rāvaṇa, Indra and Vṛtra, Devī and Mahiṣāsura, etc., symbolises a conflict between two opposite principles of Light and Darkness, Truth, Immortality and Death, Good

---

1. M. ch. 179; Vām. chs. 40-44; L. I. ch. 93.
2. Kāśyapa Saṁhitā, Revatīkalpa 7-62, pp. 189-194; MPS. p. 277 ff.

and Evil, etc. Andhaka symbolises the principle of Darkness opposed to the principle of light symbolised by Śiva[1].

Story of Brahmahatyā.

How Bhairava incurred the sin of Brahmahatyā and how he later expiated it is narrated in another chapter of the K[2].

Long ago, Brahmā and Viṣṇu (Nārāyaṇa) happened to enter into a heated argument, on mt. Meru, as to the identity of Supreme Godhead. Brahmā due to the influence of Māyā claimed himself to be the Supreme God; but could not recognise Mahādeva (Śiva), the Supreme God. The Wisdom of the Vedas and Praṇava, who appeared before him in person, did not enlighten him. Śiva thereupon appeared on the sky. Seeing the lustrous face of Śiva pervading everything in its brilliance, the fifth face of Brahmā turned fiery due to anger. Śiva deputed Kālabhairava to punish Brahmā for his arrrogance. Kālabhairava clipped off the fifth head of Brahmā from his body. But Brahmā continued to live through the power of his Yoga. In order to expiate the sin of Brahmahatyā as commanded by Śiva, Kālabhairava wore the skull of Brahmā and wandered about on the earth begging alms with another skull in hand, and being closely followed by the atrocious-looking Brahmahatyā. As he was entering the residence of Viṣṇu-Nārāyaṇa, he was stopped at the gate by Viṣvaksena, the doorkeeper of Viṣṇu. Kālavega a gaṇa of Bhairava, who fought Viṣvaksena was overpowered by him. In the next moment another great being killed Viṣvaksena with his śūla. Bhairava then entered the residence of Viṣṇu and begged for alms. Viṣṇu cut the skull of Brahmā from the head of Bhairava and offered the blood flowing out of it as alms. As advised by Viṣṇu, Bhairava visited Vārānasī, on entering which city, Brahmahatyā left of her own accord and made for Pātāla. The skull of Brahmā was then enshrined by Bhairava (Śiva) in Vārāṇasī. Kālabhairava gave up his fearful form in that holy spot which became famous by the name of kapālamocana. This story seems to be another deliberate attempt at lowering the position of Brahmā.

---

1. VPS. pp. 141-42; MPS. p. 275.
2. K. II. ch. 31.

The story of the clipping off of the fifth head of Brahmā by Śiva and Śiva's pilgrimage to many tīrthas being afflicted with Brahmahatyā is also given by Vām.[1] But in the Vām the dispute as to who was superior occurs between Śiva and Brahmā. As Brahmā's reply was not respectable, Śiva clipped off his head and the Kapāla stuck to the body of Śiva. Siva then proceeded to the Himalayas where he begged alms of Viṣṇu. Viṣṇu asked him to cut off his (Viṣṇu's) hand with a trident. Śiva did so and three streams flowed from the source, two of which went to the sky and the earth respectively, and the third fell in the Kapāla held in Śiva's left hand which gave birth to a babe. This babe fought with the Puruṣa, created by Brahmā, for a thousand years, neither of them succeeding over the other. Seeing this Brahmā hurled his Puruṣa to merge with Sūrya and Śiva withdrew his Nara to get merged in Viṣṇu's arm. Śiva then visited many holy tīrthas and extolled Viṣṇu at Kanyākubja at whose advice he visited Vārāṇasī. But he was relieved of the Kapāla only after taking a dip in the Kapālamocana tīrtha at Vārāṇasī.

The motif in the story of Brahmahatyā as well as the Indra-Vṛtra conflict is identical. Because the priniciple of Brahmā is transgressed, a sin accrues to the divine priniciple and unless it is washed off there is no escape. The divine principle, as a result, descends to the level of matter which is darkness and death. The Kapāla is the symbol of the individual or the principle of consciousness (represented by Brahmā) which carries on it the load of this sin[2].

Myths in glorification of Kṛttivāseśvara and Kaparddiśvara.

Kṛttivāseśvara is one of the liṅgas situated in the vicinity of Vārāṇāsī. The god is said to have emerged out of this liṅga in order to save his devotees from the demon who disguised as an elephant attacked them.[3] The story is related in similar terms by P[4] also.

Kaparddīśvara is another liṅga situated in the vicinity of Vārāṇasī. It is said that a doe which was chased and killed

---

1 Vām. chs. 2-3.
2. VPS. pp. 7-8
3. K. I. 32. 16-19
4. P. I. 34. 12-16

by a tiger in front of the liṅga of Kaparddīśvara was installed by Śiva at the head of his gaṇas[1]. The Ādikhaṇḍa of P has the same myth.[2]

In that shrine there once lived a sage Śaṅkukarṇa by name a devotee of Śiva. One day a ghost who was much emaciated due to want of food approached him and requested him to do whatever was necessary for his uplift, for, in his previous birth as a Brāhmaṇa he did not acquire any merit; but as he once bowed before Śiva in Vārāṇasī he did not reach hell though he attained the evil form of a piśāca. Śaṅkukarṇa advised him to bathe in the tīrtha nearby which would relieve him. The ghost then took a dip in the pond and was instantaneously liberated. Hence the name Piśācamocana tīrtha. Subsequently, as a result of Śaṅkukarṇa's propitiation of Śiva, he too attained salvation[3]. The P also relates the story in similar terms[4].

Story of the destruction of Kāla.

It is said that in the holy spot of Kālañjara, Kāla appeared before king Śveta who was engaged in his daily worship of Śiva, and bound him with his noose in order to take him away. Instantly Śiva appeared on the scene, crushed Kāla under his foot and raised the king to the leadership of gaṇas. Kāla who was thus killed was later rejuvenated by Śiva at the entreaties of Brahmā[5]. The story of the destruction of Kāla occurs in the Viṣṇudharmottara Purāṇa[6] also which is dated 400 - 500 A. D.[7]

Story of Vyāsa.

Sage Vyāsa was staying in Vārāṇasī on what he received as alms. One day as he received no alms, he was about to pronounce a curse on the city, when Devī, the beloved of Śiva appeared in human form offering alms and dissuading him from pronouncing the curse. She also forbade him from stay-

---

1. K. I. 33. 4-9.
2. P. I. 35. 1-9.
3. K. I. 33. 15-48.
4. P. I. 35. 14-49
5. K. II. 36. 12-36
6. Khaṇḍa. I. ch. 236.
7. Hazra R. C., Study of the Upapurāṇas Vol. I, p. 212.

ing in that city any more for he proved himself to be ungrateful. Vyāsa recognised her as Śivā, begged pardon of her and prayed that he should be allowed to enter the city at least on two days, i. e. on the eighth and fourteenth days of the fortnight. Devī granted his wish. Since then Vyāsa made his stay by the side of the city[1].

The M also makes a casual reference to the story of Vyāsa[2]. But M says that Vyāsa could not get alms from any source in Vāraṇasī for about six months. He is also stated to have pronounced a curse that learning, wealth and friendship would continue for not more than three generations in a family in Vārāṇasī. Ultimately Śiva and Pārvatī offered him alms but he had to remain outside the city and was allowed to enter only on two days in the fortnight. viz., the eighth and the fourteenth.

Vyāsa was considered by the Vaiṣṇavas as a great teacher of the Bhāgavata religion. But Vārāṇasī was a centre of Śaivism and was under strong influence of Maheśvara and Pāśupata teachers who would not accept easy inroads of Bhāgavata teaching or religion. This is proved by Vyāsa's failure to get alms in Vārāṇasī. The permission to enter the city only on the 8th and 14th days of the fortnight, probably "points to a recitation of the Bhāgavata literature on these two days in the midst of an exclusively Śaiva atmosphere"[3]. That he had to stay outside the city is proved by the fact that till this day, there is no shrine of Vyāsa in Vārāṇasī. The only shrine of Vyāsa is situated across the river Gaṅgā in Ramnagar[4].

Story of Śilāda and Nandi

In the holy place of Japyeśvara there lived a sage Śilāda by name to whom was born, by the blessings of Śiva, a son named Nandi. After his initiation, Nandi pleased Śiva by his chanting of three crores of Rudras when Rudra dissuaded him from further chanting. He was liberated and was consecrated by Śiva as the leader of his hosts so as to remain in his presence

---

1. K. I. 35. 20-29.
2. M 185. 17-45.
3. MPS. p. 283
4. MPS. pp. 282-283

for ever as a son to Devī. Śiva also conducted his marriage with the daughter of Maruts[1].

The story is found in more detail in the Liṅga Purāṇa[2]. But according to L, Śiva himself was born as Nandi, the son of Śilāda[3]. His consecration by Śiva as the head of his hosts is described in detail.

Story of sage Maṅkaṇaka[4]

Sage Maṅkaṇaka performed severe austerities in honour of Śiva at the Sapta-Sārasvata Tīrtha pleased by which Śiva made his appearance before him. Extremely delighted in seeing Śiva in person the sage danced in joy oblivious of the enquiries made by Śiva as to the cause of his exultation. In order to punish his arrogance, Śiva assumed his fearful form as Kāla and commenced his dance accompanied with Devī. The sage trembled at the sight of the atrocious form of Kāla and eulogised Rudra. Śiva resumed his benign form, imparted to him the divine knowledge and made his departure from the holy spot.

Sage Maṅkaṇaka's story is dealt with by the Vām[5] wherein the cause of the exultation of the sage is specified as the exudation of the sap of plants from his injured finger. Knowing the cause of joy, Śiva produced a stream of white ashes from his thumb which humbled the pride of the sage who fell at the feet of Śiva and praised him and was blessed by Śiva in return.

Rudrakoṭi

The story regarding the nomenclature of the tīrtha Rudrakoṭi[6] is as follows: Once upon a time a crore of Brahmarṣis gathered in this spot and with extreme devotion vied with each other to have the first glimpse of Śiva. Śiva was extremely pleased by their devotion and appeared there as a crore of

---

1. K. II. 43. 17-41
2. L. I. chs. 41-44.
3. L. I. 42. 11-15.
4. K. II. 35. 44-76
5. Vām. 36. 45-59; (SM) ch. 17
6. K. II. 36. 1-8.

Rudras simultaneously. Hence the name Rudrakoṭi. The same story is related by Padma also[1].

Story of Bāṇa[2]

Of Bali there were hundred sons the most important of whom was Bāṇa. Bāṇa was a devotee of Śiva. Having subjugated Indra he brought the three worlds under his control. Indra and all other gods appealed for help to Maheśvara. Maheśvara with one single arrow burnt down the city of Bāṇa. Bāṇa came out of his city bearing a liṅga of Śiva on his head and eulogised Śiva who being pleased at him made him leader of his gaṇas.

Story of Durjjaya[3]

King Durjjaya of the Yādava line happened to see Urvaśī on the bank of the Kālindī. Instantly they fell in love with each other and lived there happily for a long time. When the king wished to depart for his city, Urvaśī whose desire was not satiated requested the king to stay with her for a year more. But later she permitted him to leave on condition that he returned soon. On reaching his city, the king could not look at his chaste wife without terror. Understanding the reason of his fear through her inner vision, his wife advised him to cast away his fear and to undergo the necessary atonement. Thus advised the king paid a visit to sage Kaṇva and as advised by him was on his way to mt.Himavat when he met the foremost of the gandharvas adorned with a resplendent divine necklace. The thoughts of the king at once flew back to Urvaśī to whom, he thought, the necklace would be a fit ornament. The love-lorn king after overcoming the gandharva secured the necklace and made his way to the bank of Kālindī. Not finding Urvaśī there, the king traversed all the continents of the earth in search of her and finally reached mt. Mahāmeru where he found her on the banks of the famous Mānasa lake. He adorned her with the necklace and sported with her to his heart's content and narrated to her everything including his meeting with sage Kaṇva and his subsequent snatching of the

---

1. P. I. 25. 25-30
2. K. I. 18. 1-7.
3. K. I. 23. 4-46.

necklace. Fearing that Kaṇva's curse might descend on both of them, Urvaśī for the welfare of the king, asked him to leave her. But the love-lorn king would not listen. Then Urvaśī showed him her hateful form with body full of hair seeing which the king out of disgust took to austerities subsisting on fruits and roots for the first twelve years and then solely on air for the next twelve. Then the king again approached sage Kaṇva, narrated to him the whole course of events and as advised by him went to Vārāṇasī, worshipped the liṅga of Viśveśvara and was freed of his sin. Thereafter he returned to his city and happily ruled over the earth. Urvaśī is said to have borne for him seven sons.

Epigraphic and Archaeological Evidence

The pre-historic relics discovered in different parts of India prove that phallus-worship was prevalent in some parts of India even before the coming of the Aryans in India. The most important of these relics are the cult stones of the Indus valley which are divided into three groups, viz., baitylic, phallic and the yoni ring stones.[1] Of significance is also the epithet "śiśnadevāḥ" (phallus-worshippers) applied to the aboriginal tribes conquered by the Aryans.[2] Śiva is also represented on the early Indian coins both anthropomorphically and by his symbol (liṅga). Thus the coins hailing from Taxila bear the representation of a liṅga whereas some of the coins of Ujjayinī have a standing figure of Śiva, with a staff in the right hand and a vase in the left. Some other coins of Ujjayinī represent the figure of a standing three-headed Śiva[3]. One of the earliest Śaiva sculptures of India is the Śivaliṅga of Gudimallam which bears upon it a two-armed figure of Śiva with a ram in his right hand and a water-vessel and a battle axe in his left one. It is dated in the second or first contury B.C.[4] The story regarding the origin of liṅga-worship is depicted in one of the earliest Liṅgodbhava-mūrtis found in the Daśāvatāra cave of Ellora. It shows a column with flames issuing from its side, with a figure of Śiva inset in its front. Brahmā is depicted

---

1. ETS. p. 8.
2. Vide Varṇāśramadharma or Social Organisation. infra.
3. ETS. pp. 11-12.
4. AIU. p. 460.

as soaring upwards and Viṣṇu as Varāha burrowing in the ground. They are also shown in their usual forms on the left and right with their natural hands in añjali pose.[1] The Mathura inscription of Chandragupta II proves that Lakulin flourished in the first quarter of the second century A. D. Inscriptions (dated 971 A. D. in the temple of Nātha, a few miles north of Udaipur and one dated 13th cen. A. D.) prove that there was a teacher of Śaivism, Lakulin by name, dwelling in Kārohaṇa in the Lāṭa country (Western India) and having four pupils Kauśika, Gārgya, Kauruṣa and Maitreya who later founded the four branches of the Pāśupata school.[2] Most of the liṅgas of the Gupta period are of the Ekamukha type, but the most interesting specimen is the caturmukhaliṅga, now preserved in the Ajmir Museum, having the figures of Śiva, Viṣṇu, Brahmā and Sūrya.[3]

---

1. CA. p 434.
2. AIU, p. 454.
3. ETS, p. 124

B. *Vaiṣṇavism*

Pre-Vedic Age

The Indus Valley relics do not throw any light on anything which can definitely be connected with Vaiṣṇavism.

Vedic Age

In the RV, Viṣṇu occupied only a subordinate position.[1] His name occurs only about 100 times altogether in the RV.[2] Many passages of the RV[3] conceive him as one of the manifestations of the Sun. Accordingly scholars believe him to represent the Sun.[4] His three strides which later formed the basis for the legend of the Vāmana incarnation of Viṣṇu are frequently made mention of in connection with his three spaces,[5] two of which spaces are visible to men; the third space, viz., paramaṁpada is the highest and is visible only to sūris; it is beyond the flight of birds and is his abode where there is a well of honey and wherein pious men rejoice.[6] He is also often represented as a warrior in the company of Indra.[7]

In the Ś. Br.[8] he is identified with the sacrifice. This identification of Viṣṇu with sacrifice is in fact the first step of the flight that led him later to occupy the position of the highest divinity.[9] Another legend, which speaks of a contest in which he became victorious and hence was considered to be the most excellent of gods, also occurs in the Ś. Br.,[10] Tai. Ār., etc. The Ai. Br. declares him to be the highest among gods. This proves that in the period of the Brāhmaṇas he attained considerable importance and was regarded as the greatest god at least by one section of people.[11] In the AV[12]

---

1. VM, p 37.
2. Ibid.
3. RV. I. 155. 6; VII. 99. 100. 5-6, etc.
4. D. C. Sircar, CHI. Vol. IV, 2nd ed., p. 108
5. RV. I.22.18; I.155.2; VII.99.2, etc-
6. RV. I.154.5; VIII 29.7; cf. VM. p. 38
7. RV. VI.69; VII.99
8. Ś. Br. 1.9.3.9; cf. VM. P. 40.
9. Farquhar, p. 22.
10. Ś. Br. 14. 1. 1; Tai. Ār. 5. 1; VM. p. 41
11. Ai. Br. 1. 1; CHI. Vol. IV., 2nd ed. p. 111
12. AV. VII. 27.8.

he is conceived of as a munificent deity bestowing abundant riches upon his devotees. But it was in the Brāhmaṇas[1] that stories which provide the background for the myths of two of his incarnations, viz., the Dwarf and the Boar occurred for the first time. Germs of his two other incarnations, viz , the Fish[2] and the Tortoise are also found in the Brāhmaṇas though they are not yet connected with Viṣṇu. The Kaṭhopaniṣad[3] holds Viṣṇu's paramaṁpada to be the ultimate goal of the human soul which again proves that Viṣṇu had already reached the position of the highest god in later Vedic times.[4] But Vaiṣṇavism as a theistic sectarian religion did not exist in the Vedic Age[5] for in the Vedic texts Viṣṇu is more associated with the Sun[6] and the sacrifice[7] than with devotion and grace.

Traces of the doctrine of bhakti may be found even in some of the Ṛgvedic hymns,[8] addressed to Varuṇa, and Indra in particular, some of which speak of Indra as a mother and add that he assumed the form of a wife for the sake of a devotee. These verses make it clear that the Vedic sages had attained the stage of sakhya-bhakti.[9]

R. G. Bhandarkar[10] traces the germ of the bhakti doctrine to the Upaniṣadik idea of upāsanā or meditation which engenders the highest form of affection to the thing meditated upon as found in some of the verses of the Bṛhadāraṇyaka Upaniṣad[11] where the ātman or soul is conceived as dearer to the son, wealth and everything else.

The word 'bhakti' does not occur in the principal ancient Upaniṣads. But the doctrine of god's grace is found in the Kaṭha and Muṇḍaka Upaniṣads, wherein we find a verse[12] to

---

1. Ai. Br. 6.15; Ś. Br. 1. 2. 5; 1. 9. 3. 9; Tai. S. VI. 2. 4. 2; VII. 1. 5. 1: Tai. Br. 1. 1. 3. 5, etc.
2. Ś. Br. 1. 8. 1. 1; 7. 5. 1. 5.
3. Kaṭhopaniṣad 3.9.
4. D. C. Sarcar, CHI. Vol. IV. 2nd ed. p. 110
5. AIU, p. 432.
6. RV. I- 155. 6; VII. 99.1, 100. 5-6.
7. RV. I. 156 3; Ś. Br. 1. 9. 3. 9
8. RV. III. 43.4; X.42.11; X.112.10; I. 104.9, etc.
9. HD. Vol. V, part. II, p 951.
10. R. G. Bhandarkar, VSM, p. 28.
11. Bṛ. Up. I. 4.8.
12. Kāṭhopaniṣad 2. 23; Muṇḍaka III. 2. 3. 3; VSM. p. 29; HD. Vol. V. part II. p. 952.

the effect that the Supreme Soul is not to be attained by lectures (from a teacher), nor by intelligence, nor by much learning; he is to be attained by him whom the Supreme Soul favours; to him he discloses his form. The earliest reference to the bhakti doctrine according to Raychaudhurl[1] is that of Pāṇini in his Aṣṭādhyāyi[2] wherein the formation of the two words Vāsudevaka and Arjunaka is explained as meaning 'a person whose object of bhakti is Vāsudeva and Arjuna' respectively. But as the Aṣṭādhyāyi uses the same word 'bhakti' also in connection with cakes, where it means 'fondness', another work Śvetāśvatara Upaniṣad belonging to the same age, wherein the word bhakti is used[3] in the same sense of "suppreme devotion to god" in which sense it is used in the Gītā and other works on Bhakti, is to be depended upon. The statement of Megasthenes the Macedonian ambassador at the Court of Chandragupta, the Maurya (last quarter of the fourth century B.C.), that the Sourasenoi held Herakles in special honour, proves that Vāsudeva was held in esteem by the people of Mathurā as early as the fourth century B. C., Herakles being the Greek analogue of Vāsudeva-Kṛṣṇa[4].

Vāsudeva, the son of Vasudeva of the Yādava-Sātvata-Vṛṣṇi family, and the hero of his clan became the founder of the Bhāgavata, Sātvata or Vaiṣṇava dharma, was deified and styled Bhāgavat by the second century B.C. Depending upon the statement of Megasthenes, referred to above the foundation of this cult can be placed in the fourth century B.C. if not earlier.[5] The founder of this sect Kṛṣṇa, son of Devakī, may be Kṛṣṇa referred to in the Chānd. Up[6], as a disciple of the ṛṣi Ghora of the Aṅgirasa family for the teachings of the latter are found propounded by the former in the Gītā. It is probable that Kṛṣṇa originally learnt them from Ghora and later taught them to his dis-

---

1. Materials for the Study of the Early History of Vaiṣṇava sect, p. 30 ff.
2. Pāṇ IV. 3.98.
3. Svet. Up. VI. 23; cf. VI. 18.
4. AIU. p. 432; ETS. pp. 25-26.
5. AIU. pp. 432-33.
6. Chānd. Up. III. 17.6

ciples. Ghora was a worshipper of the Sun. As his teachings form the kernel of the Gītā, the Bhāgavata religion is considered as a later development of an original sun-cult.[1] The statement of the Mb. also that the Sātvata-vidhi was declared in ancient times by the Sun, supports this contention[2]. The reference to Kṛṣṇa in the Chānd. Up. indicates his date to be the sixth or seventh century B.C., which is also supported by the Jaina tradition which makes him a contemporary of Tīrthaṅkara Ariṣṭanemi, the predecessor of Pārśvanātha.[3]

Age of the Epics and Purāṇas

By the time the Bhagavad- Gītā was composed, Vāsudeva Kṛṣṇa was identified with the Vedic deity Viṣṇu which formed the first step in the evolution of Vaiṣṇavism. In the next stage, Vāsudeva-Kṛṣṇa-Viṣṇu was identified with Nārāyaṇa. Nārāyaṇa, a sage in the RV. was deified for the first time in the Ś. Br[4]. and is mentioned there as offering sacrifice at the instance of Prajāpati. Elsewhere in the Ś.Br, Puruṣa Nārāyaṇa is represented as perfoming a Pañcarātra satra (a sacrifice continued for five days)[5]. The Śāntiparva also declares that to the north of the Milky Sea is the territory of Śvetadvīpa wherein dwell the devotees of Nārāyaṇa, Ekāntins by name. Pāñcarātra is also called as Ekānta-dharma.[6] Hence the worshippers of Nārāyaṇa seem to have been originally known as the Pāñcarātrikas who later formed one of the most important branches of Bhāgavatism.[7] Many of the passages of the Mb. also speak of a ṛṣi Nārāyaṇa in connection with another ṛṣi Nara. Nārāyaṇa is said to have perfomed austerities in the Himalayas and out of his austerities was born Nara. Nara is identified with Arjuna and Nārāyaṇa with Vāsudeva-Kṛṣṇa.[8] But the earlier parts of the Mb. do not recognise the identification of Vāsudeva with Viṣṇu though he was

---

1. AIU. p 433
2. D. C. Sircar, CHI. Vol. IV. 2nd ed., p. 123.
3. AIU. p. 434; CHI. Vol-IV. 2nd. ed. p. 119.
4. S Br. 12. 3. 4; cf. ETS. p. 29.
5. S. Br. 13. 6. 1; VSM. p. 31; AIU. p. 435
6. Śānti. 322. 7-9; cf. 334.1 and 14; HD. Vol. V. part II, p. 953.
7. AIU, p. 435
8. AIU. p. 436; VSM. p. 33.

worshipped by his own people at least as early as the age of Pāṇini. Thus we find in the Mb(Udyogaparva) Vāsudeva presenting Duryodhana with soldiers who were labelled Nārāyaṇa and who were arrayed against Vāsudeva and Arjuna in the battlefield. We also find Kṛṣṇa and Arjuna being opposed by ten thousand soldiers[1] from Trigarta country and four thousand others who call themselves Vāsudevasya anugāḥ. This gives us a clue to the "state of struggle through which the Vāsudeva-Kṛṣṇa cult had to pass in its earlier days."[2] It is only in the late passages that he is accepted as identical with Viṣṇu.

An important development of the Bhāgavata religion during this period is the theory of 'avatāra' or incarnation found in the Gītā where Kṛṣṇa is described as the Perfact Man,[3] who is born through recourse to his own māyā in order to establish righteousness in the world. The germ of the theory of incarnations is, however, to be traced in the Vedic literature. The Gītā in a spirit of toleration also holds that any of the three conflicting doctrines of Jñāna (Knowledge), Karma (Action) and Bhakti (Devotion) will lead to mokṣa. But it does not speak of the Vyūha-theory which is characteristic of the later Nārāyaṇīya section of the Mb. Also the names of Saṅkarṣaṇa, Pradyumna and Aniruddha are not found mentioned in the Gītā. According to the doctrine of Vyūhas (forms), the supreme power Vāsudeva created from himself Saṅkarṣaṇa, Pradyumna and Aniruddha and so was worshipped in all these forms[4]. Thus Mb[5] states Vāsudeva is the internal soul of all souls; all living beings are represented by Saṅkarṣaṇa, who is a form of Vāsudeva; from Saṅkarṣaṇa was born Pradyumna, the manas (mind) of all beings; from Pradyumna, was born Aniruddha, who is Ahaṅkāra (self-consciousness). The Mb calls these four forms Mūrtis.[6] But elsewhere, the Mb also refers to them as Vyūhas[7]. This worship of the four forms was "a new feature of Vaiṣṇavism and was followed mainly by the Pāñcarātras.[8]" It was

---

1. ETS. pp. 30-31
2. ETS. p. 31; cf Hopkins, Epic Mythology, p. 214.
3. Gītā, IV.6.
4. ETS. p. 85.
5. Śānti 326. 35-39.
6. Śānti. 326. 68-69
7. Śānti 336. 53.
8. ETS. p. 85.

the result of the deification of Vāsudeva-Kṛṣṇa and other Yādava heroes including Sāmba who was added later. The five Vṛṣṇi heroes who were deified and worshipped are enumerated by the Vā as Saṅkarṣaṇa, Vāsudeva, Pradyumna, Sāmba and Aniruddha. But here the term Vyūha is not used[1].

The avatāras mentioned in the Nārāyaṇīya section are the Boar, Dwarf, Man-Lion, Man (Vāsudeva-Kṛṣṇa), Rāma Bhārgava, Rāma Dāśarathi, Haṁsa, Kūrma, Matsya and Kalkin[2]. The M also gives a list of ten incarnations as Nārāyaṇa, Narasiṁha, Vāmana, Dattātreya, Māndhātṛ, Rāma son of Jamadagni, Rāma son of Daśaratha, Vedavyāsa, Buddha and Kalki[3]. The Vā gives the same list substituting Kṛṣṇa for Buddha.[4] The Bhāgavata Purāṇa also gives three lists of incarnations, which do not agree with each other. All this proves that Viṣṇu occupied a place of dominance during the period of the Purāṇas when sectarian works were being formed. Though sectarian exclusiveness was preached by these works, they also demonstrate a spirit of reconciliation and tolerance between the orthodox and sectarian forms. The conception of Trimūrti, i. e., the manifestation of the Supreme God in three forms, viz., Brahmā, Viṣṇu and Śiva carrying out the functions of creation, preservation and destruction respectively is the most important expression of this spirit of tolerance. While worshipping a particular deity of one's own choice, one's right to worship other gods also was admitted and followed which formed the basic principle of the Pañcāyatana pūjā established by Śaṅkarācārya and followed by the Smārtas. The worship of the five gods, viz., Viṣṇu, Śiva, Śakti (Devī), Sūrya and Gaṇeśa, with the prinicipal deity of the worshipper being placed at the centre and the other four in the corners of a square is known as Pāñcāyatana Pūjā. Sometimes Gaṇeśa was displaced by Brahmā. The Smārtas who followed this method of worship also compiled an Upaniṣad Atharvaśiras by name in order to give antiquity and holiness to their method of worship.

---

1. CHV. pp. 66, 189.
2. CA. pp. 415-416
3. Ibid p. 416.
4. CHV. p. 65.

Vaiṣṇavism in the Kūrma Purāṇa

The Purāṇa opens with an obeisance to the Kūrma form of Viṣṇu. Sūta Romaharṣaṇa also commences his narration with an invocation to the Kūrma form of Hari, the source of the Universe.[1] The whole Purāṇa is said to have been narrated originally by Nārāyaṇa himself[2] in the form of a Tortoise.

Viṣṇu is described as having four arms[3] and having śaṅkha (conch), cakra (disc) and gadā (mace) or śārṅga, śaṅkha and asi,[4] as his main weapons. Hence his epithets Śārṅgin, Cakrin[5], etc. Śrī or Devi (Lakṣmī) is his wife.[6] His deep slumber on the coils of the serpent in the primal waters has been referred to many times. In the beginning nothing existed sāve Nārāyaṇa who was slumbering on the vast ocean.[7] This "Ekārṇava" or the Primeval Ocean is the same as Āpaḥ, Samudraḥ, Ambhaḥ, etc., of the Vedas and is the "infinite unmanifest cause which is the primal source of all the possibilities of existence." The Śeṣa on whose couch Viṣṇu rests, represents the "Infinite Remainder or Substratum", the infinite principle or activity" and the quiescent condition is Sthiti. The creator is here conceived in a two-fold aspect as Viṣṇu and as Śeṣa.[8] His residence is in Śvetadvīpa wherein is situated the city of Nārāyaṇa. There rests Viṣṇu on the coils of the serpent, his feet being gently pressed by Devī and being meditated upon by Sanandana and other Yogis. This spot is known as Vaikuṇṭha.[9] His residence is also named as Viṣṇuloka and is situated in Brahmaloka.[10] On the Mount Kailāsa also there is a residence of Viṣṇu, the God of gods. Viṣṇu resides there in the company of Lakṣmī.[11] On the Mount Śvetodara

---

1. K. I. 1.9.
2. K. I. 1.11, 130-31.
3. K. I. 17. 42, etc.
4. K. I. 17. 17; 25.4; 25. 23; II. 1.29-30; etc. cf. Appendix on List of weapons.
5. K. I. 10-3; 10.9, etc.
6. K I. 1.30.
7. K I. 2. 3; 9. 7.
8. V. S. Agrawala, MPS. pp. 9-10; Vide Varāha incarnation of Viṣṇu, infra.
9. K I. 49. 50-71.
10. K. I. 44. 8-10.
11. K. I. 48. 10-12.

also there are residences of Viṣṇu and his own Śakti, Lakṣmī.[1]

Like Śiva, Viṣṇu also is treated as the Supreme God. Viṣṇu is the deity of all the gods whereas Śiva is the god of the demons.[2] Hence all the gods inclusive of Brahmā resorted to him when they were opposed by Hiraṇyakaśipu.[3] He was again the resort of all the gods when they were oppressed by Hiraṇyākṣa[4]. Relating to the greatness of Viṣṇu it is said that all the kings and gods are born of him.[5] Viṣṇu is identified with Supreme Brahmā in the first two chapters. Many of the epithets whch are usually applied to the supreme Brahmā, e. g., Nirguṇa, Niṣkala, Viśvātman, Akṣara, Brahman, Parameṣṭhī, etc., are applied to him.[6] It was from him that Brahmā and Rudra were born.[7] Thus a distinction appears to have been made between Viṣṇu-Brahma and Brahmā. Brahmā, Mahādeva and all other gods with their respective Śaktis are dependent upon Viṣṇu. Realising this, Indradyumna resorted to his worship.[8] On being requested by all the gods, Viṣṇu was born as the son of Vasudeva and Devakī.[9] Vāsudeva-Kṛṣṇa is reminded by Śiva that he is Nārāyaṇa himself, the Universal soul.[10] Sage Mārkaṇḍeya also reminds Kṛṣṇa that he is the Supreme Brahman descended to the world in order to lessen weight of the earth.[11] Sage Tūpamanyu also regards Kṛṣṇa as the god of gods and makes use of words to that effect.[12] Brahmā praises him as the resort of all beings, the universal soul, the creator, preserver and destroyer and also as the Supreme Lord.[13] The demon-king Prahlāda also describes

---

1. K. I. 48. 33-36
2. K. I 22. 43-44.
3. K. I. 16. 26-28.
4. K. I. 16 81.
5. K. I. 51. 26-27.
6. K. I. 1. 69-79;
7. K. I. 2. 2-13.
8. K. I. 1.44-45.
9. K. I. 24 70-73.
10. K. I. 25. 88-89.
11. K. I. 26. 52-53.
12. K. I. 25. 17-19.
13. K. I. 16. 28-31.

Viṣṇu as god Brahmā, the Primal Being, the highest principle, the inner soul and also as lord of all beings.[1]

In the beginning there existed nothing except Nārāyaṇa who was slumbering on his serpent-bed. On waking from his sleep, the four-faced Brahmā was born out of his grace and out of his rage was born the three-eyed god, Maheśvara or Rudra. Then was born Śrī who was duly engaged by Viṣṇu in deluding the Universe with all the gods, demons and human beings.[2] But at the same time those who were righteous, knowers of Atharvaśiras, etc., were not to be deluded by her.[3] Brahmā's birth through the lotus of Viṣṇu's navel (padmayonitva) is dealt with in detail in chapter 9 of the pūrvārdha.[4] Śrī (Lakṣmī or Māyā) who deludes the world is none other than the Śakti of Viṣṇu. She was born of him in the very beginning of kalpa[5]. It was due to his command that Brahmā created all beings mobile and stationary[6].

As one of the three deities which contitute the Trinity, Viṣṇu is the one who sustains the whole universe, creation and destruction being the functions of Brahmā and Śiva respectively, the other two of the Trinity[7]. But the two other deities Śiva and Brahmā are said to be only two forms of Viṣṇu himself with tamas and rajas as their respective attributes.[8] Thus king Jayadhvaja, son of Kārttavīrya Arjuna, upholds his worship to the deity of Viṣṇu, by explaining to his brothers that Viṣṇu who preserves, Brahmā who creates and Hara (Śiva) who destroys the world are only the three forms of Viṣṇu, the protector of the whole universe who carries out the functions of creation, preservation and destruction with rajas, sattva and tamas as his respective attributes.[9] Not a few are the instances which characterise Viṣṇu as the

---

1. K. I. 16. 65-67.
2. K. I. 2. 2-13.
3. K. I. 2.19.
4. Vide "Birth of Śiva" pp. 78.79
5. K. I. 1.34-38; 1.54, etc.
6. K. I. 2. 22-23.
7. K. I. 10. 77-81; I. 2. 90-98.
8. K. I. 17-38.
9. K. I. 22. 26-28.

creator, preserver and destroyer of the universe[1]. Nṛṣiṁha, whose function, is destruction is the tāmasa from of Viṣṇu.[2] Kāla also is claimed to be his another form which brings about destruction. This form of Viṣṇu is full of tamas. The four-faced Brahmā pervaded with the attribute of 'rajas' is his third form. Through his form of Kāla he swallows the whole universe at the end of the kalpa. Nārāyaṇa who preserves the universe is that form of his which has sattva as attribute and which deludes the whole world. He is Viṣṇu himself, the Supreme Brahma, Paramātmā and the supreme goal.[3] Brahmā and Rudra (Śiva) were born of Him (Viṣṇu).[4] It was at his bidding that Umā took her birth as the daughter to Yaśodā[5] when he himself incarnated as the son of Vasudeva and Devakī. Śrī or Māyā also is born of Nārāyaṇa himself and she cannot be distinguished from him who is lord of gods.[6] Mention is also made of the Mothers (or Devīs) who were produced from the female form of Viṣṇu for the destruction of the thousands of Andhakas[7] and also of those who were produced from the body of Narasiṁha in order to control them[8]. He is the inner soul of all beings and also the cause of the universe.[9] The whole universe was born of him and in him will it merge. He is the one who liberates everybody and is the only resort.[10] He is the universal soul from whom all the beings and the entire universe originates.[11] He is the Primal Being, the source and overlord of everything. He is mantra, Brāhmaṇas, cows, fuel, soma and vrata, Saṁvarttaka, Ātman, Medhā (Intellect), goptā, gopati, Brāhmaṇa, Ananta, Tāraka (saviour), Yogī, the Supreme goal, Haṁsa, Prāṇa (Life-Breath), Kapila, Kṣetrajña, Prakṛti (Nature), Kāla (Time) the seed (source) of the universe and amṛta (the Immortal One). He is the

---

1. K. I. 1. 96; 16.30; 26.94; 51.37-38, etc.
2. K. I. 16. 220-21.
3. K. I. 16. 232-236.
4. K. I. 22.79.
5. K. I. 24. 74-78.
6. K. I. 1. 58-59.
7. K. I. 16. 141-44.
8. K. I. 16. 223-230.
9. K. I. 1.95.
10. K. II. 38 72.
11. K. I. 17.35; 22. 74-75; 51. 37-38.

Father as well as the Mother and the Supreme God. Yatis realise him, and visualise him through Yoga[1]. All this (universe) is born of him, is dependent upon him and will merge in him in the end[2].

Propitiation of Viṣṇu is held to be the most effective means to achieve one's ends. Hence Bharadvāja advises king Vasumanā to propitiate Vāsudeva (Viṣṇu), the god of gods by means of sacrifices[3]. Viśvāmitra advises king Jayadhvaja to worship Viṣṇu alone who is the Universal soul, which alone is capable of granting him release[4]. Indradyumna, realising that Brahmā, Mahādeva and all other gods with their respective śaktis are dependent upon Viṣṇu resorted to his worship[5]. On death he reached Śvetadvīpa and in the company of Viṣṇu enjoyed all pleasures reserved for such devotees. He was reborn a Brāhmaṇa and through his devotion to Viṣṇu attained mokṣa[6].

Succhāyā, wife of Śiṣṭi, was devoted to Viṣṇu and through her austerities and worship of Viṣṇu in Śālagrāma, was blessed with five sons Ripu, Ripuñjaya, Vipra, Kapila and Vṛṣateja[7]. Pṛthuvainya was a devotee of Nārāyaṇa (Viṣṇu) from his very childhood. He took to austerities on mt. Govardhana pleased by which the god blessed him with two sons Śikhaṇḍin and Havirdhāna[8]. Aditi, the mother of gods, performed penance wishing for a son who would destroy all the demons. As a result Viṣṇu was incarnated as Vāmana[9]. Four of the five sons of Kārttavīrya Arjuna, viz., Śūra, Śūrasena, Kṛṣṇa and Dhṛṣṇa, who were devotees of Śiva, tried their might without success to conquer the demon Videha, who entered their city and terrorised the people. Jayadhvaja, their brother, who was a devotee of Viṣṇu, resorted to his worship whereupon a disc of extraordinary brilliance appeared before him. By

---

1. K. II. 45. 56-61.
2. K. I. 49-72.
3. K. I. 20. 40.
4. K. I. 22.74-75
5. K. I. 1. 44-45.
6. K. I. 1. 49-50.
7. K. I. 14.3-5
8. K. I. 14. 16-22
9. K. I. 17. 14-41; Vide infra "Myths about Viṣṇu"

releasing this disc, Jayadhvaja beheaded the demon[1]. In the Kaliyuga, Brāhmāṇas will be devoted to Viṣṇu.[2] People who even once remember Viṣṇu would thereby get rid of all their sins and those who worship him daily would reach his own place[3]. Numerous tīrthas are mentioned as sacred to Viṣṇu[4] by worshipping him in which great merit will be gained. Mention is also made of the Śvetadvīpa situated in the Ocean of Milk and of its citizens who are devotees of Nārāyaṇa and are of fair complexion. Death and old age do not worry them. Some are Yogīs who have gained control over the sense organs. Ekāntins and Mahābāgavatas also are found there worshipping Vāsudeva or Viṣṇu. Others worship Brahmā. Yet others Maheśvara (Śiva). On this Śvetadvīpa is the Nārāyaṇapura (city of Nārāyaṇa) wherein rests Viṣṇu on the coils of the serpent. His feet are being gently pressed by Devī. He is thus constantly meditated upon by Sanandana and other Yogīs.[5] The citizens of Hari Varṣa also are devotees of Viṣṇu[6]. Nārāyaṇa is also described as staying in the Badari-āśrama in the company of Nara.[7] He being the lord of the universe, destroys everything at the end of the kalpa and attains his Yogic slumber over the vast ocean. Only those sages who stay in the Janaloka see him through Yoga.[8] He is the one who liberates and he is the only resort who after destroying everything rests in his Yogic slumber. Nṛsiṁha, the tāmasa form of Viṣṇu, which carries out destruction, resides in Pātāla[9]. Elsewhere it is said that Śeṣa, the form of Viṣṇu and also Nṛsiṁha, who is Rudra, the Fire of Destruction, reside underneath the Pātālas (netherworlds). It is on this serpent-form of Viṣṇu that the whole universe is pivotted. Kāla, the tāmasa form of Śaṅkara, enters the body of this serpent and emerges out of his mouth as poisonous flames

---

1. K. I. 22. 51-65.
2. K. I. 27. 12.
3. K. I. 27. 10-11.
4. Vide "Appendix on Identification of Places" infra.
5. K. I. 49. 40-72.
6. K. I. 47. 11 and 17.
7. K. II. 37. 50-51
8. K. II. 45. 54-56.
9. K. I. 16. 220-221; II. 38.72, 75.

for the destruction of the universe[1]. Kings are born in this world with part of Viṣṇu's divinity in them. Hence Viṣṇu is to be propitiated by all kings[2]. The eighth, eleventh, twelfth and fourteenth days of the bright fortnight are sacred for the worship of Viṣṇu. Complete fast on Ekādaśī is also recommended in honour of Viṣṇu[3]. Thus while holding that Viṣṇu alone is to be worshipped, other sects and worship of other deities are condemmed which is enough proof of the sectarian exclusiveness and bigotry of the Purāṇik age which later gave way to tolerance. Thus Viṣṇu and Śiva are said to have together composed the Śāstras, viz., Kāpāla, Nākula, Vāma, Bhairava Pūrva (early) and Paścima (later), Pañcarātra, Pāśupata and thousand others of like nature for the benefit of the sages who were cursed by Gautama and for deluding the world[4]. Heretics, those who follow the condemned practices, the Vāmācāras, Pañcarātras and Pāśupatas should not be honoured even by word of mouth[5]. When Vṛddhaśrāvakas (Buddhist mendicants), Nirgranthas (naked Jain monks), Pāñcarātras, Kāpālikas, Pāśupatas and other heretics eat the havis (food meant for the deceased) at a śrāddha, that śrāddha becomes useless.[6] Śāstras like Vāma, Bhairava, Pāśupata, Soma and Lākura are said to have been propounded by Śiva for the purpose of deluding the people. They are founded against the tenets of the Veda and should not be followed.[7] Sectarianism gave way to tolerance. The conception of the Trinity itself is an example of the tolerance prevailing in the period of the Purāṇas. Some of the verses state as follows: Brahmā, Viṣṇu and Maheśvra (Śiva) are only three forms of one and the same Paramātman or Parameśvara, with creation, sustentation and destruction as their respective functions and with rajas, sattva and tamas as their respective attributes of the Paramātman. Viṣṇu and Mahādeva (Śiva) are not different from each other for it is the same Īśvara who manifests himself by his own free will in his three forms, Brahmā, Viṣṇu and Śiva. For the same reason, one

---

1. K. I. 44. 26-29.
2. K. I. 22. 25-26.
3. K. II. 26. 26-34.
4. K. I. 16. 117-119.
5. K. II. 16. 15.
6. K. II. 21. 32-33.
7. K. II. 39. 61-62.

should worship all the three forms. According to the deity that is worshipped, āśramas are divided into three, viz., Brāhma, Vaiṣṇava and Harāśrama respectively. A devotee of Śiva has to mark his forehead with the Tripuṇḍra - three horizontal lines - by white holy ashes. A devotee of Nārāyaṇa should cause on his forehead the mark of a śūla by incense and water, and a devotee of Brahmā, a tilaka. A mark of triśūla with tilaka will please all the three deities and hence this is to be borne by all.[1] Brahmā, Nārāyaṇa (Viṣṇu) and Īśa (Śiva) are absorbed in the Prakṛti during Pratisañcara (final destruction). Thus they are created and destroyed by Kāla himself who is the One Lord without a beginning or an end, infinite and immortal.[2] If Viṣṇu is the one who performs all actions, Śiva is the presiding deity over all actions. The whole universe is thus pervaded by them (Śiva and Viṣṇu). If Viṣṇu is Prakṛti, Śiva is Puruṣa; if Viṣṇu is Māyā, Śiva is Īśvara; if Viṣṇu is knowledge Śiva is the knower. Hence Brahmavādins view them without any distinction. Those who do not respect Viṣṇu would never reach Śiva.[3] Those who worship Nārāyaṇa would reach his supreme place, but not those who condemn Śiva.[4] Viṣṇu, the preserver, is Rudra the great god. Those who view them as one attain mukti and those who distinguish between them reach hell.[5] Nārāyaṇa is Gaurī, the mother of the universe. He has divided himself into many. He is the universal Soul, Bhavānī, Viṣṇu and Śiva. The same Śiva (auspicious one) is hence known by different names as Keśava, Lakṣmī, Devī and Ambikā. He is the creator, preserver and destroyer, and is also Gaurī or Māheśvarī, the Śakti of Śiva. Hence Viṣṇu should be known and understood as Śiva in order to get mukti (liberation): Those who view them as different would suffer in the hells Raurava, etc., for crores of kalpas.[6] Kṛṣṇa (Vāsudeva) also asserts that he and Śiva are not distinct. He is only another form of Śiva.[7] Śiva too wonders knowing not the reason for Kṛṣṇa's resorting to penance as he is Nārāyaṇa himself, who distributes the fruits of Karma, who grants the wishes

---

1. K. I. 2. 90-108.
2. K. I. 5. 20-24.
3. K. I. 9. 82-86.
4. K. I. 27. 13.
5. K. I. 15. 87-91.
6. K. I. 16.158-170.
7. K. I. 26.60

of others and also is the supreme form of Śiva.[1] Śiva imparts the divine knowledge concerning Brahman to all the sages with the express injunction that they should divulge this secret knowledge only to those who do not consider Viṣṇu as one different from Śiva. For Nārāyaṇa is his supreme form.[2] Thus identity of Śiva and Viṣṇu is maintained by the K showing the spirit of toleration developed from sectarianism.

The Vyūha theory

The Vyūha theory has reached the fully developed condition in the Kūrma Purāṇa, the only difference being that Saṅkarṣaṇa is not named. According to this theory Viṣṇu has four forms of which the first being the pure and auspicious form of Vāsudeva, transcends all the guṇas (attributes). His second form is the one which destroys everything in the end, viz., Kāla or Śiva with tamas as its attribute. Pradyumna is his third form which has sattva as its attribute and which sustains the whole Universe. His fourth and last form known as Aniruddha or Brahmā has rajas as its attribute and is the cause of creation. The one who sleeps after bringing about the annihilation of the Universe, himself as Pradyumna or Brahmā causes the creation of mankind. By his Pradyumna form he deludes the whole Universe inclusive of the gods, demons and human beings. He is known as Prakṛti. Again he himself is Pradhāna, Puruṣa and Kāla as well. All this is pervaded by Vāsudeva. This knowledge brings one release. One of his four forms is again divided by Viṣṇu into four parts. Through one of these quarters Viṣṇu is born again by his own will as Kṛṣṇa Dvaipāyana Vyāsa.[3] Thus the Vyūha theory as found in the K, the legend about Brahmā's 'padmayonitva' and the story about the birth of Brahmā and Śiva from the grace and wrath respectively of Viṣṇu,[4] form an attempt at reducing Brahmā and Śiva to mere manifestations of Viṣṇu.

The supreme knowledge of Pañcāyatana also is referred to in our text. But Pañcāyatana here is held to be the idol of

---

1. K I. 25. 80-82.
2. K. II. 11 111-112.
3. K. I. 51. 39-49.
4. K. I. 2. 3-7.

Mahādeva or the liṅga Oṁkāra, formed out of the Pāśupata Jñāna, Pañcārtha by name, and resorted to by all the five gods Brahmā, etc., Pañcārtha being the five, viz., Śāntyatīta, Parā Śānti, Vidyā, Pratiṣṭhā or Pravṛtti and Nivṛtti.[1]

Speaking of the greatness of Viṣṇu, his incarnations in each of the seven manvantaras are mentioned. In the period of Svāyambhuva Manu he was born in Ākūti as the son of Prajāpati Ruci. In the Svārociṣa epoch he was born as Ajita in Tuṣitā along with all other Tuṣitas. In the Auttama epoch he was born as Satya along all other Satyas. In the period of Tāmasa Manu he was born in Haryā as Hari with all other Haris. In the Raivata epoch he was born in Saṅkalpā as Mānasa along with other Mānasas. In the Cākṣuṣa epoch he was born as Vaikuṇṭha, the son of Vaikuṇṭhā, along with all other Vaikuṇṭhas. In the Vaivasvata he was born as Vāmana, son of Aditi by Kaśyapa, and won the three worlds for Indra by his three paces. These seven are thus the sons of Viṣṇu.[2]

Kṛṣṇa-Davipāyana Vyāsa[3] and sage Nārāyaṇa[4] also are held to be incarnations of Viṣṇu.

Myths about Viṣṇu

I. Incarnations

a. *Kūrma*: The story of the churning of the ocean by the gods and the demons is dealt with in the very first chapter. It is said that the gods churned the ocean of milk with the help of the daityas and dānavas for the sake of amṛta (ambrosia). At the churning of the ocean Viṣṇu took the form of a tortoise (Kūrma) and supported on its back mt. Mandara which served as the churning-stick. Then was born Śrī who was instantly claimed by Viṣṇu.[5]

The germ of the story of the Kūrma incarnation was originally found in the Ś, Br.[6] where it was connected with

---

1. K. I. 32. 3-10; cf. I. 12.135.
2. K. I. 51. 26-35; Vide supra. p. 40.
3. K. I. 51. 39-49; 30.67.
4. K. II. 1.28.
5. K. I. 1.27-31.
6. Ś. Br. 7. 5.1.5.

Prajāpati and not with Viṣṇu. The story of the churning of the ocean is given by the epics and by the M, Vā, L, P, Ag, HV and the Bh Purāṇas. The Vā, Vi, P, Ag and Br refer to the curse of Durvāsas on Indra due to which the gods lost their vigour and were overpowered by the daityas and the dānavas. Indra, then, as advised by Viṣṇu, with the help of the gods and asuras, churned the ocean for amṛta in order to gain immortality. This curse of Durvāsas seems to be an innovation added to the original, for neither the M nor the HV mention Durvāsas. He is also not mentioned by the Rām and the Mb versions, which are supposed to be the oldest and which ascribe the churning of the ocean to the desire of gods and daityas to be immortal, and thus concur with the K version.

It is also explained as an allegory in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation.[1]

b. *Nṛsiṁha*

Diti gave birth to two sons by Kaśyapa, viz., Hiraṇyakaśipu and Hiraṇyākṣa. Hiraṇyakaśipu propitiated Brahmā, the god of gods, and by the power of his boons ill-treated and beat the sages and the gods unhindered. Thus troubled, the gods and the sages approached Brahmā, who with the hosts of gods and sages visited Viṣṇu and requested him that the demon be killed. Viṣṇu at once sent a person of terrific and fearful form who, having fought with Hiraṇyakaśipu, returned to Viṣṇu without being able to conquer the demon. Viṣṇu himself consequently assumed the form of half-man and half lion and made his appearance in the city of the demon, Hiraṇyakaśipu. Prahlāda, son of Hiraṇyakaśipu, and Hiraṇyākṣa fought with him (Viṣṇu) but could do him no harm. The former having realised that Viṣṇu himself had come in person pleaded to his father to surrender himself; but all his pleading was in vain. Hiraṇyakaśipu fought with Nṛsiṁha and was killed by the sharp nails of Nṛsiṁha.[2]

---

1. cf. Wilson, Vol. I. p. 146. note.
2. K I, 16. 20-74.

The legend of Viṣṇu killing Hiraṇyakaśipu in the form of man-lion is alluded to in the Tai. Ār also[1].

Nṛsiṁha or the man-lion is the symbol of the unharnessed energy of the divine Parameṣṭhī, Hiraṇya, the Puruṣa, and Kaśipu, the Prakṛti, combine in the Golden Egg in which Prakṛti offers herself as a seat (Kaśyapa) for the divine Hiraṇyagarbha. The idea is that Hiraṇyakaśyapa, however powerful in the three worlds, succumbs to the might of Nṛsiṁha[2].

The Vi[3] gives the story of Hiraṇyakaśipu in detail. So does M. The Ag, P and Bh also refer to the Nṛsiṁha avatāra of Viṣṇu[4].

c. *Varāha*:

The story of the Varāha incranation of Viṣṇu is also given by K.[5].

In the Tai. Br.[6] Varāha has been mentioned as the form assumed by Prajāpati for upliting the Earth from below the waters of the Deluge. The Vā and Vi[7] also suggest that Varāha was the form assumed by Prajāpati-Brahmā and was also the avatāra of Viṣṇu. The M also includes the story of the Varāha incarnation.[8]

According to the K, Brahmā-Nārāyaṇa was sleeping on the waters of the ocean for a period of one thousand yugas after which he set his mind to creation. He is also called Prajāpati who knowing that the Earth was under waters, assumed the form of a boar, entered Rasātala and raised the Earth by his tusks. Seeing the Earth on his tusks, the sages Sanaka, etc., and the Brahmarṣis of the Janaloka eulogised him. He also spread the earth on the waters and resumed his original form.

---

1. cf Bhārata varṣīy Prācīna caritra Koś. p. 375
2. V. S. Agrawala, MPS. pp. 261-62
3. Vi. I. chs. 17-20
4. The story of Hiraṇyākṣa is given below.
5. K. I. 6. 3-24.
6. Tai. Br. 1.1.3.6.
7. Vā. 6.7-11; Vi. I. 4.
8. M. chs. 247-248.

The Earth which he spread over the waters thus floats like a boat on the waters.[1]

The same story which is repeated by the K with some modifications elsewhere,[2] is a follows:

Hiraṇyākṣa was consecrated king after the death of Hiraṇyakaśipu at the hands of Nṛsiṁha. By him the gods were overpowered, the Vedas were shorn of all brilliance and the Earth was dragged down to Rasātala. The gods led by Brahmā then appealed for help to Viṣṇu. Viṣṇu took the form of Varāha, killed Hiraṇyanayana and lifted up the Earth on his tusks and resumed his divine form.

Here unlike in the earlier version, the avatāra is ascribed to Viṣṇu. Also in the former version Hiraṇyākṣa is not mentioned at all whereas in the second he is said to have taken the Earth to Rasātala. Thus chs. 6 and 16, in which the two versions occur, appear to be works of two different periods.

The first version describes Prajāpati-Brahmā (Viṣṇu) as sleeping on the waters of the ocean. The Ekārṇava theory, or the theory of Viṣṇu sleeping on the coils of a serpent in the primeval waters in the beginning of Kalpa, is one of the several motifs or vidyās resorted to by the Purāṇas in order to explain some religious or metaphysical truth having some Vedic background. This theory was borrowed by the Purāṇas from the RV[3] where the waters, also known as āpaḥ, Samudra, salilam, arṇava, etc., are characterised as the divine mothers who carry the cosmos within their wombs. The primeval ocean is the First Source which was unmanifest and in whose womb the whole cosmos was concealed.[4] From this statement it becomes evident that the conception of Varāha is firmly rooted in the Ekārṇava doctrine. Pṛthvī or the whole cosmos existed in an invisible form within the womb of the primeval waters. Prajāpati, Brahmā or Nārāyaṇa is the force which brings the cosmos to its manifest form. Hiraṇyākṣa's concealing the Earth under the primeval waters refers to the "incipient

---

1. K. I. 6.3-24.
2. K. I. 16. 78-84.
3. RV. X. 121. 7-9; 82.5-6.
4. Vi. I. 3.22; M. 2. 10; HV. 3.10.31-34 cf. PB. Vol. VI. No. 1. Jan. 1964 p. 191

stage in which puraṇik manifestation has not become effective. Hiraṇyākṣa or the Golden Eye is the symbol of Creation ab intra". By conquering this Golden Eye and opening it on to the conscious world, Varāha gives an initial push to the creative process[1].

d. *Vāmana*

Vairocana Bali, son of Virocana Bali, and grandson of Prahlāda, was a devotee of Viṣṇu. He wrested the kingdom of Indra and subjugated all gods. Meanwhile, Aditi, the mother of gods, undertook severe penance and propitiated Viṣṇu, who granted her wish that he be born as her son for the destruction of the daityas. Before long as a result of the boon, Viṣṇu was born of her. In due course, he was initiated to the study of the Vedas.

After a long time, Bali performed a great sacrifice where Brāhmaṇas were highiy rewarded. Viṣṇu too, in the form of a dwarf Brāhmaṇa (Vāmana), reached the place of sacrifice and requested Bali for three paces of land, which was duly promised by Bali. Vāmana covered all the three worlds in his three paces and reached Brahmaloka. There Brahmā served water (for the feet of Vāmana) by breaking the skull (Kapāla) of the Egg (cosmic). The stream that flowed is known as Gaṅgā. Bali made to Viṣṇu a gift of the land covered by his three paces and was sent to Pātāla by Viṣṇu to remain there as his devotee.[2]

The legend of Viṣṇu's exploit in measuring out the three worlds by taking three steps is found in the RV.[3] This legend was taken up by the Purāṇas and Bali was introduced into it in order to give a dramatic effect to the story. The M and Vām[4] give the story, the latter in detail. Both these Purāṇas give us an account of the conversation between Bali and his Purohita Śukra. Śukra informs Bali of the coming of Nārāyaṇa and

---

1. V. S. Agrawala "Solar Symbolism of the Boar" pp. 22-37; cf. MPS p. 9 ff, VPS. p. 78 ff; PB. Vol. VI. No. 1. Jan. 1964. pp. 191-99.
2. K. I. 17.
3. RV. I. 22. 17-18; 154. 2-4; 155.4
4. M. chs. 244-46; Vām. (SM) chs 2-19; Vām. chs, 62 ff

warns him not to grant even the smallest request from anybody for gifts of any kind. But Bali, with all magnanimity, prepares to welcome him. He is prepared even to make a gift of his own head if asked for.[1] Thus the character of Bali is painted as that of a devout Bhāgavata.

Here Bali is the asura who keeps in his grip the principle of movement, because of which creation cannot proceed. Earth is the principle of Universal Motherhood. Of the Earth Viṣṇu is the husband without whom Pṛthvī cannot be creative. The three steps form the creative force of Viṣṇu which unites with the principle of Cosmic Motherhood.[2]

e. *Rāma*

The story of Rāma upto his coronation after returning from Laṅkā is given by the K while dealing with the Ikṣvāku genealogy.[3] Rāma is here mentioned as a partial incarnation of Viṣṇu, born of Daśaratha for the destruction of Rāvaṇa. All the four sons of Daśaratha, viz, Rāma, Bharata, Lakṣmaṇa and Śatrughna were like Indra, having the śakti (power) of Viṣṇu in them. Rāma's marriage with Sītā after breaking the bow is also referred to. In due course of time when Daśaratha started making preparations for the coronation of Rāma, Kaikeyī, the queen of Daśaratha, demanded that her son Bharata be consecrated king of the land and thus gratify one of her two wishes promised by Daśaratha. Hearing this, the dutiful Rāma left for forest followed by Sītā and Lakṣmaṇa in order to spend there a period of fourteen years. In the forest Sītā was approached by Rāvaṇa in the guise of a hermit and was carried away to his city, Laṅkā. After some time Rāma made friends with Sugrīva. Hanumān, one of his followers, found out Sītā in the city of Laṅkā, consoled her by giving the ring of Rāma, and returned with the happy news. With the help of hundreds of Vānaras, Rāma crossed the sea by a bridge (setu) built across the sea and killed Rāvaṇa. On his way back from Laṅkā with Sītā, he consecrated a liṅga

---

1. M. 246. 24
2. VPS. p. 61; MPS. pp. 305-308
3. K. I. 21. 16-55

of Kṛttivāsa on the Setu and propitiated Śiva. Śiva appeared before Rāma and gave him his blessings. Rāma was later consecrated king. His two sons Kuśa and Lava are also mentioned.

The historical basis of the Rāmāyaṇa as representing the adventures of the prince of Ayodhyā has been accepted by most of the scholars. According to Wheeler the Rāma-Rāvaṇa conflict represents the conflict between Brāhmaṇism and Buddhism[1] whereas according to others it is but an extension of Indra-Vṛtra conflict and symbolises the two opposte principles of Light and Darkness, of Truth and Untruth, of Immortality and Death, of Good and Evil, which has been the supreme motif throughout the religions and philosopy of India[2]. Rāma's story is also considered by some as result of the blending of History and allegory. The allegorical significance of the story is indicated in the Mohamudgara of Śaṅkarācārya: Rāma, according to Śaṅkara, is the soul which after crossing moha (in the form of forest) and kiiling rāga (passion) and dveṣa (hatred) (symbolising the rākṣasas) shines resplendently united with śānti (peace) (in the form of Sītā).[3]

Chāyā – Sītā

While upholding the chastity in women, Sītā is taken as an ideal, and hence the story of Rāmāyaṇa is repeated by the K[4].

Rāvaṇa, being enamoured of Sītā, decided to abduct her from the forest, in the guise of a hermit. Knowing his intentions, Sītā took resort to Āvasathya Fire and propitiated him with the Vahnyaṣṭaka. Agni made his appearance before her in person and carried her away with him leaving behind a Shadow (Chāyā) - Sītā in her stead. This Shadow - Sītā was carried away to Laṅkā by Rāvaṇa and was reclaimed by Rāma after killing him. At the fire-ordeal the Shadow-Sītā was burnt by the Fire and

---

1. A. D. Pusalker, PB. Vol. III. No. 1, pp. 16, 17
2. V. S. Agrawala, VPS. pp. 141-42. cf. Story of Andhaka, supra pp. 84-85
3. A. D. Pusalker, PB. Vol. III. No. 1. p. 17
4. K. II. 34. 112-140

the real Sītā was produced by him before Rāma explaining the mystery.

The origin, development and the purpose served by the legend of Māyā-Sītā have been dealt with by Rev. Fr. Camil Bulcke in his Rāmakathā.[1]

In the Vālmīki Rāmāyaṇa, Rāvaṇa is described as raising Sītā in his chariot by catching her hair with one hand and her thighs with the other.[2] To avoid the unpleasantness created by this scene and to keep the honour of a popular deity free from blemish, later writers resorted to two different means, one of them being the innovation of Chāyā (or Māyā)-Sītā. The second one is that though Rāvaṇa abducts the real Sītā, in so doing he does not touch her. This latter course is availed of in the Tamil Rāmāyaṇa of Kamba (10th cen.) and the Tibet Rāmāyaṇa (of the 9th century). In the Adhyātma Rāmāyaṇa, Rāvaṇa is described as carrying away only a Māyā-Sītā by digging the part of earth she was standing on.[3] Thus physical contact is avoided.

The germ of the idea of Māyā-Sītā is found in the Vālmīki Rāmāyaṇa itself. Thus in the Yuddhakāṇḍa, Sitā is shown a replica of Rāma's head.[4] Similarly, a Māyā-Sītā is beheaded in front of the array of the monkeys.[5]

The germ of Sītā's resort to Agni is also traced to the fire ordeal, described in Vālmīki Rāmāyaṇa, wherein Agni protects Sītā and testifies to her chastity.

But it is in the K that we find for the first time the story of Shadow-Sītā. In the Brahmavaivarta Purāṇa we find this story in a modified form. According to this version, Agni in the guise of a Brāhmaṇa visits Rāma and advises him to leave Sītā to his care as the time for the abduction of Sītā has approached. Agni also reveals to Rāma his identity and promises to restore Sītā to him at the time of the fire-ordeal.

---

1. Rāma-Kathā [in Hindi] pp. 345-351
2. Rām. III. 47.16
3. Araṇyakāṇḍa. 7. 1-5; 7-48
4. Rām. VI 22.6-10, 40-41; 24-11-12
5. Rām. VI. 68.5-28

Meanwhile Rāma is to keep with him only a shadow of the real Sītā. Rāma agrees to this suggestion. Agni hands over to Rāma a Māyā-Sītā and leaves along with the real Sītā who is restored to Rāma only during the fire ordeal.

In the Adhyātma Rāmāyaṇa we get the story in a fully developed form. The story runs as follows: Knowing the plans of Rāvaṇa and Mārīca, Rāma advises Sītā to resort to Agni and to remain there invisible for a year leaving behind her shadow, for, Rāvaṇa is sure to come there soon in the guise of a Bhikṣu. Sītā acts accordingly. After the killing of Rāvaṇa, the Shadow-Sītā resorts to fire and the real Sītā is restored to Rāma by Agni.[1]

f. *Kṛṣṇa*

Kṛṣṇa is regarded in the K as another incarnation of Viṣṇu himself. He is said to have undertaken austerities, as a Pāśupata and disciple of Tūpamanyu, wishing for a son of Śiva's strength. Śiva appeared before him and granted his wish, as a result of which a son was born to him by Jāmbavatī, who was named as Sāmba.[2] His sojourn to Kailāsa as desired by Śiva, and an account of his sports with the divine and semi-divine damsels in the slopes and caves of the mountain are described in the K[3]. But there is no mention of Rādhā.

II. Other Myths about Viṣṇu

a. *Madhu and Kaiṭabha* : Madhu and Kaiṭabha, the two Asura brothers of huge form, were born in the beginning of Kalpa, from the ear of Viṣṇu, who was sleeping on the coils of the serpent in the Primeval waters. On seeing them Brahmā appealed to Viṣṇu (Nārāyaṇa) for help. In the battle that ensued between the two Asuras on one side and Viṣṇu and Brahmā on the other, Viṣṇu killed Madhu, and Brahmā Kaiṭabha[4]. The story of Madhu and Kaiṭabha is also given,

---

1. Araṇyakāṇḍa. 7.2-4; Laṅkākāṇḍa 13.19-21
2. cf. K. I. 27.1. But in K. I. 24.81-82, Sāmba is mentioned among Rukmiṇī's sons.
3. K. I. chs. 25, 26
4. K. I. 10. 2-6

by the Śānti, Vā and M.[1] In the M they are described as born from the Tapas of the creator, and Nārāyaṇa-Viṣṇu is credited with the killing of both. The two asuras are identified as Rajas and Tamas and Viṣṇu as the substratum of Sattva and as the creator of Rajas and Tamas.[2]

b. *Story of Indradyumna*: The story of Indradyumna is introduced in the opening chapter of the text. In fact the whole Purāṇa is stated to have been narrated by the Kūrma form of Viṣṇu through the story of Indradyumna.[3]

Knowing Viṣṇu to be the source of strength of all the gods, Indradyumna who was a Kṣatriya, resorted to his worship and with the blessings of Viṣṇu was born a Brāhmaṇa. He propitiated Viṣṇu by vratas, upavāsas, homas, etc. Śrī (Māyā) appeared before him and advised him to worship the god through Karmayoga and Jñāna. Accordingly he continued his worship of god Viṣṇu. Before long god Viṣṇu appeared before his eyes, imparted to him the supreme knowledge and advised him to perform worship through Jñāna and Bhakti following the rules of varṇa and āśrama. The whole Purāṇa, viz., Kūrma was narrated to him by Viṣṇu at that time. On gaining the supreme knowledge, Indradyumna took to renunciation and attained Yoga. Through the power of Yoga he traversed the region of Brahmā and reached the supreme place of Viṣṇu, in other words he attained mokṣa.

c. *Story of Kārttavīrya's Sons*[4]: The five foremost sons of Kārttavīrya Arjuna, namely, Śūra, Śūrasena, Kṛṣṇa, Dhṛṣṇa and Jayadhvaja, approached the seven sages Vasiṣṭha, etc., in order to solve their dispute as to who of the two gods, viz., Viṣṇu and Śiva, should be worshipped by them. As the kings were partial incarnations of Viṣṇu, Jayadhvaja was of the opinion that they should worship Viṣṇu. But his brothers Śūra, etc., differed from him and held that

---

1. Śānti. 335. 22-64; Vā. 25 30.56; M. ch. 170
2. M. 170. 14.15, 19
3. K. I. 2. 1-2; M. 53. 46-47; Ag. 272. 19.20
4. K. I. 22. 20-65

Śiva, being the destroyer of the universe, should be worshipped by them. On hearing the dispute, the sages gave their opinion which contained the following principles: (a) Though one may worship a deity of one's own choice, particular deities are to be worshipped in particular cases. (b) Brāhmaṇas should worship Agni, Āditya, Brahmā and Śiva whereas Viṣṇu, Śiva or Indra formed the deity for a king. (c) The Vaikhānasas should worship Sūrya. (d) Brahmā is the deity for all and should especially be worshipped by Brahmacārīs and so on.[1] After receiving the opinion of the sages, Jayadhvaja and his brothers resumed the administration of the kingdom. After a long time, one day, a dānava, Videha by name and of fearful looks, reached their city. Hearing his roar, several people gave up their life and those who survived fled in terror seeking help from Jayadhvaja and his brothers. The four brothers of Jayadhvaja fought with the dānava who surpassed them in strength. Jayadhvaja then worshipped Viṣṇu whereupon a disc as brilliant as thousands of suns appeared in proximity. Jayadhvaja grasped it and used it against the dānava which instantly severed the head of the dānava from his body.

Epigraphic and archaeological Evidences

The earliest available Vaiṣṇava epigraph is the Besnagar inscription of Heliodoros dated 2nd century B. C. The Garuḍa column raised in honour of Vāsudeva as revealed by the inscription proves that the Bhāgavatas recognised the identity of Vāsudeva with Nārāyaṇa-Viṣṇu, for, Garuḍa was always associated with Viṣṇu.[2] The Ghosundi inscription of the 1st cen. B.C. refers to the construction of a pūjā-śilā-prakāra, viz., Nārāyaṇa-vāṭaka in honour of Saṅkarṣaṇa and Vāsudeva. The Nānāghat inscription of Nāganikā, the Śātavāhana Queen of the same age, begins with an adoration to Dharma, Saṅkarṣaṇa, Vāsudeva, etc. These two inscriptions prove that even before the Christian era worship was extended to Saṅkarṣaṇa who later on formed one of the four forms of Viṣṇu. The Chinna

---

1. Supra pp. 74-75
2. ETS. pp. 24-25.

(Krishna District) inscription of South India belonging to the 2nd cen. A. D. begins with an adoration to Vāsudeva. A four- armed Viṣṇu, with śaṅkha, cakra, gadā and a ring-like object, instead of the lotus, in the hands, appears in a Kuṣāṇa seal-matrix attributed by Cunningham to Huviṣka. The four-armed god Ooshna (Viṣṇu) is represented by some of the coins of Huviṣka.[1]

According to Banerjea all the five Vṛṣṇi heroes (the four Vyūhas and Sāmba) were independently worshipped. The fragmentary capitals figuring garuḍa, tāla (fan-palm) and makara (crocodile), found at Besnagar and Pawaya, according to him, point to the existence of the dhvajas and shrines respectively of Vāsudeva, Saṅkarṣaṇa and Pradyumna[2]. One or two Vaiṣṇavite stone images of the 2nd cen. B. C. are known. Another image of Viṣṇu-parivāra of Burhikhas in Bilaspur District bears a Brāhmī inscription of the 1st cen. B. C.[3] Several inscriptions of the Gupta age refer to temples or flag-staffs of the god Viṣṇu-Nārāyaṇa-Vāsudeva throughout India and Nepal. On the facade of the cave temple of Udayagiri is one of the earliest carved images of sthānaka Viṣṇu. His attributes, śaṅkha and cakra, are here personified, on top of which are placed the back-hands of Viṣṇu. The specimen of Viṣṇu in the recumbent (śayana) form is usually enshrined in the main sanctum of the Vaiṣṇava temples of the South and is known by the name Raṅgasvāmī or Raṅganātha. The god is depicted as reclining on the coils of Ādiśeṣa, with one or two of his consorts attending on him and Brahmā seated on the lotus issuing out of his navel[4]. Images depicting avatāras of Viṣṇu are found all over India. The rock-cut temples of Udayagiri, Bādāmi and Māmallapuram, the caves of Ellora, etc. are cases in point.

---

1. AIU. pp. 438-39.
2. AIU, p. 448.
3. Ibid., p. 452.
4. CA. pp. 422-5.

C. *Śāktism and Tāntrism*

a. Śāktism

Pre-Vedic Age

The cult of Śakti can be traced back to the worship of Mother-Goddess or Nature-Goddess of the Pre-historic days which is borne out by a number of figurines of terra-cotta unearthed from the Indus Valley. Some of the figurines represent a female semi-nude figure in standing posture wearing a girdle or band round her loins, and an elaborate head-dress and collar. Some of them have ornamental cheek-cones and necklace. These figurines resemble those which have been discovered from the village shrines of South India and also from countries lying between Persia and the Aegean and are considered to represent the Mother or Nature goddess.[1] "The belief in some form or other in the mother goddess is to be found in the good old days of many of the races, Semitic, Hellenic, Teutonic and Nordic alike,"[2] and in India in particular where every village is to be looked after by a tutelary deity (grāma-devatā), known by various names such as Mātā, Ambā, etc. who is dreaded and worshipped as well[3]. Even in the RV, Pṛthvī is considered a guardian deity with whom the Mother-cult was associated later.[4]

A sealing from Harappa bears a nude female figure, turned upside down with outspread legs and a plant issuing from its womb. The reverse side of the said sealing has two figures, a man with a sickle in his hand and a woman seated on the grounds with hands raised in supplication. This sealing evidently depicts a human sacrifice to the Earth goddess portrayed on the obverse. Another sealing discovered in the United Provinces has a similar figure with a lotus issuing out of the neck of the goddess. Yet another representation of the Mother goddess is of a figure standing in the bifurcated branch of a 'pipal' tree to whose sacrifice the worshipper brings a goat and a number of people standing in the lower register. The goat sacrifice is

---

1. VA. p. 186.
2. Great women of India p, 49.
3. VA. p. 186.
4. ERE. Vol. VI. p. 706.

prevalent to this day in the worship of Śakti.[1] She seems to have been worshipped, by the Indus Valley settlers, in her aniconic form also. Thus the ring stones discovered at Mohanjo-daro and Harappa are considered as cult-objects symbolising the Mother-aspect of the goddess. These ring stones together with the phallic objects of the Indus region prove their original character.[2]

Vedic Age

In the RV, we have no definite reference to the mother cult. Though the word Śakti is found in the RV, it does not signify a separte creative principle. The Śakti is of the god himself or is a part of the poet, priest or sacrificer[3]. Instead of Śakti, the word Māyā is also found used in connection with Indra. But here the question of worshipping Śakti does not arise as Śakti is of the god himself[4]. Some of the Vedic goddesses found associated with Indra, Varuṇa, Agni and Maruts are Indrāṇī, Varuṇānī, Agnāyī and Rodasī respectively. Even between these Vedic goddesses and the Devī or Śakti of the later period no direct connection can be traced[5]. The most important Vedic goddesses are Aditi, Pṛthivī, Sarasvatī, Śrī, Devī, Rātri and Ambikā (Umā, Durgā). Aditi is often described as the mother of the gods and at times as the mother of the Universe, whereas Pṛthivī is invoked as the 'Great Mother'. Pṛthivī or the Earth is the most important goddess from the point of view of the evolution of Mother-worship.[6] A whole hymn of the AV[7] is addressed to her. She is also identified with Śrī[8]. The fifth book of the RV contains a hymn, viz., Śrī-sūkta addressed to Śrī. In the White Yajurveda, Lakṣmī and Śrī are referred to as the two wives of Āditya. Sarasvatī, at first

---

1. VA. p. 186.
2. Banerjea, J. N., Prabuddha Bhārata, Vol. LIX, 1954, March, pp. 227-32.
3. RV. I. 31.18; 83.3; IV. 22.8; HD. Vol. V. part II. p. 1043
4. RV. VI. 47.18; HD. Vol V. part II. p. 1043
5. HD. Vol. V. part II, p. 1044
6. RV. I. 159. 1-3, 160. 1-2
7. AV. XII. 1.
8. Ai. Br. 8.5

a deified river (cf., Identification of places, infra). is later identified with Vāk, the Goddess of Speech and is addressed as the best among goddesses. The Devī-Sūkta[1] addressed to Devī or the Mother Goddess is held to be the origin of the Mother-cult. The Rātri-Sūkta[2] addressed to Rātri is another such hymn which is associated with the Mother-cult of later days.[3]

It is in the later Vedic Age that we feel the presence of Mother Goddess for the first time. When Śiva came to be recognised as the Supreme God, worship was also extended to the members of his family of whom Rudrāṇī deserves first mention, whose name appeared first in the Sūtras. In the Vājasaneyi Saṁhitā occurs the name of Ambikā, who is described as the sister of Rudra[4]. In the Tai. Ār. she is elevated to a higher position and is considered as the wife of Śiva[5]. The same work gives her new names, Durgā, Karālī, Varadā, Kanyākumārī, Sarasvatī[6], etc. These names show that the distinct divinities referred to by these nomenclatures coalesced with the mother goddess[7].

Age of the Epics and Purāṇas

In the Mb.[8] we come across the new names that are given to her like Mahiṣāsuranāśinī, Kālī, Karālī, Mahākālī, Caṇḍī, etc, and the forest tribes like the Kirātas, Barbaras, Pulindas, etc. are mentioned as her devotees.[9] Durgā who does not appear in the early Vedic or Brāhmaṇa literature seems to be a non-Aryan goddess and is (here) identified with Vindhyavāsinī (or Umā) which name represents her chthonic character. Thus Śāktism seems to be an offshoot of the

---

1. RV. X 125
2. RV. X. 127
3. Great Women of India, pp. 51-62; cf. Banerjea, J. N.. Prabuddha Bhārata, Vol. LIX. 1954. March, pp. 227-32
4. Vāj. S. 3.57; AIU. pp. 466-467
5. Tai. Ār. 10.18
6. cf. ETS. p. 51
7. Ibid
8. Virāṭa, Appendix I No. 4; Bhīṣma. Appendix I. No. 1 lines 7-16
9. AIK. p. 467

Mother-cult.[1] It gained importance next only to the cults of Viṣṇu and Śiva. The above epithets clearly bring out her malevolent nature. Her identification with Sarasvatī gained for her other epithets like Vedamātā, Sarvavarṇā and Chandasāṁ mātā.[2] Her epithets like Śākambarī,[3] together with the idea of vegetation issuing out of some part of the goddess depicted by the sealings of Harappa (referred to earlier) reveal her identity with the goddess of harvest and vegetation and of fertility which are aspects of Mother Earth.[4] But the most important factor that enhanced her position and invested her with power was the theistic interpretation of the Sāṁkhya philosophy with its theory of Puruṣa and Prakṛti.[5]

In the Rāmāyaṇa she is Umā, daughter of Himavān and sister of Gaṅgā. In the HV we get a description of how Aparṇā, the daughter of Himavān, gained the name of Umā from her mother Menā because of her austerities performed desiring Mahādeva as husband. Though in the Mb she as Durgā is referred alternately as the wife of Viṣṇu (Virāṭaparva) and of Śiva (Bhīṣmaparva), later she is increasingly associated with Śiva.[6] Popular notion of the hill-associations prevailed and made her the wife of Śiva. She was also identified with Gaurī, originally the wife of Varuṇa, which won for Śiva the epithet of Gaurīśa[7]. She is also said to have her own female followers corresponding to the retinue of Śiva composed of the bhūtas, pretas, rakṣas and piśācas. These female followers who were designated as Mothers still occupy the position of village goddesses and are found worshipped as such in many of the villages of South India[8].

A reference to such Mothers or Furies created by Śiva during his encounter with Andhakāsura and also those who were produced by Narasiṁha in order to keep these Furies

---

1. ERE, Vol. VI, p. 706
2. CA. p. 439 ff.
3. Bhīṣma. Appendix I, No. 1, line 16.
4. Great Women of India, p. 54, cf Banerjea, J. N., Prabuddha Bhārata, Vol. LIX, 1954, March, pp. 227-32.
5. ERE, Vol. XII, p. 193.
6. CA. p. 440.
7. Ibid.
8. Ibid.

in check is found in the M.[1] In Vi the Primal Energy (Ādya Śakti) is mentioned as Mahālakṣmī and not as Mahādevī. But it was the Saptaśatī chapters of the Mar which extole her exploits that raised her to the supreme position. In the Durgā Saptaśatī, Caṇḍī - or Devī - Māhātmya, are recorded her achievements as the destroyer of the demons Mahiṣāsura, Raktavīja, Śumbha and Niśumbha and Caṇḍa and Muṇḍa as also her promise to appear again and again whenever peace would be threatened by the demons[2]. The various Devī-stutis of the Devī-Māhātmya, Śakrādi-stuti, Nārāyaṇa-stuti, etc. "reveal the multifarious strands that contributed to the building up of the concept of the composite cult-goddess[3]." Though she was earlier conceived as formed by the coalescence of the individual Śaktis of more than seven prominent deities, viz., Brahmā (Brahmāṇī), Viṣṇu (Vaiṣṇavī), Varāha (Vārāhī), Indra (Indrāṇī), Yama (Yamī or Cāmuṇḍā), etc., the latter belief was that she was capable of absorbing all these forms in herself. Thus during her fight against Śumbha and Niśumbha, she withdraws the seven Mothers within herself as her vibhūtis in order to resume her unitary characer of supreme goddess, the sole architect of creation, maintenance and destruction which idea led to the development of the Tāntra cult.[4] On attaining the supreme position, Durgā overshadowed her terrific nature and was worshipped in her benign form as Bhavānī, Annapūrṇā, Lalitā, etc. Naturally she came to be regarded as the wedded wife of the supreme deity, and mother of Gaṇeśa and Kārttikeya[5]. The Tāntrika rites became more prominent in the time of Harṣa. Literary references to this are found in chapter V of the Harṣacarita where Bāṇa describes different sets of people trying their best to cure Prabhākaravardhana's illness resorting to the different forms of worship.

---

1. M. ch. 179. Vide supra p. 84; CA. p. 441.
2. CA. p. 441.
3. Banerjea J. N., Prabuddha Bhārata. Vol. LIX, 1954, March, p. 229.
4. CA. p. 441-442.
5. Ibid. p. 442.

b. *Tāntrism*

The word 'tantra' occurs in the RV[1] meaning a loom. The AV and the Tai. Br[2]. also use it in the same sense. In the Mahābhāṣya on Pāṇini[3] and Vārtika the word is used to mean 'siddhānta'. The 15th Adhikaraṇa of Kauṭilīya Arthaśāstra is titled as 'Tantrayukti' meaning canons or principles of exposition of a śāstra. The Amarakośa explains it as 'principal matter or part' or siddhānta- doctrine or śāstra which is also the sense in which it is used in Bṛhaspati, Kātyāyana and in the Bhāgavata. Thus Kapila Tantra, Gautama Tantra, Ṣaṣṭi Tantra, etc., refer respectively to the systems of philosophy attributed to Kapila, Gotama[4], etc. In none of these cases is the word used to mean 'a class of work' in which sense it is employed in medieval times[5]. The Kāmikāgama, a tāntrika text, defines 'Tantra' as a class of texts 'which promulgates profound matters concerning tattva and mantra[6]. As tattva means the science of mystic sounds, tantra concerns the "application of these sciences with a view to the attainment of spiritual ascendancy."[7] Tantra at present actually means a class of literature dealing with knowledge of profound things for which purpose mystic diagrams (yantras) and words possessing esoteric meanings (mantra) are enormously made use of, attainment of salvation being the aim[8]. It deals with the worship of not only female deities but also with various male deities[9].

Origin of Tantras

The fundamental religious attitude underlying the Tantra (which is regarded as Śruti or Āgama or revelation on a par with Vedas as opposed to Smṛti or Nigama or tradition) is the same as that of the Vedic ritual. Both the Vedic ritual and the

---

1. RV. X. 71.9; cf. HD. Vol. V. part II. p. 1031
2. AV. 10-7.42; Tai. Br. 2.5.5.3
3. Vide Mahābhāṣya [on Pān. IV. 2.60] Vol. II, p. 284
4. Chakravati, p. 1
5. HD. Vol. V. part II, p. 1033
6. Bagchi, P.C., CHI, Vol. IV, 2nd ed. p. 211.
7. Ibid.
8. H.D. Bhattacharyya, AIK, p. 314,
9. Chakravarti, p. 1,

Tāntrika sādhana have as their aim the bringing about the union of the two principles one male and the other female (Śiva and Śakti in Tantras).[1] But apart from the exoteric ritual of the Vedic type the Tantras also make use of a complicated esoteric ritual involving the Yogic practice and also new symbols and magic spells. The rituals which are especially connected with the Śakti deities consist of revolting and sensuous practices and are mainly responsible for the disrepute attached to Tāntrism in modern times. Those are the ṣaṭkarmas or the Six Black rites, viz., māraṇa (destruction), uccāṭana (driving away), vaśīkaraṇa (bringing under control), stambhana (arresting, e.g., staying a storm), vidveṣaṇa (causing antagonism between two persons), and svastyayana (rites performed with a view to attain welfare in cases of calamity, e. g., diseases, etc.); other rituals connected with these are dūtiyāga (involving the use of pañcamakāra or wine, meat, flesh, fried or parched grain and sexual intercourse - referred to below) and Śavasādhanā or worship with a corpse.[2] Many of these Tāntrika rites can be traced back to the Vedas including the RV.

Thus the mystic words and mystic syllables like vaṣaṭ and svāhā are found used even in the RV.[3] The Tai. Ār.[4] mentions a Tāntrika charm which, according to Sāyaṇa, pertains to Abhicāra rites. The use of letters symbolising a particular deity can be traced to the Oṁkāropāsanā of the Chānd. Up. Phallus-worship also goes back to the RV where the pre-Aryan aboriginial tribes conquered by the Aryans are termed as Śiśnadevāḥ.[5] The practice of Vaśīkaraṇa (one of the six black rites of the Tantras) is referred to in the RV.[6] The Tai. S. which prescribes a sacrifice called Saṅgrahaṇi in order to win persons over to one's side, and the Tai. Br.[7] relating to Sītā's resorting to a sorcery practice in order to win the heart of Soma bear similarity with the Vaśīkaraṇa rites of the Tantras,

---

1. CHI. Vol. IV 2nd ed., p. 213.
2. Chakravarti p. 4.
3. RV. VII. 99. 7; 100. 7; 1.13.12; V. 5. 11. etc; of. HD. Vol. V. part II. p. 1035.
4. Tai. Ār. 4. 27; Chakravarti p. 12.
5. RV. VII. 21.5; cf. Chakravarti p. 13.
6. RV. X. 145.
7. Tai. S. II. 3. 1 ; Tai. Br. 2.3.10; Chakravarti. pp. 13-14; Bhārata Varṣīy Prācīna caritrakoś p. 463.

whereas Vedic hymns[1] which aim at the destruction of demons are similar to 'māraṇa', another black rite of the Tantras. The AV is replete with such magical spells and rites, which seem to have been followed by the Tantras. Thus it can be said that the more vigorous aspect of the Vedic religion was continued and developed in the Tantras.[2] The origin of the Tantra cult and development of the Tantras as a class of literature (dated about 6th cen. A. D.)[3] - are closely connected with the rise of Śaivism and Pāñcarātra. The Sāṁkhya philosophy with its theory of Prakṛti and Puruṣa formed the background for the Tāntra cult. The Tantras are held to be the best of the four śāstras included in the Kalpa, viz., Āgama or Śaiva tantras, Yāmalas (of which the principal are eight, viz, Rudra, Kanda or Skanda, Brahmā, Viṣṇu, Yama, Vāyu, Kubera and Indra), Ḍāmara and Tantra. The Mahānirvāṇa Tantra gives a general idea of the principles of Tāntrika belief. The concept of Śakti or the female creative principle as the source of all creation, Pārvatī, Durgā, etc., being different names of the Jaganmātā (Mother of the world), forms the general principle of Tāntrika belief. All gods are contained in her and also issue out of her. Thus every woman is perceived as a manifestation of the Universal Mother.

The Tantra form of worship was open to all, inclusive of women and Śūdras. The mantras with which deities are invoked consist of one or more syllables indicated by word-symbols. For the worship, an image of the deity, a mystic diagram (yantra) or a pitcher filled with water on which fruits and mango sprouts are placed, represented the deity. Connected with the worship of the deity, especially, in connection with the Śakti deities are the rituals, known as the Saṭkarmas or the six black rites mentioned earlier. Monosyllabic or disyllabic mantras indicated by word-symbols are used in invoking the deity during worship.[4] But as it was difficult for a novice to understand the esoteric or real meaning of a particular word or sentence without external

---

1. RV. VI. 52; VII. 104; cf. HD. Vol. V. part II. p. 1036; Chakravarti pp. 13-14.
2. P. C. Bagchi CHI. Vol. IV. 2nd ed. p. 213; cf. Chakravarti, pp. 12-14.
3. AIK, p. 316; CHI. Vol. IV 2nd ed. p. 214.
4. Chakrarti, p, 4

aid, initiation (dīkṣā) was held to be essential at the hands of a guru (spiritual guide) for which elaborate rules are laid down.[1] A novice who is thus initiated has to cross the three stages (bhāva) or paths (mārga), viz., (1) paśu-the stage of a natural man following the general code of morals of the society, (2) vīra the state of a bold and heroic soul who with utter disregard to the conventions of the society indulges in all sorts of antinomian practices under rigid rules of discipline, and (3) divya-the state transcending all dualities and of union with the Absolute. These three stages are again sub-divided into seven, viz., (1)Vedācāra, (2) Vaiṣṇavācāra, (3) Śaivācāra and (4) Dakṣiṇācāra (the whole group is sometimes called as Dakṣiṇācāra), coming under the paśu stage; (5) Vāmācāra and (6) Siddhāntācāra falling under the vīra stage, and (7) Kaulācāra forming the last stage of divya. In the first four which go by the name of Dakṣināchāra the novice performs only external worship like rites and ceremonies and worship of Viṣṇu, Śiva and Śakti or Devī respectively. He is also bound to follow the conventions of the society. In the fifth stage, viz., the Vāmācāra, he gets the necessary training (from the preceptor) to disregard fear, shame, pity, etc., and the social and moral conventions and in the Pañcatattvaśodhana, i. e., the purification of the five tattvas or the use of the five 'M's (pañcatattva or pañcamakāra), viz., madya (wine), matsya (fish), māṁsa (meat), mudrā (parched grain) and maithuna (coition). But whereas the Vāmācāra performs all these rites in secret, the Siddhāntācāra (the sixth stage) may perform them even openly but under the prescribed code of discipline. When the state of mind of the aspirant thus transcends the idea of dualities of all kinds, he reaches the last stage, viz., Kaulācāra or the divya stage. Here the aspirant is believed to transcend the likes and dislikes like god himself. He is considered to be one above all moral judgements. He attains complete freedom of movement with no prohibitions and restraint. But whereas the earlier (pūrva) Kaulas and Samayins restricted themselves to mere mental imagery in the performance of worship, the later (uttara) Kaulas degraded themselves in preferring the gross sex to the symbolic.[2] Thus the Tantra form of worship reached a stage of abject degeneration inviting all kinds of vituperation

---

1. AIK. p. 318 ff.
2. Ibid. p. 321

against it in general[1]. Stories are also told how the Tantras were introduced for degenerate people[2]. The sects of the Tantras are referred to by Purāṇas as Vāma, Pāśupata, Soma, Lāṅgala, Bhairava, Kāpāla and Nākula. A verse attributed to Vasiṣṭha Purāṇa by the Tantrādhikārinirṇaya (p. 2) mentions the Lokāyata, Soma, Nākula and Bhairava whereas another verse attributed to Sūtasaṁhitā by the same work (p. 13) mentions Kāpāla, Nākula, Pāśupata, Soma and Bhairava. These sects were considered un-Vedic and the Śaivas were demarcated as Vedic and un-Vedic[3].

The apologists of the Tāntrika practices claim that (a) it is only a meagre portion of the extensive Tantra literature that deals with the six black rites, (b) it was only the Uttara Kaulas that resorted to the degenerate practices and that (e) this form of worship was prescribed to the aspirant only at a very advanced stage of spiritual development and after having achieved the extreme type of self-control, the dūtiyāga being only a demonstration of the self-control of the aspirant.[4]

Granting that the six black rites occupy only a meagre portion of the Tantra literature the outright condemnation of the Tantras by later works was not so much due to the black rites as the insistence of the Tantra works that salvation can be obtained only by resorting to the Pañcamakāras.[5] Though it is claimed that it was only the Uttara Kaulas that resorted to the degenerate practices, it must be admitted that the teaching of the Tāntrika texts regarding the Pañcamakāras "created a very unhealthy and debased state among all classes, particularly the lower orders of the society".[6] Finally there were no checks to find out whether an aspirant has achieved the extreme type of self-control. It was the aspirant himself who was to decide[7] which gave unbridled license to all.

---

1. Chakrayarti, p. 36
2. Vide "Tāntrism in the Kūrma Purāṇa", infra
3. Vide Chakravarti p. 51
4. Ibid pp 40-43
5. Vide HD. Vol. V. part II, pp. 1092-93, 1052 ff.
6. Ibid. p. 1073
7. Ibid. p. 1078

But the Tantras also prescribe much that is laudable like the prohibition of animal sacrifice (in the Parānanda school),[1] etc. They do not recognise the distinction of caste or sex, 'for men and women equally compose mankind;' they also forbid the practice of Satī.[2]

Sāktism and Tāntrism in the Kūrma Purāṇa

Though the extant K is a Pāśupata document, it clearly shows influence of Śākta and Tāntra ideas. Chs. 11 and 12 of the former half of the text are titled as Devyavatāra and Devīmāhātmya respectively wherein Devī is extolled as the Supreme Śakti, the Primal Energy from which all creation issues out and in which it is merged. This Devīmāhātmya is said to have been revealed by Devī who appeared before Himavān and imparted to him the secret knowledge. The secret knowledge about Devī which is termed as Sāṁkhya is stated to be the only path to liberation for people who suffer in the throes of saṁsāra and was narrated by Pitāmaha on the slopes of mt. Meru.[3]

Mention is made of her fearful form several times which is described as daṁṣṭrākarālam, durdharṣam, ghorarūpam, etc. This was her divine form in which she stood before Himavān. Himavān terrified by it propitiated her by his prayers.[4] On her head she wore a crown (kirīṭa) and in her arms she had śaṅkha, cakra, gadā, dhanu and also triśūla.[5] She is also described as Sarpamālā, having serpent as a garland.[6]. She had four faces, three eyes and eight hands.[7] Coupled with this are her several epithets like Virūpākṣī, Bhadrakālikā, Mahākāli, Kālarātri,[8] etc. She is also referred to as Karālā, Caṇḍī, Yogamāyā, Mahāmāyā, Vedamātā, Mahāmahiṣamarddinī, Mahāsuravināśinī, Śuṁbhāri, Niśumbhavinipātinī, Durgā, Kuṇḍalinī,[9] etc, some of which

---

1. Vide Chakravarti pp. 40-43
2. ERE, Vol. XII, p. 193
3. K. I. 12.4-5
4. K. I. 12.53-61
5. K. I. 12.54; 12.57; 12.140
6. K. I. 12-154
7. K. I. 12.43-44; I. 12.57
8. K. I. 12. 100-102; 12.147
9. K. I. 12.148, 143, 111, 136, 98, 162, 150, 161, 128, etc.

remind us of her exploits extolled in the Saptaśatī chapters of the Mār.

She stays on the mountains and is thus connected with the Vindhyas, Himavat, Meru, Kailāsa and Brahmaśaila.[1]

Her conveyances are diverse and as gathered from the epithets are Nara, Mayūra, Vṛṣa, Siṁha, Khaga, Varāha and Garuḍa.[2] She is also described as Vimānasthā and Ananta-śayanā.[3]

The opening chapter of our text gives an account of the birth of Śrī (Lakṣmī or Māyā). She (Śrī) was born at the churning of the ocean of milk by the gods and the demons. Soon Viṣṇu appropriated her. By her tejas (brilliance) Nārada and all other ṛṣis and Śakra were deluded.[4] Śrī who was born of Viṣṇu in the beginning of Kalpa is Nature (Prakṛti) with her three attributes and is the source of the whole universe.[5] Elsewhere it is said that she was born just after the birth of Brahmā and Rudra from the grace and wrath respectively of Nārāyaṇa who woke up from his slumber at the end of the long night. She has a divine lustre about her and a divine garland. She is known as Nārāyaṇī, Mahāmāyā and Mūlaprakṛti.[6]

Like her consort Viṣṇu, Śrī or Lakṣmī also is described as having four arms with śaṅkha, cakra and padma in hands and wearing a garland.[7]

She is Māyā, the Supreme Śakti of Viṣṇu by which the entire Universe is sustained. By this Māyā, Viṣṇu deludes, creates and absorbs in himself the universe with the gods, asuras and human beings.[8] Soon after her birth, Devī (Srī) was engaged by Viṣṇu in deluding and leading the gods, asuras

---

1. K. I. 12. 178-80
2. K. I. 12.96, 100, 101, 127, 178, 151, etc.
3. K. I. 12. 127, 155
4. K. I. 1. 27-31
5. K. I. 1-38
6. K. I. 2-9
7. K. I. 1.39
8. K. I. 1.34-35

and human beings to worldliness.[1] The gods inclusive of Indra, the pitṛs, men and all beings are not able to cross this Māyā.[2] In fact, Brahmā, Īśāna, etc., derive their power from her.[3] She (Māyā) is born of Nārāyaṇa but is not different from him. She is the Supreme Brahma (Paraṁ Brahma) whereas Viṣṇu is the god of gods.[4] She, Lakṣmī is to be worshipped, for she is the giver of Śriya (prosperity), medhā (intellect), yaśas (fame) and bala (strength).[5] This Śakti is the natural form of Brahmā and is without a beginning or an end. She was the one who in the beginning was born as the Holy Speech from Brahmā in the form of the Vedas.[6]

The incarnation of Devī (Devyavatāra) is described in ch. 11 of the former half of the text.[7]

She is the Śakti of Maheśvara (Śiva). All this Universe is of her creation and not of Īśvara for Īśvara causes nothing.[8] Again, she is Māyā who pervades the whole universe and the Śakti of that Kāla on whom everything depends and who being himself independent creates and destroys everything. Puruṣottama, who is Māyāvī, wields this Māyā. This Māyā-śakti of Maheśvara is his manifestation as the universe.[9] His three other Śaktis are (1) Jñānaśakti, (2) Kriyāśakti and (3) Prāṇaśakti. Māyā is the source of all these śaktis. It is by the power of this Māyā that the 'Māyāvī' Kāla creates, sustains and destroys everything.[10] Śakti is said to have four forms, viz, Śānti, Vidyā, Pratiṣṭhā and Nivṛtti corresponding to the four forms of Maheśvara.[11] Elsewhere her manifestations are mentioned as Kāṣṭhā, Cit, Vidyā, Śānti, Pratiṣṭhā and Nivṛtti[12]. But Śakti is only One. Śiva is also One and is the

---

1. K. I. 2. 12-13
2. K. I. 1.39-40
3. K. I 1.37
4. K. I. 1.58.59
5. K. I. 2.21.
6. K. I. 2.28-30
7. Vide supra. pp. 4-5
8. K. I. 12. 9-10
9. K. I. 12.17-20
10. K. I. 12. 21-24
11. K. I. 12. 11-12
12. K. I. 12. 65-66

Śaktimān. All other Śaktis and Śaktimāns originate from her. Some distinguish between Śakti and Śaktimān. Others do not. But in the Purāṇas Brahmavādins make this difference that Śakti is Devī (Girijā) and Śaktimān is Śaṅkara (Śiva). All this is born of the two, Śakti and Śaktimān.[1] She (Devī) is the source of Lakṣmī and all other Śaktis.[2] She is also referred to as the origin of Pañcabrahma which stands for the five deities constituting the pañcāyatana, viz., Brahmā, (Gaṇeśa), Sun, Siva, Viṣṇu and Śakti[3]. Brahmā, Indra, Upendra and Yogīndras perform her worship.[4]

Vibhūti Yoga

Himavān praises Devī as the best amongst the various classes of objects. In this context we get the following interesting list of the best amongst the various classes.[5]

Name of Object	*The best one*
1. Deities (gods)	Śakra
2. Brahmavid	Brahmā
3. Mighty	Vāyu
4. Yogīs	Kumāraka
5. Ṛṣis	Vasiṣṭha
6. Vedavid	Vyāsa
7. Sāṅkhyas	Kapila
8. Rudras	Śaṅkara
9. Ādityas	Upendra
10. Vasus	Pāvaka
11. Chandas (Metre)	Gāyatrī
12. Vedas	Sāma
13. Vidyā	Adhyātmavidyā
14. Gati (Path)	Paramā gatiḥ
15. Śaktis	Māyā
16. Kalayant	Kāla
17. Guhya	Oṁkāra

---

1. K. I. 12. 27-32
2. K. I. 12. 175
3. K. I. 12.135
4. K. I. 12.58; 12.90
5. K. I. 12. 215-225

18.	Varṇa	Dvijottama (Brāhmaṇa)
19.	Āśrama	Gṛhastha
20.	Īśvara	Maheśvara
21.	Men	Puruṣa (in the heart of all beings)
22.	Upaniṣads	Guhyopaniṣad
23.	Kalpas	Īśāna
24.	Yugas	Kṛta
25.	Mārgas	Āditya
26.	Vāk	Sarasvatī
27.	Beautiful ones	Lakṣmī
28.	Conjurers	Viṣṇu
29.	Satīs (Chaste)	Arundhatī
30.	Birds	Suparṇa
31.	Sūktas	Puruṣa
32.	Sāmas	Jyeṣṭha Sāma
33.	Jāpya (Chants)	Sāvitrī
34.	Yajus	Śatarudriya
35.	Mountains	Mahāmeru
36.	Serpents	Ananta
37.	Among all	Paraṁ Brahma.

A similar list is given by the K with regard to Śiva also.[1]

The Veda which appeared in the form of Ṛg, Yajus and Sāma in the beginning of creation and for the protection of which Brāhmaṇa, etc·, were created and employed in their respective posts by Brahmā, is only her manifestation. Hence those who yearn for liberation should resort to Veda and follow the dharma propounded by the Śrutis and Smṛti[2]. The Paitāmahadharma constituted by the fourteen lores, viz., the Four Vedas, Dharmaśāstras, the (eighteen) Purāṇas, Upapurāṇas, Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chanda, Jyotiḥśāstra and Nyāyavidyā are propagated by Manu, Vyāsa, etc., till the aeon of destruction as commanded by Devī.[3] Without resorting to her worship it is not possible to attain the highest place. Hence she advises Himavān to resort to her worship.[4]

---

1. Vide supra pp. 69-70
2. K. I. 12. 255-258
3. K. I. 12. 265-272
4. K I. 12-286

Those who after renouncing everything resort to her alone by means of Yoga, vratas, etc., get their mind rid of the existing tamas (ignorance) or Māyā with the attainment of knowledge (Jñāna). They get released from the cycle of birth and death.[1] Viṣṇu served her as a maid in waiting when Śiva descended to the world and went abegging deluding the world for a period of twelve years.[2] It was during this period that the demon Andhaka who being enamoured of her (Umā) tried to carry her away. The story of Viṣṇu's fight against him, the birth of a hundred Devīs from the female form of Viṣṇu and the eventual destruction of Andhaka at the hands of Śiva are discussed elsewhere.[3] Many such Devīs are said to have been produced from the body of Nṛṣiṁha also.[4] She as Maheśvarī or Gaurī is the Śakti of Śiva and is the highest goal of the beings. The whole universe is born in her and in her does it merge.[5]

Traces of the worship of goddess Sarasvatī also occur in our text. She is referred to as the Supreme Goddess (Paremeśānī), goddess of Speech (Vāgdevatā), the Source of the universe (Jagatāṁ Yoni), Brahmacāriṇī, Citkalā,[6] etc. In order to glorify the worship of Sarasvatī and also to bring out the efficacy of the same, the legend of king Navaratha is included.[7]

Sāvitrī or Gāyatrī, begininng with the mystic syllable 'Om' followed by the three vyāhṛhtis is also held to be the source of the Vedas. Gāyatrī is also referred to as Devī who was weighed against the Vedas by the Lord. The three vyāhṛtis were born in the beginning of the kalpa and are Pradhāna, Puruṣa and Kāla respectively. They are also identified as Viṣṇu, Brahmā and Maheśvarā or Sattva, Rajas and Tamas respectively. The syllable 'Om' is the Supreme Brahma (Paraṁ Brahma). Gāyatrī is Vedamātā and the essence of Yoga. There is no other Japa superior to Gāyatrī[8].

---

1. K. I. 12. 275-279
2. K. I. 16. 128-129
3. Vide supra p. 83 ff.
4. Ibid.
5. K. I. 16. 164-166
6. K. I. 24. 17-20
7. Vide infra "Myths regarding Śakti or Devī"
8. K. II. 14. 51-95

The places holy for the worship of Devī and wherein Devī has made her residence are included elsewhere[1]. One such place is Vārāṇasī, the city holy to Śiva. The story regarding the appearance of Devī in the presence of Vyāsa is included elsewhere[2].

While thus glorifying the worship of Devī or Śakti according to the tenets of the Vedas or Śruti and Smṛti other sects and systems which go against the principles of Vedas and follow the practices of the tantras are denounced in several instances. Thus Śāstras like Kāpāla, Bhairava, Yāmala, Vāma, Ārhata and others are termed as Kuśāstras which were founded by Devī for deluding the people.[3] The Śastra founded by Aṁśu's son Śātvata or Andhaka (i. e., Śātvata Tantra) is said to be prevalent among (lit. heard by) the bastards[4]. While describing the deteriorated condition of dharma in the Kaliyuga it is said in a prophetic vein that Brāhmaṇas, Kṣatriyas, etc., will follow the practices of the Vāmas (left-hand Śākta worshippers), Pāśupatas and Pāñcarātrikas.[5] It is also added that all the Brāhmaṇas who were cursed by the sage Dadhīca at the sacrifice of Dakṣa and the sages cursed by Gautama will be born as Brāhmaṇas etc., in the Kali Yuga and with their mind pervaded with ignorance, they will despise Śiva, the god of gods, and will become Vīras.[6] Thus the system of the tantras is denounced.

Myths regarding Śakti or Devī

1. The story regarding the birth of Rudra with a half- male and half-female form through the mouth of Brahmā and the manifestations of Devī through the half-female form

---

1. cf. Appendix on Identification of Places
2. Vide supra pp. 87-88
3. K. I. 12.261-63; cf. K. I. 16. 117.119, 30.25: 30.29; II. 16.15; 21. 32-33; 39.61.62. Vide supra pp. 73, 105
4. K. I. 24. 30-32
5. K. I. 30.25
6. K. I. 30.27-31; cf. I.16.97-125. Vīra is the second stage of a novice referred to earlier. Vide supra p. 82 and infra.

of Rudra, is already included under the stories about creation.[1]

The conception of the half-male and half-female form of Śiva is a pointer towards the advance made by Śāktism in popular belief. It signifies the equality of the rank of the mother-goddess with her husband. Not only was she regarded as the wife of the Lord but an attempt is also made by the Śiva devotees to make her completely absorbed into their own deity. It also seems to be an attempt to bring forth the fertility of the Earth-goddess which was "supposed to depend upon the periodical marriage of mother Earth with her male consort".[2]

Story of king Navaratha[3]

In order to glorify the worship of Sarasvatī and also to bring forth the efficacy of the same, the legend of king Navaratha is included. King Navaratha, son of Vṛṣṇi and grandson of Kunti, was once pursued by a Rākṣasa. The king propitiated Sarasvatī in a shrine as a result of which a huge being (bhūta) appeared on the scene and killed the rākṣasa and saved the king. On his return to the capital, Navaratha consecrated Devī Sarasvatī and worshipped her with the various types of sacrifices.

3. *Story of Gautama's Curse to the sages*

Once upon a time, an extremely severe draught which continued for a long period forced the sages of Dāruvana to seek for maintenance at the āśrama of sage Gautama. The latter supported them for twelve long years at the end of which rains poured forth. Thereupon the sages prepared to leave. But Gautama prevailed upon them to continue their stay with him for some more time. The sages who did not wish to continue there any further, put into operation a well thought out plan and produced a magic cow which strayed in front of sage Gautama. The kind sage Gautama, who was moved by compassion at the very sight of the cow, tried to tie her in the pen. The

---

1 Vide supra p. 24
2. ERE, Vol. V, pp. 4-5; ETS. p. 78
3. K, I. 24. 12-26

moment he touched the cow it fell down dead. The sages then charged him with the killing of the cow and left his hermitage, for the food served by such a person was taboo. Later, however, Gautama realised that it was a mere trick played by the sages. Enraged at this he cursed the sages to be born again and again as extra-Vedic and as great sinners. The sages who were thus cursed, praised Śaṅkara and Viṣṇu with 'popular hymns' for deliverance. As a result Śiva and Viṣṇu compiled the delusive śāstras like that of Kāpālas, Nākulas, Vāmas, Bhairavas, Pūrva and Paścima, Pāñcarātras, Pāśupatas and thousands of similar nature. The sages were asked to follow these scriptures and to go to hell again and again, until with the exhaustion of their sin, they would be born again as human beings. As commanded by Śiva, the sages created many more such śāstras and propagated these through their disciples. Thus the Tantras are condemned by the K[1].

The Varāha Purāṇa[2] also gives the above story with some minor differences.

Epigraphic and Archaeological evidence

The pottery images and the ring-stones of the Indus Valley Civilization (referred to earlier) prove the existence of the worship of the female principle in the prehistoric age. The coins of the Pañcāla king Bhadraghoṣa (1st cen. B. C.) have on its reverse the figure of a female deity, standing on a lotus, who is identified with Lakṣmī[3]. In some of the early coins, sculptures and relief carvings a goddess is represented either seated cross-legged or standing on a full-blown lotus in the midst of a lotus shrub, and being anointed with water from jars held over head by two elephants standing on lotuses on her either side. Thus in Bharhut there are four representations of this goddess, one seated and three standing. She is Śrī (Beauty)[4]. The Gangadhar Stone Inscription (423 A. D.) records that two temples, one for Viṣṇu and the other for the divine mothers, were built by Mayūrākṣaka, a minister of Viśvavarman. The divine mothers are also referred to in the Bihar Stone Pillar

---

1. K. I. 16. 97-125
2. Var. 71. 15-66
3. ETS. p. 54
4. AIU. pp. 469-70

Inscription of Skanda Gupta. Magic practices are referred to in the Gangadhar Stone Inscription. These show that Śāktism was gradually tending towards Tāntrism and also that the Tāntrika rites had already crept into Brahmanical religion[1].

D. *Minor Deities*

a. *Brahmā*

Brahmā, the creator of the world, is the Prajāpati of the Vedas But there he is not a popular god. His origin is based on theosophical speculation. During the period of the Brāhmaṇas he is identified with Brahman, the creative principle, the cause of all existence, and is called Svayambhū.[2] Sometimes he is considered to be different from Brahman being subordinate to him.[3] This is evident in the various creation legends found in the Brāhmaṇas. A majority of them speak of Prajāpati who undertook austerities as a preparation for the task of creation, as the starting point of creation. According to others Svayambhū rose from the primeval darkness and deposited in the waters a seed which became a golden egg in which he himself was born as Brahmā or Hiraṇyagarbha. Thus Brahmā himself is looked upon as created by Svayambhū.[4] Still it was during this period that he occupied the highest position being looked upon as the creator of all mankind, demons and even gods.[5] In the Ś. Br. he is described to have assumed the form of a tortoise and created offspring. In the Tai. Br. he is credited with the feat of raising the earth from the depths of the ocean in the form of a boar.[6] In the period of the Upaniṣads he is identified with the individual Ātman expressed in the words "tat tvam asi" and the world (Prakṛti) is explained as an illusion (māyā) produced by Brahman (Maheśvara) as māyin.[7] In the post-Brahmanical period the worship of Prajāpati declined. Still he began to be worshipped as the personal Brahmā who is found much ridiculed in the Buddhistic Nikāyas.[8] In the Brahmanical

---

1. ETS. pp. 160-62
2. VA. pp. 444-45
3. ERE. Vol. II, p. 811
4. VA. p. 444
5. AIU, p. 464
6. ERE. Vol. II, p. 811: Vide supra p. 110
7. Śvet. Up. IV. 10; VA. pp. 494-95
8. AIU. p, 464

religion he is relegated to an inferior position .He is made subordinate to Viṣṇu and Śiva who occupied the highest position. The exploits with which he was credited in the Brāhmaṇas are shifted to Viṣṇu.[1] Thus the Tortoise and the Boar incarnations are ascribed to Viṣṇu. A deliberate attempt at lowering his rank is found in the origin of the legend which conceives him to have sprung out of the lotus of Viṣṇu's navel. Still in the period of Epics and Purāṇas he had a small following which is revealed in the Bṛhatsaṁhitā, Padma and Viṣṇudharmottara Purāṇas. Thus he figured as one of the three members which make the trinity. But as a sectarian deity it was with the origin of the pañcāyatana form of worship that he lost his position.[2]

Brahmā in the Kūrma Purāṇa

As one of the members forming the Trinity, Brahmā is the deity of creation. But all the three deities, viz., Brahmā, Viṣṇu and Śiva, are only manifestations of Paramātman with rajas, sattva and tamas as the respective attributes.[3] As Brahmā, Viṣṇu and Maheśvara (Śiva) are only three manifestations of the one Maheśvara, all the deities should be worshipped by one who yearns for liberation. According to the deity worshipped, āśramas are named as Vaiṣṇava, Brāhma and Harāśrama respectively. The marks which should be made on the forehead by the devotees also differ according to the deity of their choice.[4] Elsewhere Brahmā himself is said to be Viṣṇu and Śaṅkara (Śiva) as well, thus making them his manifestations.[5]

The stories about creation are included under the chapter on the "Five Characteristics". One of the stories begins: The Unmanifested Maheśvara (Paraṁ Brahma) was there at first as Brahman with its three attributes. After entering Prakṛti and Puruṣa he causes agitation and a bīja (seed) was produced.[6] Again he himself is described as being born in

---

1. CA. p. 435
2. CA. p. 436
3. K. I. 2. 90-92
4. K. I. 2. 97-108. Vide supra p. 106
5. K. I. 44.7
6. K. I. 4.5-17.

the Primal Egg as Brahmā or Hiraṇyagarbha.[1] It was he, Brahma who assumed the form of Brahmā.[2] He was the one who in the beginning appeared as Hiraṇyagarbha. He is Ādideva (the first god), Aja (the unborn one), Prajāpati (Lord of creation), Mahādeva (Great god), Brahmā, Parameśvara (Supreme Lord), Īśvara, Hari, Ṛṣi, Svayambhū (born of himself), Nārāyaṇa, Hara, Viṣṇu, Bhagavān, Oṁ, Sarvajña (Omnitient), Śiva (the auspicious one), Vibhu (Omnipresent), Tāraka (Saviour), etc., (of which the derivations are given in our text). In short, the whole universe is pervaded by Brahma.[3]

The worship of Brahmā was the most efficacious according to sage Jamadagni. Hence he advised king Vasumanā to undertake 'tapas' and worship Aja, the origin and creator of the universe who resides inside all beings.[4] The king, as advised by Jamadagni, performed austerities on the peak of mt. Himavat for more than a hundred years. Pleased by these austerities Brahmā appeared before him and granted his wish. By further austerities the king after transcending the orbit of the sun reached Maheśvara.[5] Hiraṇyakaśipu, the demon king, derived all his power to trouble the gods from the blessings of Brahmā whom he pleased by his austerities.[6] Among the kings that ruled over Jaṁbudvīpa, king Viśvajyoti was blessed with a son, Kṣemaka by name, by Brahmā who was pleased by him.[7] In Kiṁpuruṣa and Kuśadvīpa[8] Brahmā is the deity that is worshipped by the people who are rewarded with Brahmasāyujya, Sārupya and Salokatā.[9] A person in the fourth stage of life, viz., Yati is enjoined to meditate upon Brahman and acquire the knowledge concerning him.[10] Ascribing all actions to Brahman is a sure way to liberation. One who thus performs his duty with cheerfulness by ascribing all his actions to Brahman and with no desire to the fruits thereof will cer-

---

1. K. I. 4.49; I. 4. 58-59.
2. K. II. 46. 74.
3 K. I. 4.58-65.
4. K. I. 20 38
5. K. I. 20. 49-75.
6. K. I. 16 21-23
7 K. I. 40. 46-47.
8. Vide infra Appendix on "Identification of Places"
9. K. I. 49.25-26.
10. K. II. 29. 8; 29.10-19; 29. 21, etc.

tainly reach the place of Brahman. Whatever is offered or given away by dedicating it to Brahman (i. e, with the belief that it was Brahman who gave him everything, Brahman is the one who gives and again Brahman is the same who receives), is known as Brahmārpaṇa. It is explained by the sages as the thought or belief that Brahman is the doer and not 'I'. Also whatever is done, accompanied with the thought that the god may be pleased, is also known as Brahmārpaṇa. Performance of actions with no desire for the fruit thereof is also similarly known.[1] One, who performs his duties in that manner, destroys all his sins, gains mental peace and achieves knowledge about Brahman. Hence irrespective of the āśrama one leads, by performing one's duty bereft of ego and without desiring for the fruit of one's action, keeping oneself alone and with self- control one is sure to see Paraṁ Brahma and also merge in him.[2] Brahmā is said to be staying, surrounded by yogīs, Yatis, siddhas, naiṣṭhikas and Brahmacārīs, in the Brahmaloka situated beyond Prājāpatyaloka[3]. He is described as being worshipped by the foremost among the yogīs and munis, Sanatkumāra, the siddhas, ṛṣis and gandharvas, and even by gods inclusive of Indra and Śaṅkara in his city situated on the peak of mt. Meru,[4] and also in Puṣkaratīrtha.[5] Some of the places which are holy to Prajāpati-Brahmā are mt. Haṁsa, Prayāga, Brahmatīrtha, mt. Amarakaṇṭhaka, Brahmeśvara, Kallolakeśvara, Hastatīrtha, Sāvitrītīrtha, Piṅgaleśvara,[6] etc.

The reckoning of Brahmā's day and night is given in ch. 5 of the first part of the text and is included elsewhere.[7] At the end of a Parārdha, Prākṛta sañcara (final destruction) of the universe takes place and Brahmā, Nārāyaṇa and Īśa (Śiva) with all the beings merge in Prakṛti[8]. In the first two chatpters of the text a distinction appears to have

---

1. K. I. 3. 14-18
2. K. I. 3. 22-27.
3. K. I. 44. 4-6.
4. K. I. 46. 1-4.
5. K. II. 35. 39-43
6. K. I 48. 54-56; II. 35. 4; 37.28. 40. 36-39, 41.18; 41.88-89; 42.13; 42. 18-20; 42.35 etc. Vide infra Appendix on "Identification of places"
7. Vida supra p. 32
8. K. I. 5.14-21; II.46.14

been made between Viṣṇu-Brahma and Brahmā where Viṣṇu is identified whith the Supreme Brahma and Brahmā and Rudra are said to have been born of him[1].

Myths regarding Brahmā

The stories regarding his birth in the lotus of Viṣṇu's navel (padmayonitva), the clipping of his fifth head by Śiva and his killing of the demon Kaitabha are already given.[2]

The story regarding the birth of Śiva from the tear-drops of Brahmā is included under Sarga.[3] So also the story regarding the birth of Rudra in his half-male and half-female form through the mouth of Brahmā and the manifestations of Devī by the repeated divisions of the half-female form of Śiva as Satī at first and then as Pārvatī is also included therein[4].

Another story regarding Brahmā is about the naming of the Naimiṣa forest:

The issues Marīci, Atri, Vasiṣṭha, Kratu, Bhṛgu and Aṅgirā once upon a time, approached Brahmā and requested him to tell them the method by following which they could have a glimpse of Śiva. Brahmā advised them to undertake a satra at a place which was to be selected by him, Brahmā then let off a wheel of his mental creation asking the sages to follow it and to mark that place for the satra, wherein the spokes of the wheel got shattered. Thus the place where the spokes of the wheel got shattered was named as Naimiṣa[5].

b. *Sūrya*

The worship of the Sun has been prevalent in India since Vedic times. In RV he is referred as Sūrya, Savitṛ, Pūṣan, etc. According to Sāyaṇa[6] before his rising, the

---

1. K. I. 1.69-79; 2.2-13; supra. p. 100.
2. Vide supra pp. 79, 85 and 116 respectively.
3. Vide supra p. 21.
4. Vide supra p. 24.
5. K. II.43. 1-10
6. Sāyaṇa on RV. V. 81.4

Sun is called Savitṛ, but after his rising until setting, Sūrya. But Savitṛ is also connected with the evening, for, he is spoken of as sending all beings to sleep[1]. Pūṣan also is explained by Yāska[2] as the Sun (Āditya). Mythologically, Dyaus is the father of Sūrya and Aditi his mother;[3] hence the matronymic Āditya (son of Aditi). His eye is frequently made mention of[4]. Varuṇa prepares the path for him.[5] The ādityas Mitra, Varuṇa and Aryaman also are spoken of as clearing the path for him[6], whereas Pūṣan is his messenger.[7] All gods together are said to have placed him in the heaven, as a form of Agni[8]. He wards off sickness, disease and evil dreams[9]. Savitṛ is a golden deity and all his equipments like his car are of gold. He has a golden car with a golden pole.[10] The other gods follow him.[11] The earliest reference to a sect worshipping the Sun is found in the account of the classical writers who refer to the Indians as worshipping Soroadeios or Sūrya-deva.[12] This tradition of the divine nature of the Sun was continued with some modifications, and figures of a human bust of the Sun appear on a Bharhut medallion[13] of the third century B. C. The popularity of the Sun worship can be guaged from the superme position held by the Gāyatrī among the Vedic prayers and also from the morning and evening prayer (sandhyopāsanā) of the twice-born.[14] In the Epics, legends appear about his family life and his adventures and adornments are found described.[15] This popularity of the god was greatly enhanced by the infiltration of the Persian solar cult into north-India by

---

1. RV. IV. 53.6; VII.45.1
2. Nirukta 7.9
3. RV. X. 37.1; I. 191 9; etc.
4. RV. V. 40.8
5. RV. I 24.8; VII. 87 1
6. RV. VII.60.4
7. RV. VI. 58.3
8. RV. X. 88.11
9. RV. X. 37.4
10. RV. I. 35. 2-5
11. RV. V. 81.3; Vide VM. p. 30 ff.
12. ETS. p. 58
13. AIU. p. 465
14. Farquhar, p. 151
15. AIU, p. 465

the first century A.D. Thus the Bhaviṣya, Sāmba and the Varāha Purāṇas contain stories about the introduction of this cult into India by the Magas of Śākadvīpa (Eastern Iran).[1] The Bhaviṣya also gives an account of the Solar festivals. This shows that during the period of the Purāṇas the Saura sect extended its sway and gained considerable importance. Numerous Sun-temples sprouted up and many kings became devotees of Sūrya (e. g., ancestors of Harṣa who are specified as Paramādityabhakta in Harṣa's inscriptions).[2] The Agni and the Garuḍa Purāṇas include numerous chapters which deal with the images and worship of Sūrya. The M. describes vows to be made to Śiva, Sūrya and Viṣṇu. In the Traipuruṣadeva temples Sūrya displaces Brahmā and forms the prominent member of the Trinity. But in South India Brahmā still holds his ground against Sūrya and the deities which find a niche in the walls or porch of the Pallava temple at Triuttani are Viṣṇu, Śiva, Brahmā, Durgā and Gaṇeśa. Sūrya is also found combined with the three prominent deities, viz., Brahmā, Viṣṇu and Śiva in many places.[3] New associates like the Ādityas, the planets, the Seven Ṛṣis and the seven Mātṛkās also are assigned to him.[4]

Sūrya in the Kūrma Purāṇa

The opening chapter of our text makes a statement to the effect that the Kūrma Purāṇa originally consisted of four saṁhitās, viz., Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī, the text which has come down to us constituting the Brāhmī Saṁhitā.[5] Among the daily rites enjoined upon the Brāhmaṇas is the worship of the Sun. The japa of Sūrya-hṛdaya also, which is included in the chapter, is recommended for performance both morning and evening[6]. At the midday bath every Brāhmaṇa should dip in water thrice looking at the Sun[7] after which Japa is to be performed by the

---

1. Ibid.
2. CA. p. 437
3. AIK. p. 333 ff.
4. Ibid., p. 335
5. K. I. 1. 21-22
6. K. II. 18.34-46; 18. 98-99
7. K. II, 18.63

muttering of Saura mantras[1]. He has also to offer water in the cupped hands to the Sun while chanting the Gāyatrī.[2] The people in Śākadvīpa are referred as devoted to the Sun. They perform sacrifices, undertake vows and upavāsas of various types in his honour and gain Sūryasāyujya, sāmīpya, sarūpatā and salokatā.[3] Sage Pulaha advises king Vasumanā to propitiate Sahasrāṁśu (Sun) by means of austerities as that was the easiest way for release.[4] King Vasumanā was a devotee of the Sun himself and by his worship of Sūrya, a son was born to him, Tridhanvan by name.[5] A person in the fourth stage of life, viz., Yati, is also enjoined to meditate upon Sūrya[6]. Before eating he was also to show the food to the Sun.[7]

An account of the dimensions of the planets, their distance from each other, the relative position of the Sun, his orbit, and of the stars is given in ch. 41 of the first part of the text. The maṇḍala of Bhānu (sun) is one lakh yojanas away from the earth. The same is the distance of the maṇḍala of the moon from that of the sun and also of the maṇḍala of the stars from that of the moon. The distance of Budha from the stars and of each succeeding planet from the preceding one is two lakh yojanas in the following order: Budha, Śukra, Bhauma, Guru and Sauri. Above Sauri at a distance of one lakh yojanas is the orbit (maṇḍala) of the Saptarṣiṣ. Above this Saptarṣimaṇḍala at a distance of one lakh yojanas is situated Dhruva. The diameter (viṣkambha) of the sun is nine thousand yojanas and the dimension (Vistāra) of its maṇḍala is thrice as much. The maṇḍala of Rāhu (Svarbhānu) is equal to that of the sun and the moon (Śaśi) and is pervaded with darkness; the dimension (?) of Bhārgava (Śukra) is one sixteenths of that of the moon, the dimension (?) of Bṛhaspati is less by one fourth than that of Bhārgava; Bhauma and Sauri are also one fourth less in dimension (?)

---

1. K. II. 18. 75-77
2. K. II. 18.24
3. K. I. 49. 37-79
4. K. I 20.37
5. K. I. 20 30
6. K. II. 29-12; 29. 15-15
7. K. II. 29.7

than that of Bṛhaspati; in dimension and orbit Budha is less by one fourth than Bhauma aud Sauri. The nakṣatras (stars) are generally equal to Budha in dimension and orbit. They may be 500, 400, 300 or 200 yojanas in dimension and there is no star having less than half a yojana as its dimension. The three planets Sauri, Aṅgirā and Vakra aae slow-moving whereas the other four major planets, viz., Sūrya, Soma, Budha and Bhārgava are fast-moving. When the sun is in his southern course, he occupies the lowest position above whom move Śaśi (moon), (nakṣatramaṇḍala), Budha, Bhārgava, Vakra, Bṛhaspati and Śanaiścara one above other in that order. Above Śanaiścara is situated the Saptarṣimaṇḍala above which is Dhruva[1]. The description of the chariot of the sun is also given. It is a one-wheeled-chariot and the wheel is situated on the Mānasācala. The different divisions of time form the component parts of the chariot and the seven metres, viz. Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Paṅktī, Anuṣṭubh and Tṛṣṭubh are the seven horses yoked to his chariot[2]. His rays pervade all the three worlds and upon him are the three worlds pivotted. From him is born the whole universe with the gods, asuras and men. Rudra, Indra, Upendra, the moon and all the gods derive their effulgence from him, who is the soul of everything, lord of all worlds, Prajāpati and Mahādeva (great god). He is Sūrya, the supreme deity and the cause of the universe[3]. The twelve ādityas and the gods are his partial manifestations and carry out his command.[4] He is seated on his chariot attended by gods, ādityas, munis (sages), gandharvas, apsaras, grāmaṇīs, sarpas and rākṣasas. The twelve ādityas, viz., Dhātā, Aryamā, Mitra, Varuṇa, Śakra, Vivasvān, Pūṣā, Parjjanya, Aṁśu, Bhaga, Tvaṣṭā and Viṣṇu attend on him in the different seasons (starting from Vasanta or the spring) of the year. Elsewhere ādityas are mentioned as Aṁśu, Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Aryama, Vivasvān, Savitā, Pūṣā, Aṁśumān and Viṣṇu-These are the twelve 'ādityas' of the Vaivasvata manvantara, who were known as 'Tuṣitas' in the Cākṣuṣa epoch[5]. The

---

1. K. I.41. 7-26
2. K. I.41. 27-33
3. K. I. 41. 40-43
4. K. I. 41.44
5. K. I 16. 18-20

seven ṛṣis, viz., Pulastya, Pulaha, Atri, Vasiṣṭha, Aṅgirā, Bhṛgu, Bharadvāja, Gautama, Kaśyapa, Kratu, Jamadagni and Kauśika worship him by chanting the metres, and this invigorates him in the different seasons. The grāmaṇīs, viz., Rathakṛt, Rathaujā, Rathacitra, Subāhuka, Rathasvana, Varuṇa, Suṣeṇa, Senajit, Tārkṣya, Ariṣṭanemi, Kṛtajit and Satyajit, carry out his wishes. Heti, Praheti, Pauruṣeya, Vadha, Sarpa, Vyāghra, Āpa, Vāta, Vidyut, Divākara, Brahmopeta and Yajñopeta-these rākṣasa leaders form a procession before him. Vāsuki, Kaṅka, Nīla, Takṣaka, Elāpatra, Śaṅkhapāla, Airāvata, Dhanañjaya, Mahāpadma, Karkoṭaka, Kambala and Aśvatara act as herald in succession. Tumbaru, Nārada, Hāhā, Hūhu, Viśvāvasu, Ugrasena, Suruci, Arvāvasu, Citrasena, Urṇāyu, Dhṛtarāṣṭra and Sūryavarcā-these twelve musicians sing for him and entertain him in the twelve months. The foremost of the apsaras, viz., Ṛtusthalā (Kṛtasthalā), Puñjikasthalā, Menakā, Sahajanyā, Pramlocā, Anumlocā, Viśvācī, Ghṛtācī, Urvaśī, Pūrvacitti, Raṁbhā and Tilottamā entertain him by the tāṇḍava and other types of dance. In this way all the gods attend on him in turn and keep him always refreshed. The sages praise him in chosen words; gandharvas and apsaras please him by music and dance; grāmaṇis, yakṣas and other bhūtas carry out his commands; sarpas bear him; vālakhilyas act as his harbingers and the Sun shines in his splendour according to the power of the asceticism of gods.[1]

Thus he, the great god, the god of gods in the form of Kāla, controls the Time (kāla). His rays illumine the whole world. Seven of his most important rays are Suṣumla, Harikeśa, Viśvakarmā, Viśvaśravā, Saṁyadvasu, Arvāvasu and Svaraka which nourish the moon, the stars, Budha, Śukra, Lohita, Bṛhaspati and Śanīcara respectively. Thus all the planets and stars are nourished by the Sun. By thousands of his rays (nāḍis = veins) he draws in water from all sources and causes winter, summer and rains. Four hundred of his rays, viz., Candragās, Gāhās, Kāñcanās and Śātanas together known as Amṛtas, cause the rains. Some of his other rays, viz., Reṣyas, Meṣyas, Vāsya, Hrādinya and Sarjana together known as Candras, cause the dew (hima). His other rays are Pītas,

1. K. I. 42

Śuklas and Kuṁkumas together known as Śuklas. By these rays he nourishes the men with auṣadha (herbs), the piṭṛs (manes) with svadhā and the gods with amṛta (nectar). In the spring (vasanta) and summer (grīṣma) he shines with six rays; in the autumn (śarad) and rainy seasons (varṣā) he causes the rains with four (of his rays); in winter (hemanta) and in dew (śiśira) he emits the dew with only three (of his rays).[1]

The months in which the twelve ādityas shine and the number of their rays are as follows:[2]

Āditya	*Month*	*No. of rays*
Varuṇa	Māgha	5,000
Pūṣa	Phālguna	6,000
Sun(deveśa)	Caitra	7,000
Dhātā	Vaiśākha	8,000
Indra	Jyeṣṭha	9,000
Ravi	Āṣāḍha	—
Vivasvān	Śrāvaṇa	10,000
Bhaga	Bhādra	11,000
Parjjanya	Āśvina	9,000
Bhāskara	Kārttika	—
Mitra	Mārgaśīrṣa	7,000
Viṣṇu	Pauṣa	6,000

Tvaṣṭā and Aryamā shine with 8,000 and 10,000 rays respectively.[3]

Seasonal changes occur in the colour of the sun. In Vasanta (spring) he is brown or tawny; in grīṣma (summer) of golden hue; white (śukla) in varṣā (rains); pale in śarad (autumn); coppery red in hemanta (winter) and reddish in śiśira (dew). His rays enter the oṣadhis (herbs), svadhā (nectar) and thus sustain all the three, (viz., human beings, piṭṛs and gods). The other eight planets, viz., Chandramā (Moon), Somaputra (Budha or Mercury), Śukra (Venus), Bṛhaspati (Jupiter), Bhauma (Mars), Manda (Śani, Saturn), Rāhu and Ketu follow Sūrya. All are

---

1. K. I.43. 1-19
2. K. I.43.19-24
3. K. I. 43. 22-25

tied to Dhruva and are being revolved by the beam of Vāyu, viz., pravaha (the other six beams being āvaha, anuvaha, saṁvaha, vivaha, parāvaha and parivaha).[1] While thus being revolved they go round the Sun forming an alātacakra.

The waning and waxing of the moon also is dependent on Dhruva. The Soma which is consumed by the gods is nourished daily by one of the rays of the sun, viz , Suṣumlā in the bright halt of the fortnight until the Paurṇamāsi, on which day he appears full. The gods and the pitṛs consume fifteen digits of the moon during the period of the dark fortnight and thus contented they leave the rest for the sun's beams. But Soma is never destroyed. Its growth and decline thus depend upon the sun.[2] Thus all the planets, ṛkṣas and the stars are tied to Dhruva and are being revolved by means of the beams of the wind.[3]

The Seven ṛṣis advise king Jayadhvaja and his brothers that though one may worship a deity of one's own choice, particular deities are to be worshipped in particular cases. Thus Brāhmaṇas should worship Agni, Āditya, Brahmā and Śiva, whereas Viṣṇu, Śiva or Indra forms the deity for a king.[4] The Vaikhānasas should worship Sūrya (Arka)[5]. Brahmā is the deity for all and should especially be worshipped by Brahmacārins.[6] This is enough evidence to prove that sectarian exclusiveness and religious syncretism went hand in hand in ancient India.

Epigraphic and Archaeological Evidence

Some of the ancient Indian coins and a Bharhut medallion containing a human bust of the Sun point to the popularity of the Sun in the third century B. C. References to Sun-worship and to the existence of a Sun-temple on the Hydaspes are found in the accounts of Greek writers.[7] The figures of the

---

1. K. I. 41. 5-7; I. 43. 26-31
2. K. I. 43. 32-41
3. K. I. 43-46
4. K. 1. 22. 40-42
5. K. I. 22-46
6. K- I. 22. 45-47
7. ETS. p. 58

Sun-god belonging to the pre-Christian era are found at Bodh-Gayā and Bhājā. At Bodh-Gayā the sun is represented as riding a chariot drawn by four horses and accompanied by the goddesses Uṣā and Pratyuṣā shooting arrows.[1] The figures of Mitra, with the name Mihira added, appearing on the coins of Kaniṣka proves that the Persian Solar cult had already infiltrated into India. The Mandasor Stone Inscription of Kumāra Gupta (436 A. D.), the Indor Copper Plate Inscription of Skanda Gupta (465 A. D.) and the Gwalior Inscription of Mihirakula refer to the existence of Sun-temples. Solar worship is also referred to by the Shahpur image Inscription of Ādityasena (672 A. D.) and the Deo Baraṇārk Inscription of Jīvita Gupta II. The Standing Sūrya figures of the Gupta period found in North India show the influence of the Magi priests.[2] In the medallion discovered at Bhumra the figure of Sūrya is of the type of a Scythian king.[3] But in another representation of the deity, belonging to the Gupta period, the chariot is drawn by seven horses and the arrow-shooting goddesses and the legless charioteer Aruṇa driving the horses are invariably present.[4]

---

1. AIU. p. 466
2. CA. p. 438
3. ETS. p. 169
4. CA, p. 438

Chapter IV

PHILOSOPHY

Pre-Vidic Age

The icons recovered from the Indus Valley include an ithyphallic three-faced deity seated cross-legged on a throne surrounded by animals[1]. Though some scholars find in this posture an indication of Yoga nothing certain can be said about it.

The Age of Ṛgveda

The beginnings of philosophy can be traced back to the Vedas wherein the early philosophical ideas are found combined with religion in a hardly distinguishable state. The conviction of the Vedic poets that behind every phenomenon of nature like the rain, the daily rising and setting of the sun and moon, etc. there should be an agent who controlled it, gave birth to a variety of Vedic gods Indra (the 'rainer'), Savitṛ (the enlivener), Dyaus, Varuṇa, etc. These gods (agents) controlling the phenomena of nature form the first philosophy. They are classified into three groups or categories as pertaining to the atmosphere, mid-air or earth. Often one god is identified with another; they are found in pairs (like Mitrā - Varuṇa, Aśvins, etc.), forming groups of three or more (e. g , Vasus, Ādityas, Maruts, Rudras, etc.) or in one comprehensive group, viz., the Viśvedevas ("All-gods"). When individual gods are thus alternately addressed as the only god in existence, the individual functions, attributes and characteristics became common to all gods. This phase is called as Henotheism by Max Müller.[2] Thus the merging of the qualities of all gods and the attributing of it to one supreme god gave birth to Monotheism. After a time we also find declared in one of the hymns[3] the conviction that there was behind all the gods that one, viz., Sat (the real) which was called by various names, Indra, Mitra, Varuṇa,

---

1. Vide supra p. 61
2. MM. p. 40.
3. RV. I. 164.46; MM. p. 41

Agni, Yama, Mātariśvan, etc. The same Being is again described in the Nāsadīya hymn[1] as One who was born by the power of heat (Tapas) and one who breathed by itself without breath. It was also called by the name of Prajāpati, lord of creatures (Prajāpati hymn or hymn to Unknown God)[2]. This conception of the One Being as a sexless god led us from Mythology to Philosophy and to the conception of the Absolute, Brahman of the later Vedānta.

Traces of theories about the origin of the world are also found in the RV. Thus RV states[3] that 'ṛta' (cosmic order) and 'satya' were produced from tapas (heat) followed by the night, ocean and saṁvatsara (year) in that order. It also speaks of 'sat' as produced from 'asat'[4]. Elsewhere it speaks of Hiraṇyagarbha who, rising from the great waters, created the world out of the pre-existing matter[5]. The Nāsadīya hymn[6] also describes creation in the following words: "In the beginning there was neither being nor not-being. There was neither death nor deathlessness; there was no light (no distinction of day and night). That one breathed by itself without breath; other than that there was nothing". The one was born from Tapas. Kāma (Pleasure) which overcame it is the seed springing from the mind. This is held to be the bond binding the existent to the non-existent. The hymn concludes with the expression of doubt whether anyone knows the truth about creation. The Puruṣa sūkta[7] also is an allegory of the theory of creation where the Supreme Reality or the active Puruṣa forms the begetter as well as the begotten. From this Puruṣa was born Virāṭ and from Virāṭ, Puruṣa.

The word māyā also which we come across in the Vedānta philosophy, occurs in the RV meaning 'occult power' or 'craft'. It is also used in the sense of illusion.[8]

---

1. RV. X. 129. 2-3
2. RV. X. 121
3. RV. X. 190
4. RV. X. 72. 2-3
5. RV. X. 121
6. RV. X. 129
7. RV. X. 90
8. RV. X. 54.2

Age of Later Saṁhitās and Brāhmaṇas

Mention has been made in the AV of terms like "brahman", "tapas", etc. Conception of an impersonal creative principle and also of Prajāpati, the supreme God as the creator and the preserver of the universe is also met with in AV.[1] Kāma (Pleasure), Kāla (Time) and Prāṇa (Breath) are described as the First causes of all existence.[2] Elsewhere[3] Brahman is suggested as the First cause.

In the Brāhmaṇas we find Prajāpati, "Lord of Creatures", occupying the supreme position and forming the subject of theosophical speculattion. Creation is ascribed to him. Many Creation-legends also occur in the Brāhmaṇas.

It was in this period that the word "Brahman" came to signify the "creative principle" or the cause of all existence. According to some[4] "Brahman" first meant "prayer-verses and formulae" in the Veda. Next it came to mean the "trayī vidyā" or "a collection of these prayers and formulae in the three Vedas", then the "first created thing" because of the divine origin of the Vedas and finally "the creative principle." Max Müller derives the word from 'Vṛh' or 'Bṛh' (a parallel form of 'Vṛdh') meaning "to grow", "to come forth" or "to spread". Thus "Brahman" came to mean "word" or "speech" which breaks forth or is uttered; next it came to mean a sacred utterance or formula or prayer. He also derives the word 'Brahman' meaning "creative principle" from the above-said original meaning of "what breaks forth" - "a force that manifests itself in audible speech and also "in the creation of a visible universe".[5]

The idea of mental sacrifice advocated by the Āraṇyakas forms a transitional stage between the Karmamārga (way of action) advocated by the Brāhmaṇas and Jñānamārga (way of knowledge) upheld by the Upaniṣads. The Āraṇyakas also speak about upāsanā (meditation) as a mode of realisation

---

1. VA. p. 443.
2. AV. IX 2; XIX. 53. 5-6; XI. 6
3. Ibid., XI. 8.
4. VA. p. 448.
5. MM. pp. 54-55.

of the "Absolute". Karma Yoga (way of works) was also declared as a preparatory stage to the "path of knowledge" (Jñānamārga).[1]

Age of Upaniṣads and Sūtras

The quintessence of the Upaniṣadic philosophy is summed up in the words, "The Universe is Brahman, but the Brahman is the Ātman."[2] The word "Ātman" means "breath" in the RV[3]. It then came to mean "vital breath", life, and like the spirit or breath, was also used meaning soul and finally as Self.[4] In most passages it signifies the inmost nature of anything, of man in particular. In the Ś. Br.[5] it is used to mean the soul of the world, Paramātman, "sovereign of all beings and king of all beings."

The word "Brahman" has already been discussed above. The unity of Brahman (cosmic principle) with Ātman, i. e. the identity of the individual Ātman with the Universal Ātman is expressed in the words 'Tat tvam asi" ("Thou art that"). It is further explained by Ajātaśatru in his advice to Gargya Bālāki[6], and also in the dialogue between Yājñvalkya and Maitreyī.[7] The Śvet. Up.[8] holds that the material world (prakṛti) is an illusion (māyā) produced by Brahman who is the conjurer (māyin).

Prāṇa meaning breath of life, life or life-principle is held to be identical with Ātman. Its relation to the Prāṇas or the organs of the soul, viz., breath, speech, sight, hearing and organ of thinking, is also described in the Upaniṣads.[9]

Thus though the Upaniṣads form the earliest philosophical writings in India, the philosophical thoughts in them are not yet separated from religion. Attempts at systematisation of these

---

1. VA. (Fifth Impression, 1971) p. 452.
2. Ibid. p. 499
3. RV. X. 16.3.
4. MM. p. 71
5. Ś. Br. 14.5.5.15.
6. Bṛ. Up. II. 1; Kauṣsītāki Upaniṣad IV
7. Bṛ Up. II. 4.
8. Śvet. Up. IV. 10.
9. VA. (Fifth Impression), 1971 p. 500.

thoughts appear to have been made for the first time during the period following that of the Upaniṣads, i. e., the Sūtra period.

The Philosophical Sūtras

The systematic philosophy was composed in the form of Sūtras or aphorisms, the sūtra being followed by bhāṣyas or scholia and small compendia upholding the philosophical views of a particular school. The existence of many such intellectual schools in the country becomes evident from the Brāhmṇas and the Upaniṣads.

We have already seen that the Upaniṣads taught the Jñānamārga (way of knowledge) as against the Karmamārga (way of action, i. e., ritualistic) upheld by the Brāhmaṇas. More extremist thinkers came forward with an utter denunciation of the Vedas, their authors and the religion they taught. Bṛhaspati, the Cārvāka, is held to be the propounder of this school whose teachings in the form of sūtras are partially preserved. But it was the founders of the two creeds, viz., Jainism and Buddhism, that made the most systematic, powerful and philosophic attack upon the Vedic cult. This engendered a long-drawn battle of intellect between the supporters of Vedic religion and the nonbelievers in it which in course of centuries gave birth to the six orthodox systems of philosophy. Those who recognised the authority of the Veda remained in the pale of orthodoxy although denying the existence of a personal Īśvara, whereas those who denied the authority of the Veda were branded as heterodox or heretics.[1]

Six Systems of Indian Philosophy

The six orthodox systems of Indian philosophy are Vaiśeṣika, Nyāya, Sāṁkhya, Yoga, Pūrva Mīmāṁsā and Uttara Mīmāṁsā or Vedānta. The sūtras of these six systems are ascribed as follows.

Kaṇāda—Vaiśeṣika-sūtras
Gotama—Nyāya-sūtras
Kapila —Sāṁkhya-sūtras

---

1. AIU. p. 479

Patañjali—Yoga-sūtras
Jaimini — Pūrva-Mīmāṁsā-sūtras
Bādarāyaṇa—Uttara-Mīmāṁsā-sūtras

But these philosophers cannot be considered as the originators of Indian Philosophy for the simple reason that these sūtras themselves speak of many other philosophers who must have preceded the authors of these sūtras. Again the sūtras could not be the work of a single hand. It must be only the final redaction of centuries of thoughts of numerous predecessors.[1]

Regarding the date of composition of the different sūtras and their relative chronological position there has been much divergence of opinion among scholars and the proposed dates of the various sūtras cover the period from the fifth century B.C. to the ninth century A.D.[2] According to Radhakrishnan the Sūtra period commences with 200 A. D.[3] The Nyāya and Vaiśeṣika sūtras are considered to be the earliest whereas Sāṁkhya is considered to be the latest.[4] It is also difficult to fix the relative position of the six systems of philosophy for they contain refutations of all other systems of thought.

On account of their similarities, the six systems are usually regarded as constituting three pairs, viz., (1) Vaiśeṣika-Nyāya; (2) Sāṁkhya-yoga and (3) Pūrva-Miṁāṁsā and Uttara-Mīmāṁsā or Vedānta.

Nyāya-Vaiśeṣika

These two systems of philosophy are traditionally regarded to form a pair because of their prominent similarities of thought about the means of knowledge, belief in soul and God and the reality of the outside world.[5] Like all other systems of philosophy these two systems also aim at bliss or salvation. Salvation can be obtained by means of correct knowledge through the understanding of the 'padārthas' put forward by Gotama

---

1. MM. pp. 83.85
2. AlU, p. 477.
3. Ibid.
4. Ibid.
5. CA. (Third edition, 1970) p. 465

and Kaṇāda. Both the systems teach that the soul is different from body. The six 'padārthas' of Kaṇāda (Vaiśeṣika) are (1) Dravya (substance), (2) Guṇa (quality), (3) Karman (action), (4) Sāmānya (genus or community), (5) Viśeṣa (particularity) and (6) Samavāya (inhesion or inseparability).

The world according to these systems of philosophy is a conglomeration of finite things having different qualities. Atoms which are eternal are the indivisible constituents of things. There are four kinds of atoms, viz., of earth, water, fire and air. These atoms conjoin together to form the whole (world) which spreads out occupying time and space. Space and time also are eternal and are divisible only in thought.[1]

According to the Vaiśeṣikas there are nine substances, viz., earth, water, light, air, ether, time, space, self and mind having particular qualities like colour, taste, smell, etc., known as viśeṣa.[2] A property common to several things that form a class is called sāmānya.[3] But the parts, i.e the atoms (which go to make the whole), and the whole are distinct which implies that there is causation. This in fact means that what was not in existence before comes to exist anew. Thus both the systems teach that an effect which did not exist is produced through causes which are. This theory is described as "ārambhavāda".[4]

There is a soul or self which is different from Manas and from the organs of sense. The organs of sense are unconscious instruments which require an agent. This agent is the Ātman which knows all the objects of senses. It is this soul which suffers from the three types of ills of life and hopes for salvation. Kaṇāda also believes in the existence of God which according to him can be inferred from the two facts that His name and His works exist [5] Thus God is inferred as the cause of the universe. Kaṇāda also admits a personal author of the Veda, an Īśvara or God, and recognises the authority of the Veda because of the long tradition of trustworthy men who accepted it as the highest authority.

---

1. Ibid.
2. MM. p. 441
3. Ibid. p 447.
4 Ibid. p. 81
5. Ibid. p. 444

Gotama (Nyāya) also recognises Veda as one of the means of knowledge taking the medical formulas of the Āyurveda as irrefutable proof of the efficiency of the Vedas.[1] According to Gotama, Pramāṇas or means of knowledge are four in number, viz., Pratyakṣa (sensuous perception), Anumāna (inference), Upamāna (comparison) and Śabda (word)[2] and the objects of knowledge (Prameya) are twelve: (1) Self or Soul, (2) Body, (3) Senses, (4) Sense-objects, (5) Understanding, (6) Mind (Manas), (7) Activity or Will, (8) Faults, (9) Transmigration, (10) Rewards of deeds, (11) Suffering and (12) Final Beatitude (Apāvarga).[3]

The Ātman or the Self is different from the senses and also from the body. The Self is eternal without a beginning or an end. It is the knower, whereas Manas is only the instrument (Karaṇa) of knowledge. It knows, acts and feels the pain. Acts produce results under the superintendence of Īśvara a phenomenal godhead. It is because of this divine power, Īśvara, that good actions do not always produce good results, nor bad actions, bad results.[4]

The discussion on the two topics, viz., Pramāṇa (means of knowledge) and Prameya (objects of knowledge) exhausts the whole philosophy. It is in this system among the six that questions on logic are most extensively dealt with. Hence the name Nyāya. Of one of the means of knowledge, i. e., Anumāna, syllogism forms the basis. The 'avayavas' or members of syllogism form one of the sixteen topics (Padārthas). The five members of syllogism are Pratijñā (assertion), Hetu (reason), Udāharaṇa or Nidarśana (instance), Upanaya (application) and Nigamana (conclusion).[5] The following is an example of Indian syllogism:

"There is fire in yonder mountain; for there is smoke in it; wherever there is smoke, there is fire, as in the kitchen;. there is smoke in the mountain; therefore there must be fire

---

1. Nyāyadarśanam II 68.
2. Ibid, I. 3; MM. p. 374
3. Nyāyadarśanam, I. 9; Vide MM. pp. 375, 382-83.
4. MM. p. 423.
5. Nyāyadarśanam, I 32;

in it.'"[1] But logic has been treated by the Vedānta, Sāṁkhya and Vaiśeṣika systems and also by Jain and Buddhist thinkers.

Sāṁkhya-Yoga

The Sāṁkhya and the Yoga form a supplement to each other. The former begins with a premise about the three ills of human nature or three types of suffering. Suffering may be due to (1) mental and physical disorders and diseases, (2) actions of other living beings such as an attack of tiger, theft, slander, etc., and (3) divine agents like the elements fire, wind, and water. All these ills can be escaped by attaining true knowledge which consists of the constitution of the world and man's place in it.[2]

The objective universe which is real according to the Sāṁkhya is evolved out of the undeveloped matter, the primitive principle called Prakṛti. It consists of three guṇas viz., sattva, rajas and tamas. Sattva is variously explained as virtue, purity and goodness; rajas as dust, mist, passion and movement, and tamas as darkness and ignorance. These three guṇas are of its essence and enter into its composition like three strings woven into one or like different rivers forming one stream.[3] The Prakṛti is without a beginning or an end; so is the Puruṣa, the individual soul. It is also known as Self, Ātman, Kṣetrajña, etc. He does not act but feels and so is perceptive. There are many such Puruṣas, their plurality being eternal and not merely phenomenal. Prakṛti is dull and inert till it is awakened. But Puruṣa who is conscious is inactive. When the Prakṛti comes in contact with Puruṣa, the Prakṛti becomes active and unfolds itself as the universe through the successive stages of buddhi (substance of intellect), ahaṁkāra (self - consciousness), manas, the five tanmātras (essences), viz., of sound, touch, colour, savour and odour, the five buddhīndriyas (sense organs), viz., ear, skin, eyes, tongue and the nose, the five karmendriyas (organs of action), viz., voice, hands, feet, organ of excretion and organ of generation and the five mahābhūtas (material elements), viz., earth,

---

1. CA. (3rd edition, 1970) p. 466.
2. Ibid. pp. 466-67.
3. MM. p. 262.

water, fire (light), air and ether. These form the twentyfive tattvas (truths). The above development of Prakṛti is known as sañcara (evolution). The dissolution or Pratisañcara according to Sāṁkhya is a reverse process starting with the dissolution of the 'mahābhūtas' (material elements) into the 'tanmātras', the essences and senses into 'ahaṁkāra', 'ahaṁkāra' into 'buddhi' and 'buddhi' into 'avyakta' which is not dissolved because it was never evolved out of anything.[1]

In the 'avyakta (undeveloped matter), the guṇas (attributes) are in a state of equilibrium. When this equilibrium is disturbed, Prakṛti is awakened and develops into 'buddhi'. But the creation of the elements is caused by 'ahaṁkāra' (self-consiousness)which produces the sense of subject and object, the Puruṣa being misled into identifying himself with Prakṛti through misapprehension though for a short period. The moment he realises his true nature that, his body, organs of sense, mind, etc., do not belong to him, he ascends above all pain and sorrow.

Prakṛti though unconscious is conceived as real from which everything is produced. This doctrine is called as Satkāryavāda. The universe is thus, according to Kapila, an outcome of Prakṛti and not the creation of God or a personal Īśvara. He does not deny the existence of a Supreme God nor does he believe in the One God for there is no logical proof to establish His existence.[2]

The aim of Yoga also is the achievement of true knowledge which will help one realise the nature of Puruṣa as different from Prakṛti. But it lays more stress upon the physical and mental discipline necessary in order to make the body fit for meditating upon the truth; for, without such discipline an enlightened but unsteady human mind may soon be carried away again by the torrent of life.

Yoga, according to Patañjali, is "cittavṛtti-nirodha", i. e., restraining or controlling the actions of thought which

---

1. MM. p. 264.
2. Ibid., p. 303

can be achieved by means of 'abhyāsa' or practice of exercises, and vairāgya (freedom from passions). In order to control the mind, the mind, speech and body should be applied to good thoughts, words and deeds. Meditation (bhāvanā) is of two types, viz., Saṁprajñāta or Savīja and Asamprajñāta or Avīja. In the former the thoughts are fixed on a definite object whereas in the latter there is no definite object of meditation. Prāṇāyāma or control of breath is also mentioned as an equally effective expedient for the control of the mind. By practising the different kinds of postures, breath-control and meditation, the mind perceives an inward luminous and blessed state. Finally by the 'asaṁprajñāta samādhi' (meditation with the thoughts fixed on no definite object) true knowledge is gained and helps one to discriminate between Puruṣa and Prakṛti.

"Īśvara-praṇidhāna" or "devotion to Lord" is also mentioned by Patañjali[1] as one of the accessories of yoga together with purification (śauca), contentment (santoṣa), penance (tapa) and muttering of prayers (svādhyāya). Thus god is only an object of meditation. Īśvara or the Lord is only a Puruṣa (Self) with the difference that he was never in bondage and so is untouched by sufferings, actions, rewards,[2] etc. He is also known as 'Praṇava' or 'Om'[3] the repeated mutterings of which is obligatory for yoga together with the reflection upon its meaning[4] in order to attain samādhi.

The Pūrva and the Uttara Mīmāṁsā

The two mīmāṁsās form one unitary system. Both of them were attempts at interpretation of the Vedas, the difference being that whereas the Pūrva-mīmāṁsā deals with the words which relate to a desire of knowing 'dharma' or duty the Uttara-mīmāṁsā deals with the words which relate to a desire of knowing Brahman, the Absolute. The former deals with the questions on duty (dharma) inclusive of sacrificial duties and

---

1. Yoga-sūtra, II. 32.
2. Ibid. I. 24.
3. Ibid. I. 27.
4. Ibid. I. 38.

of its rewards allowing thereby little room for real philosophy. In the seventh and eighth centuries A. D., the Pūrva-mīmāṁsā was bifurcated into two, the two branches being led by Prabhākara and Kumārila.[1] The Uttara-mīmāṁsā also was divided into two branches led by Śaṅkara and Rāmānuja.

The Uttara-mīmāṁsā was well acquainted with the three Pramāṇas (means of knowledge), viz., Pratyakṣa (sense-perception), Anumāna (inference) and Śabda (word or revelation). But it believes Veda as the only source of knowledge and calls it as Pratyakṣa.[2] The Pūrva admits of five (or six) Pramāṇas, viz., Pratyakṣa (sense-preception), Anumāna (Inference), Upamāna (comparison), Arthāpatti (Presumption), Śabda (verbal information of authoritative sources) and Abhāva or not being (the last being admitted by the followers of Kumārila only).[3] But for establishing the nature of 'dharma' or duty they rely on Veda only which is considered as of superhuman origin. Thus for both of the systems, Veda forms the true means of knowledge. From this followed two important dicta: (a) that the Veda was not only a revelation but also eternal and that the relation between words and their meanings was eternal; (b) that the authority of the Veda was its own proof, for knowledge carried its own proof[4] 'just as the light of the sun is its own evidence of light'.

Both the systems believed in the existence of a soul. It is the agent to whom injunctions regarding the performance of sacrifices are addressed.[5] This soul is to be liberated by enlightenment. But though knowledge alone can lead to liberation, performance of good acts is also essential. The individual souls though eternal are conditioned by the merit or demerit which is accumulated by the former acts.[6]

The world also is not created. According to Bādarāyaṇa creation is only the result of Nescience and the cause and effect are the same thing looked at from two different angles. This

---

1. CA (3rd ed. 1970) p. 468
2. MM. p. 274.
3. Ibid. pp. 202-203, 429.
4. CA (3rd edition, 1970) p. 468
5. Ibid. p. 469
6. MM. p. 171

theory of identity of cause and effect is known as "kārya-kāraṇābheda"[1]-every substance in the world is nothing but Brahman, i.e., nothing exists besides Brahman. Brahman is the ultimate substance from which everything emanates. The world is only of phemonenal existence. As long as the knowledge of Brahman and the Self of all has not arisen this phenomenal existence of the world is considered as real. Until the true knowledge is gained the commands of Veda are to be obeyed and the ordinary course of activity enjoined by them should be followed.[2] The Vedas enjoin different kinds of actions (which are dealt with by the Pūrva-mīmāṁsā). They may be obligatory or may be performed with a desire for some gains. Some actions are prohibitory, the performance of which is a sin. Others are expiatory performed as an atonement of sin accrued from the performance of a prohibitory action. Thus the duties of 'varṇa' and 'āśrama' are imperative and are to be performed till death. But whether a 'saṁnyāsi' was to perform them is a point on which both the schools, viz., Pūrva-mīmaṁsā and some of the schools of the Uttara-mīmāṁsā differed.[3]

Philosophy in the Kūrma Purāṇa

The K explains the evolution of the universe as follows:

The unmanifested (Avyakta) which is known as Prakṛti and Pradhāna existed at first devoid of smell, colour, taste, voice and touch but composed of sat (being) and asat (not-being), eternal and indestructible. It is the source of the universe, unborn, subtle without a beginning or an end with its three guṇas (attributes) at equipoise and associated with Ātman or Puruṣa. When the qualities or attributes (guṇas) are in a state of equilibrium, it is known as Prākṛta pralaya which is the night of Brahmā whereas the day is creation. At the end of the night, on awakening from the unmanifested, Maheśvara, the inner one, entered both Prakṛti and Puruṣa and caused agitation by means of Yoga. From Pradhāna thus agitated, was born the seed (Bīja); namely, Mahat, and the universe was evolved through the successive stages: Mahat,

---

1. Ibid. pp. 155-156
2. Ibid. pp. 154-157.
3. CA. (3rd edition, 1970) p. 470.

buddhi, ahaṁkāra or abhimāna, tanmātras, indriyas and Pañcabhūtas. The synonyms of Buddhi are given as mahān (great), Ātman (the essence), mati(thought), drahmā, prabuddhi, khyāti (discrimination), prajñā (wisdom), bhṛti (firmness) and smṛti. Ahaṁkāra is of three kinds, viz., vaikārika, taijasa and bhūtādi, the last one being predominated by tāmasa guṇa. This threefold ahaṁkāra or abhimāna is considered to be the cause (of diversity). Next followed the evolution of Bhūtādi, regarding which two different views are given by our text, which points out that it must have been revised. The first view is as follows; Śabda-mātra was created at first during the development of bhūtādi, from which was born ākāśa having śabda as its quality (guṇa). The ākāśa developing itself gave birth to sparśa-mātra from which was born vāyu having sparśa as its quality. Vāyu in the course of its development created the rūpa-mātra from which was born jyoti (light) with rupa (colour) as quality. From jyoti developing, rasa-mātra came into existence which created āpa (water) with rasa (taste, savour) as its quality. The water in course of development created gandha-mātra from which came into existence saṁghāta (conglomeration) with gandha (smell) as its quality.

The second view is as follows: Ākāśa with śabda-mātra (as its guṇa) covered up sparśa-mātra from which sprang up vāyu, having two qualities, viz., śabda and sparśa. These two, śabda and sparśa, then entered rūpa-mātra from which came into existence vahni (fire) having śabda, sparśa and rūpa as its guṇas. These three qualities entered the rasa-mātra from which sprang up āpa with four qualities, viz., śabda, sparśa, rūpa and rasa. These four then entered the gandhamātra which gave birth to the gross bhūmi (earth) which has all the five qualities, viz., śabda, sparśa rūpa, rasa and gandha. This description of participation of properties amongst the elements is rather Vedānta than Sāṁkhya. The L describes the series in the same order.[1]

The synonyms of the mahābhūtas are given as śānta (pleasurable), ghora (fearful) and mūḍha (stupid).

---

1. cf. Wilson, Vol. I, p. 35

These seven, viz., mahat, ahaṁkāra and the five tanmātras are in themselves incapable to create. They create the (cosmic) egg through the superintendence of the 'puruṣa' and by the help of 'Avyakta'. In that egg was born the universe.[1]

Thus our text follows the Sāṁkhya theory of creation.[2] The Prākṛta dissolution described by K is a process reverse to the process of creation.[3]

The accounts of creation form the philosophic material of many other Purāṇa-texts like the Vā, Vi, N, etc.

The Vā. speaks of an ultimate principle known by the various names such as Brahman, Pradhāna, Prakṛti Prasūti, Ātman, Yoni, etc., and forming a cover round the second Puruṣa or the creator. It also speaks of Prakṛti devoid of all sensible qualities but associated with the three guṇas. At the time of creation from Prakṛti associated with the Kṣetrajña is produced 'mahat' with the three guṇas sattva, rajas and tamas. From 'mahat, with the preponderance of rajas emerged ahaṁkāra and with the preponderance of tamas, the Bhūtādi. The bhūtādi produced the bhūtas and the tanmātras in successive series as sound, ākāśa, touch, vāyu, colour, tejas, taste, āpa, smell and pṛthvī. The guṇas working together formed the cosmic egg. In that cosmic egg the Kṣetrajña is born.[4]

According to the Vi. the four categories Brahman, Pradhāna, Puruṣa and Kāla were produced from the playful activity of Viṣṇu, the original cause. At the time of creation God by his own will enters both Prakṛti and Puruṣa and causes disturbance, the disturber and the disturbed being Himself. From Pradhāna thus disturbed, is produced mahat. Mahat, being covered by Pradhāna, gives rise to the three-fold ahaṁkāra called vaikārika, taijasa and bhūtādi or tāmasa. The tāmasa ahaṁkāra being covered by mahat produces śabda-tanmātra and by like processes

---

1. K. I. 4. 5-41.
2. Vide supra. pp. 19-20
3. K. II. 46. 1-24; Vide supra pp. 27-28
4. Vā I. 4; Vide HIP. Vol. III, pp. 500-509

ākāśa is produced. The tāmasa-ahaṁkāra then covers up the śabda-tanmātra and ākāśa. Then is produced sparśa-tanmātra by the self-modification of ākāśa. From the sparśa-tanmātra is produced the vāyu. By like processes are produced rūpa-tanmātra, jyoti, rasa-tanmātra, water, gandha-tanmātra, and earth in that order. From the taijasa ahaṁkāra, are produced the five conative and cognative senses and from the vaikārika ahaṁkāra is produced the manas. These elements together with the tanmātras, ahaṁkāra and mahat form the universe which grows into an Egg. Water, fire, air, ākāśa, Bhūtādi, mahat, and avyakta form the seven coverings of the Egg.

The N describes Nārāyaṇa or Mahāviṣṇu as the Ultimate Reality who creates the universe by his characteriistic power or śakti. This śakti is said to be both of the type of existence and non-existence and pervades the whole universe. Prakṛti, Puruṣa and Kāla are her manifestations. As this śakti is inseparable from Mahāviṣṇu, it is said that at the time of creation, Mahāviṣṇu takes the forms of Prakṛti. Puruṣa and Kāla. When Prakṛti is disturbed by the presence of Puruṣa, mahat emerges out of Prakṛti, from mahat buddhi and from buddhi ahaṁkāra.[1]

The Sk describes Vāsudeva as the Ultimate Brahman who created everything through the power of Time. It is he who from within himself connects the two, Pradhāna and Puruṣa and separates them. During creation 'mahat' was first produced from Prakṛti. From 'mahat' was produced ahaṁkāra. Sattva, rajas and tamas again emerged from mahat. The five tanmātras and the five bhūtas were produced from tamas, the ten senses and buddhi from rajas and the presiding gods of the senses and manas from sattva.[2]

While describing the nine creations of Brahmā it is stated[3] that there appeared five creations with the quality of darkness. out of the five-fold ignorance, viz., tamas, mohā-moha, tāmisra and andhatāmisra. This five.fold ignorance is referred

---

1. N. I.3.4-31; Vide HIP. Vol. III, p. 507
2. Sk. II. 9.24. 4-11 Vide HIP. Vol. III, pp. 506-507
3. K. I. 7.2

to in the Vi.[1] also. They are the five kinds of obstruction (viparyaya) of soul's liberation. They are explained by the Sāṁkhya as: (1) the belief of material substance being identical with spirit; (2) Notion of property or possession; (3) addiction to the enjoyment of sense; (4) impatience or wrath and (5) fear of privation or death. They are explained by the Pātañjala philosophy as the five afflictions (kleśa), viz., ignorance (avidyā), selfishness (asmitā), love (rāga), hatred (dveṣa) and dread of temporal suffering (abhiniveśa). The nine creations are described under Sarga.[2]

Īśvara-gītā

The first eleven chapters of the second part of our text bear the title Īśvara-gitā for the reason that Vyāsa, who appears before the assembly of the sages in the Naimiṣa forest, relates to them the supreme knowledge through the ancient discourse given by Śiva himself to the Yogīśvaras, viz., Sanatkumāra, Sanaka, Sanandana, Āṅgirā, Bhṛgu, Kaṇāda, Kapila, Garga, Vāmadeva, Śukra and Vasiṣṭha. The narration commences with the nature of Ātman who is conceived here as the highest self.

Atman is here described as svaccha (free), śuddha (pure), sūkṣma (subtle), kevala (alone) and sanātana (eternal). He is citmātra, sarvāntara, antaryāmī, puruṣa, prāṇa, maheśvara, kāla and avyakta[3]. Vijñāna Bhikṣu in his Īśvara-gītā-bhāṣya explains that the word Ātman here refers to Godhead who is sarvāntara because he has entered the hearts of all beings and exists there only as a witness. He is also antaryāmi because of his association with the finite intelligences.[4] From him is born the universe and in him does it merge. He is the māyin (conjurer) who, bound by māyā, takes various forms though he does not face saṁsāra (cycle of birth and death). The earth, water, light, air, sky, prāṇa, the unmanifested, manas, voice, touch, colour, savour, odour, vāk, feet, arms, Prāṇa, Māyā, Prakṛti and Puruṣa cannot be the doer or enjoyer. In fact they do not exist.[5] These verses point out to the

---

1. Vi. I.5. 4-5; cf. Wilson, Vol. I. p. 69
2. Vide supra pp. 20-21
3. K. II. 2. 4-5
4. Vide HIP. Vol. III, p. 483
5. K. II. 2.4-10

inseparability of the effects from God. The effects are produced from him, they exist in him and in him do they finally merge. He is non-different from Puruṣa and Prakṛti and is the support of all effects. The functioning of all the causes is helped by him. Himself remaining the same, new differences emerge from him (the essence) like a spark from the fire.[1]

Prapañca and Paramātman are distinct from each other like the shade and the sun. Just as light and shade, the Prapañca (universe) and Paramātman remain distinct from each other. Only those emancipated sages realise the real nature of Ātman as unchanging, single, unattached and blissful.[2] Thus liberation is attained only by realising the difference between the individual and the Brahman.[3]

The feeling that I am the doer, or happy, unhappy, lean or strong, etc., is attributed by the people to the Ātman because of ahaṁkāra, aviveka (indiscrimination), ajñāna (ignorance or Nescience) or anyathājñāna (want of true knowledge). Suffering or feeling of ills like rāga, dveṣa, etc., are also caused due to illusion only. The diversity of the Ātman is also caused by māyā. But Ātman is only one and is called by the sages as Advaita. He remains unchanged and indestructible. He remains pure, unaffected by the changes of the antaḥkaraṇa like the sky associated with columns of smoke.[4] Thus here we have the Advaita theory of Śaṅkara.

According to Vijñāna Bhikṣu,[5] ajñāna and anyathājñāna are the same. Pleasure and pain belong to the antaḥkaraṇa and are ascribed to the self only through the association of the antaḥkaraṇa with the self.

This Ātman is to be meditated upon by those desirous of emancipation. When the mind of the yogī is enlightened and pervaded with a permanent glow of illumination, he comes to know himself. When he perceives all beings in himself and also sees himself in all beings, he attains

---

1. HIP. Vol. III, p. 484
2. K. II. 2.10-14
3. HIP. Vol. III, p. 485
4. K. II. 2.14-25
5. HIP. Vol. III, pp. 485-6

Brahma. The diversity of the beings having thus disappeared by his realisation of the idenity of all beings with One, he comes to know Ātman to be the only Reality. Everything else in the universe will be realised as māyā and thus he gets liberation. The knowledge concerning Brahma is the only cure for (repeated) birth, old age, sorrow and similar ills. On achieving this knowledge the Ātman unites with the Akṣara (indestructible) like the rivers joining the sea (which indicates the identity and difference of the individual soul and Brahma).[1] This is the knowlege of Sāṁkhya. Concentration of the mind is known as yoga which is the essence of Vedānta. Through yoga, knowledge is achieved and through Jñāna is yoga practised. Nothing exists beyond the reach of one endowed with jñāna and yoga.

This unmanifested Ātman is Śiva himself, the conqueror, Parameśvara, who permeates the entire universe. He is the knower of everything, himself being unknown. When the yogīs unite their soul with Śiva, they gain sāyujya. They transcend the limits of māyā and enter nirvāṇa. Never again shall they face birth and death thanks to the blessings of Śiva.[2]

From this unmanifested One were produced Kāla, Pradhāna and Puruṣa. From them was born all this universe.[3] The universe is thus not a direct emanation from Brahman. Brahman is changeless. Even the emanation of Prakṛti, Puruṣa and Kāla is not through a modificatory process. Prakṛti and Puruṣa are drawn out and connected together by the will of God. By his own will the point of motivation, viz., Kāla is also started for the unfolding of Prakṛti.[4]

He (Ātman) is nirguṇa (without any attributes). He transcends everything and is beyond all means of knowledge.[5] Pradhāna and Puruṣa who have no beginning and Kāla who unites them exist eternally in the avyakta. All that includes the universe starting from 'mahat' and ending with every matter in nature, which is known as Prakṛti, was born of him.

---

1. Ibid., p. 487
2. K. II. 2. 25-55
3. K. II. 3.1
4. HIP. Vol. III, p. 488
5. K. II. 3.4-5

Puruṣa in the presence of Prakṛti adopts the guṇas (attributes) of Prakṛti and, because of ahaṁkāra, is considered as constituted by the twenty-five (principles). The first vikāra (development) of Prakṛti is known as mahān which in its turn gives rise to ahaṁkāra. The same Ātman is known as ahaṁkāra, jīva or the inner soul of all beings who, aided by 'manas', feels (the ills of life) happiness, sadness, etc. Hence the Puruṣa undergoes 'saṁsāra' because of the union of 'aviveka' with Prakṛti through Kāla. Manas is superior to the 'indriyas'. Then follow ahaṁkāra, mahat, avyakta, Puruṣa, prāṇa, vyoma and Agni, each succeeding one being superior to the preceding one. This Agni is identified with Śiva and is also named as Brahmā. He is everything in the universe.[1] Here though Paramātman is spoken of as the soul of all beings, it does not mean that all other things are false impositions in his nature. He is different and identical with Kāla, Pradhāna and Puruṣa.[2]

He (Paramātman) is the preceptor of all yogīs and liberates them from the cycle of birth and death. Māyā that deludes the entire universe is his supreme śakti (power) also known as avidyā. He is the destroyer of this māyā from the minds of yogīs.[3] By the destruction of māyā is meant the destruction of only the tamas part of the māyā which causes delusion and not of the whole māyā identified with Prakṛti.[4]

The Ātman (jīva) is likened to an animal bound by the noose of māyā. Being the lord of all Ātmans he, Śiva, is known as paśupati. He binds and entangles them in the meshes of the noose of his māyā. Māyā is composed of the twenty-four principles known as karma-guṇas: manas, buddhi, ahaṁkāra, atmosphere (ether), earth, air, water and fire forming the eight modifications of nature, the five sense organs, viz., ears, skin, eyes, tongue and nose and pāyu, upastha, arms, feet, vāk, śabda, sparśa, rūpa, rasa and gandha-the vikāras (modifications) of nature and avyakta. This Pradhāna, the unmanifested, infinite, without a beginning or an end, is of three attributes, viz., sattva, rajas and tamas. In the unmanifested these three

---

1. K. II. 3
2. HIP. Vol. III, p. 489
3. K. II. 4. 16-19
4. HIP. Vol. III. p. 491

guṇas are at equilibrium. Dharma and adharma, which are born of karma (action), are only two threads (meshes) which contribute to the noose of māyā. But action which is dedicated to Śiva does not bind the doer. It serves only in his liberation. The author of all these meshes, viz., avidyā, rāga, dveṣa, etc., is māyā. But Śiva himself is māyā, Pradhāna and Puruṣa. He constitutes the vikāras mahān, etc. He is the bond and also the one who binds, the noose and the noose-holder.[1]

All the jīvas are thus considered as parts of God, and God exists in the jīvas just as the whole exists in the parts. When the jīvas dedicate all the actions to God the actions bring no fruit and no bondage is caused by such actions.[2]

Brahmā is only the womb of Śiva. From this yoni (womb) was born the world. Pradhāna, Puruṣa, Ātman, mahat, tanmātras, manas, bhūtas and indriyas were created by him. Then was produced the golden (cosmic) egg in which was born Brahmā. Thus Śiva himself is Brahmā, the Prajāpati (lord of creatures). One reaches Paraṁ Brahma by knowing the six aṅgas and the seven subtle principles of Maheśvara. The six aṅgas are: sarvajñatā, tṛpti, anādibodha, svacchandatā, aluptaśakti and anantaśakti. The seven subtle principles are the (five) tanmātras, manas and Ātman. He is Rudra, the only god and the unmanifested. The universe was evolved from his seed. People call him as One and many, Ātman and also as something else. He is the subtlest of the subtle and the grossest of the gross. He is the great god appearing as universe. He is not universe; but the universe has no separate existence from him.[3] Māyā also is phenomenal, dependent on him and exists in the Ātman. Māyā is also without a beginning or end and is the cause of the evolution of universe from avyakta. He (Śiva) himself is the Supreme Brahma and is known by Brahmavādins as universal. He is viewed as one and diverse apart from whom nothing exists. This unmanifested one remains in the sky associated with the multitude of śaktis that depend on māyā. It is to this māyā that Brahma who is single appears diverse. A

---

1. K. II. 7
2. HIP. Vol. III. p. 493
3. K. II. 8

person who identifies himself (jīva) with that Brahma, becomes self-contented and experiences union with Brahma. Those who meditate upon him, experience at first in themselves the sprouting up of knowledge equal in effulgence to the sun in the sky. Thereafter they visualise the clear region of vyoma and beyond it Brahma enjoying the surpeme bliss of self-contentment. Those who realise him as the only God and the soul of all beings remaining hidden in them and omnipresent, achieve eternal peace, liberation and infinite bliss.[1] On attaining true knowledge one identifies the (individual) soul with Him (Brahma). Even those who experience the diversity in nature come to realise, by constant meditation, the one principle in which everything else merges. They realise the ever-blissful, undecaying Reality, i.e,. Maheśvara and become devoted to him by identifying the self with him. This union is known as sāyujya, nirvāṇa, kaivalya or vimukti (emancipation). The earth, water, manas, vahni (fire, light), Prāṇa. wind, sky (ether), buddhi, cetanā and anything else is not different from Śiva. This secret knowledge is gained by one who constantly practises yoga in a secluded spot.[2]

Chapter 11 of the Uttarārdha (latter part) of the text gives us an account of Pāśupata-yoga and the method of practising it:

The fire of yoga burns the cage of sin that surrounds a man. Knowledge becomes purified and Nirvāṇa is directly obtained. From yoga is knowledge obtained and through knowledge is yoga practised. With a person endowed with yoga and jñāna, Śiva is pleased. The Yamas and Niyamas, Āsana, Prāṇāyāma, Dhyāna, Pratyāhāra, Dhāraṇā and Samādhi are the steps in the practice of yoga.

Ahiṁsā (non-injury), satya (truthfulness), asteya (non-stealing), brahmacarya (celibacy) and aparigraha (non-possession of wealth) are the Yamas which cleanse the mind. The sages declare that ahiṁsā consists in causing no pain to all beings at all times by thought, word and deed. There is no virtue superior to non-injury nor happiness higher to it; injury (to life) caused according to vidhi (Vedic injunction) is declrred to be non-injury. By satya (truthfulness) is everything attained. In truth

---

1. K. II. 9
2. K. II. 10

is everything established. Satya or truth is the habit of relating facts as they are. Appropriation of property belonging to others by force or by stealth is steya (stealing). Non-performance of it is asteya (non-stealing, non-covetousness) which is dharma (virtue). Brahmacarya (celibacy) is abstinence from maithuna (intercourse) at all times and in all circumstances by thought, word and deed. Non-acceptance of any present from anybody due to desire or even in times of adversity is 'aparigraha' which is to be followed. The idea behind it according to Swami Vivekananda is that "when a man receives a gift from another, his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached."[1]

Tapas (austerities), svādhyāya (Vedic-Study), santoṣa (cheerfulness), śauca (purity) and īśvarapūjana (worship of god) are the Niyamas which are helps to success in yoga.

The emaciation of the body by undertaking upavāsa (fast), parāka,[2] kṛcchra, cāndrāyaṇa, etc., is known as tapas (austerities).

The Japa (chanting) of Vedānta, Śatarudrīya, Praṇava, etc., is known as svādhyāya. This helps in the purification of the sattva material in the body. But in the Yoga-Sūtra japa is restricted to the repetition of the mystic syllable 'Om'.[3] Svādhyāya is of three different types, viz., vācika (verbal), upāṁśu (semi-verbal) and mānasa (mental) each succeeding one being superior to each preceding one. Reading clearly and audibly is known as vācika. Svādhyāya is known as upāṁśu where only the lips move, but no sound is heard. In the third type of svādhyāya the lips do not move and the words are only thought of (accompanied with the thinking of its meaning). This type of japa is known as mānasa (mental repetition) and is the highest.

Santoṣa or contentment is a feeling of satisfaction over what (wealth) comes of its own accord. Śauca or clean-

---

1. Vivekanada, Vol I, p. 190
2. Vide Appendix on Expiations.
3. Yoga-sūtra I. 27-29. cf. also V. M. Bedekar's article on "The Place of Japa in the Mokṣadharma Parvan and the Yoga-sūtras: A comparative Study", ABORI No. 44, July 1964, p. 70.

sing is of two types, viz., bāhya (external or physical) and abhyantara (internal or mental). Purification of the body by means of clay, water, etc., is 'bāhya' as bathing, etc., and the purification of the mind by truth and by all other virtues is known as 'antara'. Pūja or worship consists of praising, remembering and making offerings to Him (Śiva) through acts mental, verbal and physical with unflinching devotion towards Him. These are the Yamas and Niyamas which are to be followed in practising Yoga. Here our text follows Yoga-sūtra II. 30. 31 wherein these Yamas and Niyamas are enumerated. The next is Āsana or posture. According to the position of the limbs, the āsana or the sitting posture adopted for meditation is described as Padma, Svastika and Arddha. Prāṇāyāma is also found explained in our text as the control (āyāma) of breath (prāṇa) in one's own body. It may be uttama, madhyama or adhama depending upon its duration of thirty-six, twenty-four and twelve mātrās (seconds) respectively. In the lowest kind of Prāṇāyāma, i. e., of twelve seconds there is perspiration, in the medium kind, i. e., of twenty-four seconds there is quivering of the body, and in the highest kind, of thirty-six seconds levitation of the body and the influx of great bliss. Prāṇāyāma is also classified as sagarbha and agarbha. Though they are not explained by the K, Vijñāna Bhikṣu while quoting from the N in his Yogasārasaṁgraha, explains that sagarbha is Prāṇāyāma accompanied by japa and Dhyāna whereas agarbha is without the same.[1] Prāṇāyāma is divided into three parts recaka (exhaling), pūraka (inhaling) and kumbhaka (restraining). The N adds to the above one more, viz., śūnyaka (the state of emptiness of the lungs.)[2]

Pratyāhāra is the control of the organs of senses that come in contact with the external objects. Concentrating the mind on the lotus of the heart, on the navel, or on the centre of the head is called Dhāraṇā. Dhāraṇā is of the duration of twelve prāṇāyāmas; twelve Dhāraṇās make Dhyāna; twelve Dhyānas make Samādhi.

---

1. Yogasārasaṁgraha of Vijñāna Bhikṣu ed. by Vaze, p. 43.
2. Ibid.

Adopting one of these postures and with eyes partly opened and fixed on the tip of the nose one should concentrate the mind upon Maheśvara residing in one's Ātman. The control of the optic nerves by fixing the eyes on the tip of the nose, goes a long way towards the control of the arc of reaction and the control of the will.[1] The Atman is to be conceived as occupying the centre of the lotus situated on top of the head with virtue as its centre and knowledge as its stalk. The eight petals of the lotus are the (eight) powers of the yogī. The epicarp is renunciation. Other meditations are also given in one of which the yogī is advised to realise the Atman as besmeared with ashes and as identified with Śiva. Yoga also is classified into two Abhāva Yoga and Mahā Yoga. Where God is thought as formless and the mind is concentrated upon no object, it is Abhāva Yoga. Where one sees everywhere his own soul identified with Him, then it is called Mahāyoga which is the highest. Yoga is to be practised in well sequestered places and clean spots like mountain-caves, river-banks and holy spots like the temples. It is not to be practised in water, on dry leaves, unclean and unhygienic places, burning ground, dilapidated buildings, near ant-hills, at cross-roads, noisy places and places frequented by wild beasts, and evil persons and where mosquitos are found in plenty. Yoga thus practised releases the Atman from bondage.

The portions of Iśvara-Gītā[2] where Yoga is discussed are explained by Vijñāna Bhikṣu in his Yogasāra-saṁgraha. A brief account of it is also given by Swami Vivekananda in one of his letters.[3]

According to Vā.[4] the steps of Yoga are five, viz. Prāṇāyāma, Dhyāna, Pratyāhāra, Dhāraṇā and Smaraṇa. The three kinds of Prāṇāyāma are the same as described in the K. The ultimate object of Yoga realisation is the attainment of Brahmāhood as Maheśvara.[5] According to Mār, Yoga is cessation of ajñāna through knowledge. In the ultimate stage the Yogī becomes one with Brahman.[6] The N defines Yoga as Brahmalaya. It also defines the steps of Yoga.[7]

---

1. Vivekananda, Vol. I, p. 192
2. K. II. chs. 1-11
3. Vivekananda, Vol. I, pp. 189-194
4. Vā. 10.76; 78-82; ch. 11
5. HIP. Vol. III, p. 505
6. Ibid.
7. N. I. 47. 7-21; HIP. Vol. III; p. 509; Yogasārasaṁgraha of Vijñāna Bhikṣu ed. by Vaze.

Chapter V

VARṆĀŚRAMADHARMA OR SOCIAL ORGANISATION

Meaning of Dharma

The word 'dharma' is used in a few passages of the RV[1] in the sense of 'upholder or supporter or sustainer'. In most other cases it means 'religious ordinances or rites.[2] In some other passages[3] the meaning seems to be 'fixed principles or rules of conduct'. An important passage of the Chāndogya Upaniṣad[4] says that 'there are three branches of dharma; one is constituted by Yajña (sacrifice), adhyayana (study) and dāna (charity) (i. e., the stage of householder), the second (is constituted by) tapas (austerities), i. e. the stage of being a hermit, the third is the stage of a Brahmacārī dwelling in the houses of his teacher and making himself stay with the family of his teacher till the last; all these attain to the worlds of meritorious men; one who abides firmly in Brahman attains immortality'. It becomes clear that in this passage the word 'dharma' stands for the 'duties of āśramas'. Thus ultimately the word 'dharma' has come to mean 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes and as a person in a particular stage of life'. It is in this sense that the word is used in the Bhagavadgītā, Manusmṛti, Yājñavalkyasmṛti, etc. The Tantravārttika[5] also says that all the Dharmasūtras are concerned with imparting instructions in the dharmas of varṇas and āśramas.[6]

Varṇa in the Ṛgveda

The word 'varṇa' does not mean caste in most of the passages of the Ṛgveda. In some verses it stands for 'colour'

---

1. RV. X. 92 2; I. 187.1
2. RV. I. 22.18; V. 26.6; VIII, 43.24; IX. 64.1, etc.
3. RV. IV. 53.3; V. 63.7; VI. 70.1; VII. 89.5, etc; HD. Vol. I (Second edition) part I, p. 1
4. Chānd. Up. II.23.1; cf. HD. Vol. I (Second edition) part I, p. 1
5. Tantravārttika, p. 237.
6. HD. Vol. I, pp. 1-3

and is associated with groups of people having a skin of dark or fair colour, e. g., RV II. 12.4 where Indra is said to have placed low the Dāsa colour in a cave; RV. I. 179.6 where the fierce sage Agastya is said to cherish both varṇas; and RV. I. 130.8 where Indra is said to have punished the Dāsas and subdued the dark-skin; also RV. III 34.9 where Indra is said to have killed the dasyus and protected the 'Ārya-varṇa', and so on. These passages show that the Āryas and the Dāsas or Dasyus were two opposing groups of people who were designated 'varṇas' on account of the colour of their skins.[1]

These two groups were sharply distinguished from each other in several respects. The Dāsas or Dasyus are described in RV,[2] as a people who performed no sacrifices (akratu), in direct contrast with the Āryas who were sacrificers. The Āryas were fire-worshippers whereas the Dasyus were phallus-worshippers (śiśnadevāḥ). Their language was unintelligible[3] to the Āryas. They were snub-nosed (anāsaḥ).[4] Their colour was black as contrasted with that of the Āryas, who were fair.[5] The foregoing shows that there were only two groups of people the Āryas and Dāsas or Dasyus[6] in the earliest period, and the word 'varṇa' was associated with these. It was never associated with the words Brāhmaṇa and Kṣatriya which are of frequent mention in the RV.[7]

Brāhmaṇa in the period of the Ṛgveda.

The word 'brāhmaṇa' occurs in RV serval times. Thus the Brāhmaṇas are mentioned as drinkers of Soma and reciters of sacrificial prayers;[8] they worship together as friends;[9] they are invoked along with pitṛs for welfare.[10] All these verses prove the existence of distinct groups

---

1. HD. Vol. II, part I, pp. 25-26
2. RV. VII 6.3
3. Ibid; RV. 5.29.10
4. RV. V. 29.10
5. HD. Vol. II part I. pp. 25-26; CHI. Vol. I, 2nd ed. p. 224
6. Vide Śūdra.
7. HD. Vol. II, part I. p. 27
8. RV. VII. 103.8
9. RV. X. 71.8
10. RV. VI. 75.10

called Brāhmaṇas. But there is nothing to show that they had become a caste by birth.[1] In a few passages the word 'brahmā' means 'a priest of that name',[2] whereas in the rest of the passages like RV. IX. 96. 6, 'brahmā' and 'vipra' do not mean 'brāhmaṇa by birth'. There is nothing to show that they were hereditary nor is there anything to show that there were restrictions as regards partaking of food from persons other than Brāhmaṇas or as to marriage.[3]

Kṣatriyas (in the period of RV)

Kṣatriyas also were only a class in the age of the RV. The term Kṣatriya, the earlier variant of which is Rājanya, occurs but seldom in the RV. In some verses Kṣatriya means 'a king or a nobleman'.[4] It is very frequently applied as an epithet to several gods.[5] The word Rājanya occurs in the RV only in the Puruṣasūkta. It is difficult to say whether Kṣatriyas were so by birth.[6] In RV. IX. 112. 3 a poet exclaims that he is a reciter of hymns and his father a physician whereas his mother grinds corn with stones. The example of the poet who asks Indra whether he (Indra) would make him the protector of people, a king or a sage or would impart him endless wealth, also makes it clear that 'the same man could be a ṛṣi or a noble or a king."[7]

Vaiśya (in the period of RV)

The word 'Vaiśya' also does not occur in the whole of the RV except in the Puruṣasūkta. But the word 'viś' is found frequently mentioned in it meaning 'people or group of people'. In RV. VIII. 63. 7 for example, where Indra is invoked by people consisting of the five groups, 'viś' means all the Aryan people. In almost all hymns of

1. HD. Vol. II. part I. p. 28
2. RV. VIII. 33.19; II. I.2
3. HD. Vol. II. part I. p. 29
4. RV. IV. 42.1; X. 109.3
5. RV. VII. 64.2; VIII. 25.8; 67.1; X. 66.8, etc,
6. HD. Vol. II. part I. p. 31
7. RV. III. 43.8; cf. HD. Vol. II, part I, p. 31

the Ṛgveda 'viś' means the people and not the Vaiśya.[1] But in another hymn[2] where prayer is offered to the Aśvins for the prosperity of the Brahma, the Kṣattra and the Viś, the word Viś means a class of people, i. e., Vaiśya.[3]

Śūdra (in the period of the Ṛgveda)

Śūdra is mentioned for the first and only time in the Puruṣasūkta. But the Dasyu or Dāsa are known to the Ṛgveda as a tribe constantly at war with the Āryas. The Dāsas or Dasyus conquered by the Āryas were gradually transformed into the Śūdras.

The bulk of the Ṛgveda was produced by the Vedic Indians who were yet un-Brahmanised and living in the Indus region and the Punjab. There was no caste. Caste system developed when these Vedic Aryans migrated from the Punjab to the east. On their way they subjugated the Dāsas or Dasyus. This conquest of the Dasyus necessitated an organisation of the conquering people from which emerged the powerful monarch. The lesser tribal princes and the chief armed retainers of the king formed the warrior class. At the same time the common mass under the protection of the warrior class settled down to a peaceful life devoted to agriculture, trade and industry which class constituted the Vaiśyas.

When the size of the kingdom grew and as the king and the warrior class were kept busy with the administrative affairs of the kingdom, the need was felt of a people composed of the intellectual strata who could dedicate themselves to the faithful performance of the elaborate and much complicated ritual and to the preservation of the ancient heritage of the sacred hymns and formulae. Thus was formed a distinct community of priests.[4] The Dasyus or Dāsas who were defeated and subjugated by the Aryans were made to serve the Āryans. In later literature 'dāsa' means a slave or a serf. In the Manusmṛti[5] the Śūdra is said to have been created by Svayambhū (Brahmā)

---

1. HD. Vol. II. part I, p. 27 and 32
2. RV. VIII. 35.16-18
3. CHI. Vol. I, 2nd ed. p. 225
4. VA. pp. 386-87
5. Manu. VIII. 413

for service of Brāhmaṇas. Thus it seems reasonable to believe that the Dasyus or Dāsas conquered by the Aryans together with the wild hill tribes which lived by hunting and fishing acknowledging the overlordship of the Aryans, were gradually transformed into the fourth class, viz., Śūdra.[1]

Varṇa in the Later Saṁhitās and Brāhmaṇas

In the age of the later saṁhitās the term 'varṇa' is used definitely in the sense of 'caste' without reference to colour. The caste system developed in various directions. Occupations became more or less hereditary, e. g., chariot makers (rathakāra),[2] smiths (karmāra) and carpenters (takṣan).[3] Marriage connections were regulated by making it a rule to marry in one's own caste but not of the same gotra. The male of a higher varṇa could marry a female from any of the three lower varṇas (anuloma). But the reverse, i. e., marrying a girl of a higher varṇa (pratiloma) was prohibited. The status, functions, duties and privileges of the four castes were being minutely differentiated. Varying sizes of funeral mounds are prescribed by the Ś. Br.[4] for the four castes. Also the degree of politeness in the modes of address for the four castes varied. The Śūdra was looked down upon and was assigned a very low position. The Ai. Br. remarks that "the Śūdra is at the beck and call of others (the three varṇas), he can be made to rise at will, he can be beaten at will."[5]

The position of Vaiśya also was deteriorating. They performed sacrifices, reared cattle and engaged themselves in agriculture, industry and trade. They paid tribute to the king and nobles and were obedient to the Brāhmaṇas and Kṣatriyas.[6]

The Kṣatriyas who constituted the king, his relatives, nobles the chiefs of states and the king's retainers, fought for the protection of the kingdom and maintained internal peace for

---

1. VA. pp. 387; HD. Vol. II. part 1, p 33
2. AV. III. 5.6
3. Tai. S. IV. 5.4.2
4. VA. p. 450
5. Ibid. p. 451.
6. Ibid.

which they received revenue from the people. The brunt of this taxation was borne by the Vaiśyas.[1]

The Brāhmaṇas and the Kṣatriyas have precedence over Vaiśyas and Śūdras in this period. But as to the relative position of the Brāhmaṇas and the Kṣatriyas, nothing definite can be said. According to the Ś. Br.[2] the Brāhmaṇa is superior to the king though he takes a lower seat by his side. This common view that the Brāhmaṇa is superior to the king is supported by Vāj. S.[3] and the Aitareya and Tāṇḍya Mahābrāhmaṇas. The other view that Kṣatriya is superior to a Brāhmaṇa is held by Kāṭ S.[4] The Brāhmaṇa class received preferential treatment and enjoyed privileges denied to other castes which are reflected in the AV, Tai. S.,[5] etc. Many of them deserved the highest position they held in society by dint of their character and intellect though there were not a few kings too, who were seers of hymns and sacrificers and also instructors of Brāhmaṇas in the Brāhmaṇical lore.[6]

Sūtra and Upaniṣad period

In the Sūtra period the caste system hardened. It also witnessed the further deterioration of the position of Vaiśyas and Śūdras in society.

The power of Brāhmaṇa and the prestige and influence of purohita in the State increased. They were exempt from taxes. The Gṛhya-sūtras differentiated the four castes in matters both spiritual and secular even in such minute details as the girdle, the staff, the skin and the garment to be used by the student, anulepana, etc. The Brāhmaṇas grew into a well-organised priesthood. Study and teaching of the Veda, sacrificing for themselves and the receiving of gifts became their privileges. Feeding of learned Brāhmaṇas became the concluding feature of every sacrament. The Rājanya or the Kṣatriya class closely followed the Brāhmaṇa class in power and prestige. But the

---

1. Ibid.
2. Ś. Br. 1.2.3.3; 4.1.4.6; cf. VA. p. 451.
3. Vāj. S. 21.21; Vide VA.
4. Kāṭ. S. 28.5
5. AV. V. 17.8, 9, V. 18; III. 28.2; XII. 4.1, 12; Tai. S. II.5.11.9
6. VA. pp. 451-52

cultural and socical status of the Vaiśyas deteriorated due to its occupations and contact with Śūdras. A wide gulf separated Śūdras from the higher classes. The Śūdra was robbed of the privilege of performing the sanctifying sacraments excepting marriage which in his case took place without the recitation of mantras. Still he enjoyed his status as a member of the household having access even to the kitchen.

During the period of the Dharmasūtras even the civil and the criminal law was regulated by caste distinction. For a crime where the Śūdra received capital punishment the higher castes were let off with a lighter punishment.[1]

Mixed Castes

Intermarriage between the three higher varṇas and the Śūdras gave birth to mixed castes. These mixed castes increased in number due to the difference in their occupations. But whether the mixed castes had arisen as early as the period of later saṁhitās is not certain.

The Dharmasūtras give the names of mixed castes that resulted from the permitted anuloma marriages (-in the beginning the progeny of anuloma marriages took the varṇa of the father) and also from the prohibited pratiloma marriages; e. g., caṇḍāla-offspring of a Śūdra male and a Brāhmaṇa female who according to Vasiṣṭha Dharmasūtra[2] is an outcast. For some time important intermediate castes like the 'rathakāra' (the offspring of an anuloma marriage) received the right to sacrament rules which is reflected in the Baudhāyana Gṛhyasūtra though later the rathakāra and other mixed castes were denied the privilege of performing the sacraments. Still even in this period the caste-system did not attain the rigidity it has now. Interdining and inter-marriage were not prohibited. But in this period we find for the first time the theory of impurity owing to the touch or contact of inferior castes taking shape. The Dharmasūtras of Vasiṣṭha, Gautama and Āpasthamba prescribe purification in case of contact with a Śūdra.[3]

The Dharmaśāstras also put forth the same ideas in a more or less stereotyped manner. Though the Brāhmaṇa

---

1. VA. p. 509
2. Vas. 18.1
3. VA. p. 510

claims highest supremacy, emphasis is laid on his knowledge of Brahma, the Absolute, his qualifications and his observance of vows.[1] If he happened to violate the restrictions prescribed as to food and gifts, occupation or profession, he lost his status[2]. But this supremacy of the Brāhmaṇas is challenged by Buddhist and Jain texts which declare Kṣatriyas as superior to the Brāhmaṇas and mention them first in enumerating the four castes.[3] This view is indirectly supported by the Mb. also which, not rarely, indicates that the king dictated and the priest obeyed.[4] It lays down that "one does not become a Brāhmaṇa by birth but by his conduct." It also declares that the son of a Brāhmaṇa is a Brāhmaṇa, even though his mother be a Kṣatriya or Vaiśya. Both these views are repeated in Buddhist texts.[5] In order to magnify the importance of the kingly office, the king is treated as a divinity.[6] Thus Manu says that the king is a great deity that stands (before people) in human form; as such one must not think of even a boy king to be a human being which would amount to disrespect.[7]

The Jātakas do not show Vaiśyas as a caste. But the gahapatis of these texts show resemblance to the Vaiśyas of Brahmanical theory. During the period of the great Epic, however, Vaiśyas formed a caste of people.[8]

The lot of the Śūdra was getting harder and harder. It had very few privileges and many obligations. Manu treats him exactly like a slave. The Jātaka stories describe how the Caṇḍālas were treated as despised outcastes doomed to live outside the city or village. Their very sight was regarded as impure.[9] But the Śūdras were not yet included in this category.

The number of mixed castes marked an enormous increase during this period. But at the same time, caste was not

---

1. Manu, I.93; X. 3.
2. Manu, III. 150-167
3. AIU. p. 547
4. Ibid.
5. Ibid.
6. Manu. VII. 4-5
7. Manu. V. 96
8. Patil, CHV. p. 149
9. AIU. p. 544

rigidly tied to the profession or occupation. Buddhist texts tell of a Kṣatriya working successively as a potter, basketmaker, reed-worker, garland-maker and cook, and also of a Seṭṭhi (Vaiśya) working as a tailor and a potter[1] without any loss of prestige.

In the Gupta Age, though the rules relating to the duties and mutual relations of the four Varṇas were generally observed, there are instances of Brāhmaṇas and Kṣatriyas adopting the occupations of the classes below them, and of Vaiśyas and Śūdras following those of the classes above them[2] [Historical references: (1) Mayūraśarman, a Brāhmaṇa, took up the role of a Kṣatriya and became the founder of the Kadamba dynasty, (2) Vaiśya kings of Thāneśvar and Pāriyātra, (3) Śūdra kings of Matipura,[3]]. Intermarriage between varṇas of not only anuloma but also of pratiloma order took place: (1) Prabhāvtai Gupta, daughter of Chandragupta II married Rudrasena of Brāhmaṇa Vākāṭaka dynasty; (2) Daughters of Kākutsthavarman of Brāhmaṇa Kadamba dynasty married to Gupta and other kings;[4] (3) Daughter of Harsha of Thaneswar belonging to Vaiśya family married Kṣatriya king of Valabhī;[5] (4) Bāṇa's father married a Śūdrā by whom he had two sons.[6] Brāhmaṇas and Kṣatriyas married even daughters and female slaves of courtesans - Brāhmaṇa Cārudatta marrying Vasantasenā, gaṇikā or courtesan, and Śarvilaka marrying her slave Madanikā,[7] and story of a prince marrying the younger daughter of a courtesan of Champā.[8] But the Brāhmaṇa continued to retain his superior position in society. The old Smṛti law, declaring exile to be the utmost penalty for a Brāhmaṇa, exempting him from capital punishment and confiscation of property, is repeated in the Kātyāyanasmṛti.[9]

---

1. Ibid. p 548
2. CA p. 556
3. Ibid; On Yuan Chwang's Travels in India, I. pp. 300, 343, 322; II. 252
4. EI. VIII. p. 29
5. On Yuan Chwang's Travels in India, II. p. 246
6. Harṣacarita
7. Mṛcchakaṭika
8. Daśakumāracarita
9. CA. p. 557

The M[1] prescribes for a Brāhmaṇa guilty of serious offences, banishment and branding with distinctive signs instead of the death penalty, for a Brāhmaṇa is above corporeal punishment.[2] Sumantu forbids the slaying of a Brāhmaṇa ātatāyī (desperado).[3] But some other works[4] condon the killing of even a learned Brāhmaṇa ātatāyī. An incendiary, one who arms another for the kill (ViS. 5. 11 has 'garada' instead, meaning a poisoner) one armed with a weapon, a robber, one carrying away another's wife or robbing the field—these six according to Vas. are ātatāyins; one does not become a Brāhmaṇa-killer by killing even a learned ātatāyin.[5] Viśvarūpa condons killing of not only aṇ ātatāyī Brāhmaṇa but also killing Brāhmaṇa in battle or for the sake of money at the instigation of another.[6] Manu, Yāj[7] and Var. give long lists of certain categories of Brāhmaṇas who are condemned because of their physical appearance or occupation or conduct and are not to be invited for a funeral repast. Brāhmaṇas were also degraded by residence in various foreign lands.[8] The M[9] says: Brāhmaṇas living in the Mleccha countries of Triśaṅku, Barbara, Oḍra (Orissa), Andhra, Ṭakka (Punjab), Drāviḍa and Koṅkaṇa must not be invited for a funeral repast. Similarly the Atrismṛti[10] prescribes expiations for one who associates with the Śaka (?), Yavana, Kaṁboja, Vāhlika, Khaśa, Draviḍa, Vaṅga, Pāraśava, Bilvāta and others through acts such as bhojana (eating their food), pratigraha (acceptance of their gifts), sahabhojana (eating in their company) and strīgamana (marital relations with them).

The stories of king Kārttavīrya and Viśvāmitra, who carried off the cows of Jamadagni and Vasiṣṭha, narrated

---

1. M. 217. 214-15
2. ViS. 4. 1-3
3. cf. Mit. on Yāj. II.21
4. Manu. VIII. 350-51; VH. 9. 349-50; M. 227.117
5. Vas. 3. 16-18; Vasiṣṭha 3.19.
6. Viśvarūpa on Yāj. III, 222; cf. AIK. p. 369
7. Manu. III. 150.67; Yāj. I. 222-24; Var. 14. 4-7
8. Vide Devala 16.
9. M. 16.16
10. Atrismṛti 7.8; cf. Saura Purāṇa quoted by Śrāddaprakāśa pp. 100-101.

in the Mb.[1] and the Purāṇas show how several kings were high-handed and treated Brāhmaṇas with no respect whatsoever. The Nāradasmṛti[2] declares: It is Indra himself who moves about on the earth in the form of the king; his orders should not be transgressed; whatever he does is pramāṇa; he deserves honour even when devoid of qualities. Śānti.[3] states that the king is a great deity in the form of man. The M[4] states that the king was created by Brahmā making use of portions of gods for the protection of beings. The Vā.[5] remarks that cakravartins are born on earth with parts of Viṣṇu in them, in all manvantaras past and future.

About the Vaiśyas many uncomplimentary remarks occur, in the descriptions of the conditions of Kali Age, in the Vā. It is said that during this period they will be extinct with all Kṣatriyas. They are people whose attention seems to have been mainly focussed on wealth and profit. Dealers in liquor, milk, flesh, lac, perfumes, etc. are condemned to hell and so is the dealer of horse[6].

The social and religious disabilities of the Śūdras are all the more emphasised in the later Smṛtis. Parāśara[7] forbids eating a Śūdra's food, association with him, sharing seat with him and taking lessons from him. Śūdra's cooking food for Brāhmaṇas is included in the practices forbidden in the Kali Age[8]. The touch or sight of a Śūdra is held as an act causing pollution. Gārgya[9] prescribes sipping of water in order to purify a twice-born (after) touching a Śūdra or Niṣāda. It also holds that on seeing a Śūdra, the twice-born must stop performance of his rites, and one touching him must take a bath.[10]

---

1. Śānti. 49 for Kārttavīrya and Ādi. 165 for Viśvāmitra; HD. Vol. II, part I. p. 41
2. Nāradasmṛti, prakīrṇaka section (xx) verses 20-31, pp. 218-219
3. Śānti. 68.40
4. M. 226.1
5. Vā 57. 72-73
6. CHV, p. 37
7. Saṁskāra-prakāśa, p. 513
8. Smṛti quoted in Sm.C. I, p. 31
9. Quoted by Aparārka on Yāj. III. 292; p. 1196
10. AIK, p. 370

Mixed Castes

The caṇḍālas occupying the lowest rank of mixed castes are dealt with by a large number of Smṛti works.[1] The Agni Purāṇa[2] assigns to them the duty of execution of criminals. They had to wear the clothes of the dead and live outside the village without touching others. Strict rules were laid down by the Smṛtis for preventing pollution of other classes by the touch of caṇḍālas[3]. For the first time, the question of impurity caused by the caṇḍāla's shadow is taken up for discussion, and purification by bath is prescribed for crossing a caṇḍāla's shadow.[4] Purification by fast on three nights is prescribed for seeing the dance of a caṇḍāla or for hearing him sing or playing musical instruments[5]. On seeing a caṇḍāla in the evening one should look at the rising sun for purification.[6] On seeing a caṇḍāla one should look at the luminaries for purification; on touching him one should have a bath[7].

Pollution is also caused by social intercourse with various heterodox sects. Hence a person touching Śaivas, Pāśupatas, Lokāyatikas, Nāstikas, Śūdras and others is enjoined[8] to take bath with clothes on. On seeing Nagnas (Jainas), Pāśupatas, Kaulas, etc., one should look at the sun for purification and on touching them should take a bath.[9]

The inscriptions of this period describe the Brāhmaṇa donees of land as devoted to the study of Vedas and engaged in the performance of religious rites. Still there are instances which go to prove that Brāhmaṇas and Kṣatriyas occasionally followed occupations permitted only in times of distress or even positively degrading according to the Smṛti Law.[10]

---

1. Smṛtis are referred to below.
2. Ag. 151 16-17.
3. Sātātapa, Uśanas, Vyāghra, Sumantu and Kaśyapa quoted by Aparārka on Yāj. III. 292, pp. 1193-1194; Ap. S. IV; V. 1-5; II.2.
4. Atri. 288-89; Aṅgiras quoted by Vijñāneśvara on Yāj. III. 30; Śātāpapa quoted by Aparārka on Yāj III. 292
5. Kratu quoted by Aparārka on Yāj. III. 292. p. 1197
6. Āpastamba quoted by Aparārka on Yāj. III. 292; p. 1197
7. Baudhāyana quoted by Aparārka on Yāj. III. 292. p. 1200
8. Br. quoted by Vijñāneśvara on Yāj. III. 30
9. Smṛti quoted by Aparārka on Yāj. III. 29
10. Vide EI. I.p. 186 ff; II. p. 161 ff, etc. AIK. p. 372

The N[1] forbids marriage of twice-born men with girls of other varṇas and includes it in kalivarjya.

Varṇa and Dharma in Kūrma Purāṇa

The words Varṇa, āśrama and dharma are often related to each other and are found mentioned together several times.[2] The term 'vārttā' (meaning 'a branch of learning on agriculture, cattle-breeding and trade' according to Kauṭilya and explained by the Manusmṛti as 'a function of Vaiśya')[3] also is inter-related with the words varṇa and āśrama. This relation is clearly brought out by the account of the origin of the system of varṇas and āśramas given in our text.

In the Kṛtayuga people were contented. They were born devoid of any evils, pure of heart and followed the path of righteouness. Because of bad times a spell of delusion swept over the people. Rāga and dveṣa pervaded their minds and in the Tretāyuga they grew unrighteous and greedy. The vegetation disapperaed from the earth and by the command of Brahmā, Pṛthu milched the earth. As dharma ceased to exist, Brahmā created the Kṣatriyas for the welfare of the Brāhmaṇas and founded the system of varṇas and āśramas. Again he set up vārttās and the occupations of the people were settled.[4] A similar account is given by the Vā also.[5]

The harrowing tale of the conditions prevalent in the Kaliyuga[6] also provides with instances linking up these terms.

Dharma

Dharma is that which is enjoined by Śruti and Śmṛti. Those desirous of release should, therefore, resort to (the study of) Veda which is only another form of Devī,

---

1. N. I.24. 13-16
2. K. I. 1.122-23; I. 2; 40. 27-28; 50.11; II.11 103-106 etc.
3. CHV, p. 124
4. K. I. 29. 9-40; I. 2.32-36
5. CHV, pp. 19-20
6. K. I. 30

appearing in the beginning of creation as Ṛg, Yajus and Sāma.[1]

The Śrauta and the Smārta are the two divisions of dharma founded by Brahmā. Of these, the Śrauta is more efficacious and has the authority of Vedas. The Brāhmaṇas contain the Śiṣṭācāra. Śiṣṭācāra is followed in the absence of Śruti and Smṛti. The Purāṇas and the Dharmaśāstras contain all the principles propounded by the Veda. These are the sources of dharma.[2]

The sources of dharma are fourteen in number, viz., the Four Vedas, the Purāṇas (eighteen in number) narrated by Vyāsa, Upapurāṇas narrated by his disciples, Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, Jyotiśśāstra, Nyāyavidyā and Dharmaśāstras.[3]

Manu has been accredited with the promulgation of dharma for the first time. By the command of Brahmā, Manu, at first, gave the dharma to Bhṛgu and other sages.[4] Elsewhere it is stated that Manu gave the dharma to the sages as commanded by Devī, for the welfare of the varṇas. These sages then composed the Dharmaśāstras for the establishment of dharma. These Śāstras are destroyed at the end of the Yuga and the cycle is repeated in every Yuga.[5]

One gets liberated by following the dharma of his varṇa and stage of life. This is held to be the secret of the Vedas.[6] The system of varṇāśramadharma does not exist in the Puṣkara-dvīpa[7] whereas it is followed by the people of the dvīpas starting with Plakṣa and ending with Śāka.[8]

The knowers of Veda should follow the dharma propounded by the ancient munis.[9]

---

1. K. I. 12. 255-257
2. K. II. 24. 14-21; cf. CHV, p. 19
3. K. I. 12. 265-271
4. K. I. 2. 37-38
5. K. I. 12. 265-267
6. K. II. 11. 103-106
7. K. I 50.11; Vide Appendix on "Identification of places", infra
8. K. I. 40.27-28; Vide CHV, pp. 313 and 316 for similar ideas.
9. K. I. 2. 30-31

The K enumerates nineteen characteristics of sāmānya-dharma (general rules of conduct applicable to all), viz., kṣamā (forgiveness), dama (self-restraint), dayā (compassion), dāna (generosity), alobha (absence of greed), tyāga (liberality, abandonment), ārjava (uprightness), anasūyā (absence of jealousy), tīrthānusaraṇa (pilgrimage to holy places), satya (truthfulness), santoṣa (contentment), āstikya (belief in God and the authority of Veda), śraddhā (faith), indriyanigraha (control of sense organs), pūjā (worship), ahiṁsā (noninjury to sentient beings), priyavāditva (sweet speaking), apaiśunya (non-slandering), and akalkatā (integrity). These fourteen traits are to be followed by all the varṇas especially the Brāhmaṇas.[1]

The dharma of the four varṇas, viz., Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, forms a major part of the Purāṇa. The main duties special to each varṇa apart from the sādhāraṇa-dharma which is common to all, are mentioned in K. I. 2. Chapters 12 and 13 of the latter part of the text deal with karma and ācāra (rules of conduct) of the Brāhmaṇas, viz., snāna (bathing), sandhyā (morning and evening prayer), etc., ch. 19 with mode of eating, chs. 20 to 23 with the ceremony of śrāddha enjoined on the three twice-born varṇas and ch. 25 deals with vṛtti or occupation or means of livelihood for the twice-born. K. I. 2 also mentions the various rewards that accrue by following one's own varṇāśramadharma. Māyā does not delude them, for, Viṣṇu had forbidden her from visiting persons who zealously carry out their dharma.[2] The deteriorating condition of dharma in the four yugas is brought out by comparing it with a bull. Dharma (compared to a bull standing on all four legs, each leg representing one quarter of it) in Kṛtayuga had four legs; in Tretā it had only three legs, in Dvāpara it stood only on two legs and at present (in Kaliyuga) it stands devoid of three legs.[3] The dharma of Kṛtayuga continues in Tretā. In Dvāpara it gets reduced and is destroyed in Kali.[4]

Following the opinion of Manu[5] that the good of humanity lies in a harmonious management or co-ordination of the

---

1. K. I. 2. 65-68
2. K. I. 2. 19-20
3. K. I. 29. 13-14
4. K. I. 29-51
5. Manu. II. 224

three (trivarga) puruṣārthas, viz., dharma, artha and kāma, the K. holds that kāma and artha opposed to dharma should not be pursued. One should strive for all the three with proper control.[1] Artha and kāma should not be pursued if they are in conflict with dharma. Through dharma, the other two, viz., artha and kāma are realised. Hence dharma alone is to be pursued. The triad of dharma, artha and kāma has sattva, rajas and tamas as their respective attributes. By pursuing artha and kāma attended with dharma, one gains happiness in this world and hereafter the eternal world. From dharma is born mokṣa whereas from artha is born kāma. Hence leaving artha and kāma, one should be in the pursuit of dharma alone for through dharma everything (viz., artha, kāma and mokṣa) is gained.[2]

Varṇa

Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are the four varṇas. They were created by Brahmā from his mouth, arms, thighs and feet respectively.[3] They reside at the centre of this ninth dvīpa (?) and live by means of ijyā, yuddha and vāṇijya.[4] In the Plakṣadvīpa, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are Āryakas, Kururas, Videhas and Bhāvinas.[5] In the Śālmali-dvīpa, Brāhmaṇas are Kapila, Rājānas are Aruṇa, Vaiśyas are Pīta and Vṛṣalas are Kṛṣṇa.[6] In the Kuśadvīpa they are Draviṇa Suṣmiṇa, Stobha and Mandeha respectively.[7] In the Krauñca-dvīpa the Brāhmaṇas are Pṛṣkala, Kṣatriyas Puṣkara, Vaiśyas Dhanya and Śūdras are Tiṣya.[8] In the Śākadvīpa they are Mṛga, Magadha, Mānasa and Mandaga respectively.[9] Thus the four varṇas existed in the six of the seven dvīpas. In Puṣkaradvīpa the system of varṇāśramadharma is non-existent.[10]

---

1. K. II. 15.39
2. K. I. 2. 53-61
3. K. I. 2. 25-26
4. K. I. 47. 26-27
5. K. I. 49. 9-10
6. K. I. 49. 18-19
7. K. I. 49. 23-24
8. K. I. 49.30
9. K. I. 49-37
10. K. I. 50.11; I. 40. 27-28. Vide CHV, pp. 313 and 316 for similar views of the Vā.

Dharma of the four varṇas

To sacrifice on behalf of himself, to officiate at the sacrifice of others, gifts, acceptance of gifts, studying (Veda) and teaching Veda - these six constitute the dharma of a Brāhmaṇa.[1]

Studying Vedas, performing sacrifices and making gifts are duties common to both Kṣatriyas and Vaiśyas. Daṇḍa (administration) and Yuddha (war) are the special duties of a Kṣatriya, whereas kṛṣi (agriculture) is the special duty of Vaiśya. Thus studying Vedas, performing sacrifices and making gifts are common to all the twice-born.[2]

Service to the twice-born is the dharma of the Śūdras.[3] Prājāpatya is the reward gained by the righteous Brāhmaṇas, Aindra by the Kṣatriyas, place of Maruts by the Valśyas and the region of Gandharvas by the Śūdras.[4] Brāhmaṇas, Kṣatriyas and Vaiśyas who are righteous and devoted to Śiva gain the supreme place of delight. The other low castes like the Śūdras too who are righteous are liberated by Śiva.[5]

Brāhmaṇas

Among the four varṇas, the Brāhmaṇas hold the highest position. As Agni is to the twice-born, Brāhmaṇa is the preceptor of all the varṇas.[6] Hence he should be greeted by all the varṇas, viz., Kṣatriya, and others. At the same time he need not greet the other varṇas, for, he by his performance of sacrifices safeguards the well-being and prosperity of all the varṇas.[7] The Brāhmaṇa's family is pure[8] and birth as a Brāhmaṇa is craved for by all.[9] Indradyumna who was a king (Rājā) in his previous birth was born a Brāhmṇa in his next due to the blessings of Viṣṇu[10] and Prajāpati Dakṣa, a Brāhmana, when cursed (by

---

1. K. I. 2.38-39; For similar views cf. Atri. 13; Laghu Āśvalāynasmṛti 1.6-7; Vasiṣṭha 2. 18-19
2. K. I. 2. 39-40; cf. Atri. 14-15; Vasiṣṭha, 2. 22-23
3. K. I. 2.40; cf. Atri. 15; Vasiṣṭha 2.24
4. K. I. 2 68-70
5. K. II. 4. 10-11
6. K. II. 12.48
7. K. II. 12. 45.47
8. K. I. 12.319
9. K. I. 32.27
10. K. I. 1. 43-46, 50

Śiva) took his birth as a Kṣatriya, Prācetas by name.[1] Mahādeva incarnated in the Kaliyuga as Śveta for the welfare of the Brāhmaṇas.[2] The four disciples of his first incarnation, viz., Śveta, Śvetaśikha, Śvetāsya and Śvetalohita were Brāhmaṇas.[3] All the disciples of the twenty-eight incarnations of Mahādeva also, incarnate themselves for the welfare of the Brāhmaṇas.[4]

Path is to be cleared for a Brāhmaṇa.[5] Pleasing Brāhmaṇas in holy places and tīrthas is highly praised. A whole chapter[6] is devoted to extole the efficacy of gifts, and the gains or rewards are said to vary according to the nature of the gifts.[7] Those who work for the welfare of the Brāhmaṇas are promised many happy returns. e. g., a Gṛhastha devoted to the welfare of the Brāhmaṇas is promised Brahmaloka.[8] Feeding Brāhmaṇas at a śrāddha is enjoined upon every twice-born.[9] Offerings to gods, ṛṣis and Brāhmaṇas should not be discouraged.[10] The śāstras prescribe no expiation for a twice-born who reviles the Brāhmaṇas;[11] he should not be even thought of.[12] Food offered by a Brāhmaṇa hater (enemy of Brāhmaṇas) should not be accepted[13] nor should he be invited for a śrāddha.[14]

A dīkṣita Brāhmaṇa (initiated for sacrifice) is one of the eight mediums of worship of Śiva. One who worships Śiva in the form of a dīkṣita Brāhmaṇa attains the supreme region.[15] Worship of gods and of Brāhmaṇas during the period of eclipses expiates all sins.[16] Worship of Mahādeva performed

---

1. K. I. 14. 63-64
2. K. I. 53.2
3. K. I. 53.4
4. K. I. 53.27
5. K. II. 12.51
6. K. II. 26
7. Vide Appendix on "Tīrthayātrā and Dāna", infra
8. K. II. 15.24
9. K. II. 20.23
10. K. II. 16.37
11. K. II. 16.39
12. K. II. 16.16
13. K. II. 17.11
14. K. II. 21.42
15. K. I. 10. 27-28
16. K. II. 34.106-107

in the person of a Brāhmaṇa on the day of Amāvāsī and on the eighth and fourteenth days of the dark fortnight expiates all sins.[1] In fact a wise man should worship the Brāhmaṇas in order to please the god whom he wishes to adore, for, the gods always dwell in the bodies of Brāhmaṇas.[2] On the other hand, one who does not give anything to the Brāhmaṇas is to be despised by all. The king should attach his property and after branding him, drive him out of his country.[3]

As against this there are many instances which go to prove that a Brāhmaṇa was not so by birth but by his intellectual attainments and individual qualities. The qualities of a Brāhmaṇa are enumerated as kṣamā (forgiveness), dayā (kindness), vijñāna (knowledge of the fourteen lores), satya (truthfulness), dama (self-restraint), śama (tranquillity) and adhyātmaniratajñāna (knowledge which leads one to the cognisance of Mahādeva).[4] Before making a gift the qualities of a donee were also enquired into. Thus it is stated that dāna should be bestowed upon a Brāhmaṇa who is a śrotriya (who follows the Vedas), kulīna (of good family), vinīta (modest), tapasvī (austere), vratastha (one keeping the vows), daridra (poor) and āhitāgni (one who tends the fire daily).[5] The characteristics which qualify or disqualify a person to receive the 'havis' at a śrāddha form the contents of one whole chapter.[6]

An account of the daily routine of a Brāhmaṇa is given as follows: Waking up in the Brāhmamuhūrta and taking his bath before dawn a Brāhmaṇa should offer oblations of water to the gods, ṛṣis, and pitṛs. He should also worship the Sun in the morning and at noon. On returning home from the bank of the river, the sacrificial fire is to be tended and offerings of flowers, etc., are to be made to the gods. After satisfying the gods, the elders

---

1. K. II. 34. 96-97
2. K. II. 26. 35-36
3. K. II. 26. 58-60
4. K. II. 15. 27-38
5. K. II. 26.11.12; Vide Appendix on "Tirthayātra and Dāna" for further details.
6. K. II. ch. 21. Vide 'Srāddha and funeral rites', infra.

and the teacher are to be paid due respects. Vedic studies and teaching the disciples follow next. Before going to the river for the mid-day bath, the family requirements are to be attended to. Gāyatrī is chanted subsequent to the 'mārjanā' with water. Offerings of flowers and wet-rice are made to the Sun by chanting Vedic mantras and gāyatrī. Sitting or standing upon blades of kuśa grass and with eyes fixed on the orb of the sun, japa is performed in a secluded spot. The gods and ṛṣis are offered wet-rice and water, whereas the Pitṛs are offered sesame seeds and water. After the propitiation of gods, the five mahāyajñas, viz., devayajña, pitṛyajña, bhūtayajña, manuṣyayajña and brahmayajña are performed in the home. One who partakes food without performing these mahāyajñts reaches the womb of an animal or is born a hog.[1]

Rules concerning the mode of eating, etc., are also given.[2] After meal one should relax for a while so as to allow the food digest. In the evening, saṁdhyā is to be performed facing the western quarter, gāyatrī chanted and offerings made in the sacrificial fire. One should not sleep with the head directed to the north or west. So also one should not sleep naked or unclean. These are the rules which are to be followed by a Brāhmaṇa.[3]

Brāhmaṇas and ritual

The (institution of) sacrifice was created by Brahmā for the nourishment of gods, just after the creation of the four varṇas. Śūdras were not to take part in it.[4] Performing sacrifice was a common duty for all the three higher varṇas.[5] Brāhmaṇas especially were intimately connected with ritual because of their special function of officiating at sacrifices.[6] Many rituals, homas, satras and mahāyajñas are named. Some of them are Agnihotra, Somayajña, Sāvitṛhoma and Śāntihoma, Darśapaurṇamāsa and Cāturmāsya,

---

1. K. II. 18
2. Vide 'Food and Drinks', infra
3. K. II. 19
4. K. I. 2. 26-27
5. K. I. 2. 38-40
6. K. I. 2. 38-39

Rājasūya and Aśvamedha.[1] In fact the whole Purāṇa is said to have been narrated by Romaharṣana to the assembly of sages at one such satra in the Naimiṣa forest.[2] Performance of sacrifices is a duty of Gṛhastha without fulfilling which he should not renounce.[3] Svāyambhuva Manu performed a yajña which was attended by Romaharṣaṇa.[4] In the Pitāmaha makha Hari himself acted as Sūta Paurāṇika.[5] Indradyumna, a Brāhmaṇa, propitiated Parameśvara by vratas, upavāsas, homas,[6] etc. The citizens of Kuśadvīpa, Śālmala dvīpa, Plakṣadvīpa and the ninth (unnamed) dvīpa perform sacrifices in honour of the gods.[7] In Kiṁpuruṣa also, sacrifices are performed in honour of Brahmā.[8] Those who perform the homas and mahāyajñas offering oblations in it will not be disturbed (deluded) by Māyā for that was the command given to her by Viṣṇu.[9] Yajña (sacrifice) was the most meritorious act of the Dvāparayuga.[10] But some of the statements found in the text make it quite clear that the ritual degraded from the highest position it occupied in the Dvāparayuga and was almost given up by the people who disbelieved in the efficacy of its performance. It is stated that gift alone constitutes the dharma of Kaliyuga.[11] Also there is the instance of king Vasumanā[12] who requested the sages to advise him which of the three deeds, viz., yajña (ritual), tapas (austerities) or saṁnyāsa (renunciation) was most meritorious, and in accordance with their advice preferred austerities which led him to the region of Brahmā. Speaking of the conditions of the Kaliyuga it is said that the twice-born will give up the performance of sacrifices.[13]

---

1. K. II. 27.7; 24.12; 24.5-6; 27.9; I. 37.13, etc.
2. K. I. 1.2
3. K. I. 3.5; Vide 'Duties of a house-holder', infra.
4. K. I. 1.6
5. I. 14. 12-13
6. K. I. 1.52
7. K. I. 1.52; 49.25; 49.31; 49.17; 49.10
8. K. I. 47.9
9. K. I. 2. 15-16
10. K. I. 29.10
11. K. I. 29. 10-11
12. K. I. 20
13. K. I. 30.5

Sages and Brahmavādins

Sages and munis are described several times as being present in the vicinity of gods. Kṛṣṇa-Dvaipāyana-Vyāsa is referred to as a mahāyogi and muni.[1] Yogis are differentiated from yatis when it is said that yatis if righteous reach Hiraṇyagarbha from where there is no return whereas the righteous yogis reach the immortal place, vyoma which is the supreme goal.[2] The yogis by their attainment of jñāna through meditation and austerities reach the supreme place. Staying in the Janaloka they see by means of their yoga, the Lord slumbering over the waters of the vast ocean.[3] Kṛṣṇa-Vāsudeva is also termed as a Mahāyogi. Yājñavalkya, a mahāyogi, promulgated the Yogaśāstra after perceiving Śiva by his austerities. Sāvarṇi Manu attained yoga by his austerities and prepared the Saṁhitā.[6] Śukra, son of Bhṛgu was the foremost Yogavit.[7]

The nine mind-born sons of Brahmā were Brāhmaṇas, viz., Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. They were Brahmavādins.[9] Elsewhere it is said that Pulastya, Pulaha, Atri, Vasiṣṭha, Aṅgiras, Bhṛgu, Bharadvāja, Gautama, Kaśyapa, Kratu, Jamadagni and Kauśika were Brahmavādins.[9] Vatsara and Asi, sons of Kaśyapa also were Brahmavādins.[10] The five mind-born sons of Prajāpati, viz., Sanaka, Sanātana, Sanandana, Kratu and Sanatkumāra are described as yogis and as equals of Prajāpati.[11]

---

1. K. I. 28.3, 7; 52.10
2. K. I. 2. 72-74
3. K. II. 45. 53-56
4. K. I. 25.31
5. K. I. 25.44
6. K. I. 25.42
7. K. I. 25.45
8. K. I. 2.23-25
9. K. I. 42. 4-5
10. K. I. 19.2
11. K. I. 7.19-21

Kṣatriyas

Kṣatriya is only second in superiority to the Brāhmaṇa among the four varṇas. The Kṣatriyas were created by Brahmā for the first time in the Tretāyuga.[1]

Administration (daṇḍa) and warfare (yuddha) are the special duties of a Kṣatriya.[2] The variant 'rājanya' is also used to denote Kṣatriya though not as profusely as the latter.[3] As warfare was their special function, the Kṣatriyas acquired knowledge of this science from childhood. Śikhaṇḍin and Havirdhāna, sons of Pṛthuvainya, and Prācīnabarhi, son of king Havirdhāna, were veterans in the use of all weapons and were masters in Dhanurveda.[4] So were, Andhaka, son of Aṁśu, Kārttavīrya Arjuna and Bhajamāna, son of Sāttvata.[5]

Viṣṇu is the deity for the kings[6] and the kings are born with part of the divinity of Viṣṇu in them.[7]

To administer punishment to the guilty and to protect the people were also the duties of a king. To a Brāhmaṇa thief the king had to mete out the punishment personally by killing him with a musala or otherwise.[8] One who does not give away anything to the Brāhmaṇas in days of adversity should be punished by the king by attaching his property, by branding him and by banishing him from his kingdom.[9]

The kings used to undertake austerities. King Vasumanā having installed his son Tridhanvā as king resorted to austerities and reached Brahmaloka.[10] King Devāvṛdha undertook austerities wishing for a son as a result of which a son was born to him, Babhru by name.[11] King Ānakadundubhi, son

---

1. K. I. 29.41
2. K. I. 2. 39-40
3. K. I. 49.18-19; II. 23.31; 33.26
4. K. I. 14.19 and 14.51 respectively.
5. K. I. 24.30, 22.19 and 24.35 respectively.
6. K. I. 22.42
7. K. I. 22.25; 22.36; 51.26-27
8. K. II. 32.5-7
9. K. II. 26.58-60
10. K. I. 20
11. K. I. 24.37

of king Tama, performed penance and was blessed by Brahmā with infinite posterity, fame and jñānayoga.[1] Kṛṣṇa Vāsudeva also performed penance in order to fulfil the desire of his wife Jāmbavatī for a son.[2] Dhruva, son of Uttānapāda, reached the supreme place due to his devotion towards Nārāyaṇa.[3] Other instances are of Pṛthu Vainya who performed severe austerities on mt. Govardhana,[4] king Suśīla who resorted to Pāśupatayoga,[5] etc.

King Tṛṇabindu was a Rājaṛṣi.[6] Sāttvata, son of Andhaka and king Durjjaya, son of Ananta, knew all sorts of śāstras.[7] Babhru, son of Devāvṛdha, is described as Tattvajñānarata.[8] King Ānakadundubhi acquired jñānayoga by propitiating Brahmā through penance.[9] The five sons of Kārttavīrya' viz., Śūra, Śūrasena, Kṛṣṇa, Dhṛṣṇa and Jayadhvaja are termed as Brahmavādins.[10]

The kings also used to perform several sacrifices. The story of the sacrifice of Dakṣa Prācetas is well-known.[11] Vairocana Bali performed sacrifices in honour Viṣṇu. At one of such sacrifices appeared Vāmana, the incarnation of Viṣṇu who, with his three paces, deprived him (Bali) of the three worlds and sent him to Pātāla.[12] Rāma, son of Daśaratha, and king Devarāta, son of Karambha, performed Aśvamedha sacrifices.[13] King Jayadhvaja performed a yajña with the aid of the sages Vasiṣṭha, Gautama, Agastya, Atri and Viśvāmitra, at which god Hari himself appeared in person.[14] King Navaratha performed many yajñas giving oblations in honour of Sarasvatī.[15] King Durjjaya also performed

---

1. K. I. 24. 50-51
2. K. I. chs. 25-26
3. K. I. 14.2
4. K. I. 14. 16-22.
5. K. I. 14. 24-50
6. K. I. 19.8
7. K. I. 24.33 and 22.4 respectively
8. K. I. 24.37
9. K. I. 24. 50-51
10. K. I. 22.39
11. K. I. 15
12. K. I. 17
13. K. I. 21.55; 24.27-28
14. K. I. 22. 81-85
15. K. I. 24.26

a sacrifice at which sage Kaṇva officiated as priest.[1] There is no material regarding the intellectual attainments of Kṣatriyas. The duties of Kṣatriyas are referred to earlier.

Vaiśyas

The K speaks very little about the Vaiśyas. Studying Veda, performing sacrifices and making gifts are duties common to the three higher varṇas. But kṛṣi (agriculture) was the special function of a Vaiśya.[2] In the ninth dvīpa (?) he is said to be living by means of vaṇijya or commerce.[3] According to the K,[4] a dealer in liquor is one of those who are unfit to be invitees at a funeral repast.

Śūdras

The Śūdra was created by Brahmā from his feet.[5] Service of the twice-born constituted his dharma.[6] He had no part in sacrifice.[7] A person belonging to the higher varṇa is born in the lower varṇa the food of which he happens to consume in his previous birth.[8] A Brāhmaṇa taking the food of a Śūdra excepting in adverse conditions reaches a Śūdrayoni. If he takes the food for six months he becomes a Śūdra in that very life.[9] As the Śūdra is impure, water served by him should not be used for sipping.[10] But no sin is incurred from accepting food from the following categories of Śūdras, viz., ārdhika (one who ploughs the land for half the crop), kulamitra (family-friend), svagopāla (one's cowherd), nāpita (barber), kuśīlava (bard, singer), kumbhakāra (potter) and kṣetrakarmaka (one who works in the field of the Brāhmaṇa) by paying them some

---

1. K. I. 23.44
2. K. I. 2. 39 40
3. K. I. 47. 26-27
4. K. II. 21.36
5. K. I. 2-26
6. K. I. 2.40
7. K. I. 2.26
8. K. II, 17,3
9. K. II. 17.1-2
10. K. II, 13,12

money.[1] The K also adds that no sin is incurred by accepting from a Śūdra the following types of food: pāyasa (rice boiled in milk with sugar), snehapakva (oily substance), gorasa (gum myrrh), saktava (barley or barley flour), piṇyāka (oil cake) and taila (oil).[2] Acceptance of gift from a Śūdra is forbidden.[3] He should not be given any advice nor should he be offered pāyasa, dadhi, madhu, ghṛta, havis, etc. Dharma should not be preached to him.[4] Vedic studies should not be performed in the presence of a vṛṣala.[5] Brāhmaṇas who serve the Śūdras and perform sacrifices for them are denounced.[6] Brāhmaṇas are also forbidden staying in a Śūdra-rājya (country ruled over by a Śūdra[7]). It is also forbidden to go on a journey in the company of a Śūdra and patita.[8]

The description of the conditions prevalent at the end of the Kaliyuga present a different picture of the position of the Śūdra. In the Kaliyuga Śūdras would reign as kings. They (the Śūdras) would occupy higher places in the midst of Brāhmaṇas. Brāhmaṇas would be denied their seats and would be beaten by the Śūdras. Śūdras would be waited upon and would be served by Brāhmaṇas. They would gain the knowledge of mantras and would be imparted religious instruction. Brāhmaṇas would share food, seat and bed with Śūdras and would wait at the door of Śūdra kings.[9]

A Gṛhastha is to avoid seeing a patita (an outcaste), caṇḍāla and ucchiṣṭha (one who has not washed the mouth after eating).[10] Water should be sipped after conversing with a caṇḍāla, mleccha (barbarian; foreigner), strī, Śūdra and ucchi-

---

1, K. II. 17.16-17; ViS, 57.16
2. K. II. 17.17-18; Vide Prajāpatismṛti 134-135
3. II. 26.69
4. K. II. 16. 53-54
5. K. II. 14.69
6. K. II. 21.28
7. K. II. 16.23
8. K. II. 16.91
9. K. I.30
10. K. II. 16.49

ṣṭha.[1] Bhūtayajña wherein 'bali' is offered to Śvapākas and fallen ones along with dogs and crows is one of the five yajñas a Gṛhastha is enjoined to perform daily before taking food.[2] If while performing japa, one sees a caṇḍāla, a patita or aśauca, the japa is to be performed again and if he converses with him the same is to be performed after bathing.[3] Contact with caṇḍālas, pukkasas (offspring of a niṣāda by a Śūdra woman), the fallen ones and the antyajas or antyavasāyins (begotten by a caṇḍāla on a niṣādi woman enumerated as caṇḍāla, śvapaca, kṣattā, sūta, vaidehaka, māgadha and ayogava) is a sin and hence is to be avoided.[4]

One who keeps company of the fallen ones knowingly, by sharing the bed, seat and food with them, for a year, becomes a fallen one. The same is the result of performing sacrifices with them, for officiating at their sacrifices, having marital connections with them, imparting religious instructions to them and also by taking food in their company.[5] Saṁkara (mixture or intermingling of varṇas) is said to be brought about in eleven ways: (1) by sharing one's seat, (2) by sharing one's bed, (3) by cooking food in a common pot, (4) occupying the same row, (5) annamiśraṇam (eating in the same dish), (6) yājana (sacrificing for them), (7) adhyāpana (teaching them), (8) yoni (marital connections), (9) sahabhojana (eating in their company), (10) svāddhyāya (learning in their company,) and (11) sahayājana (performing sacrifices with them).[6] Elsewhere, it is said that, yājana, yonisaṁbandha, sahavāsa (contact) and even conversing (bhāṣaṇa) with the pākhaṇḍins (heretics), vāmācāras, Pañcarātras, Pāśupatas and persons engaged in blasphemy, denunciation of the Veda and cavilling the Brāhmaṇas, etc., bring downfall of the families (homes). A gift conferred upon an aśrotriya and upon a vṛṣala brings the same result.[7]

---

1. K. II. 13.4
2. K. II. 18.105-107
3. K. II. 18.81
4. K. II. 16. 26-27
5. K. II. 30. 9-11; cf. Devala 34-35; Vasiṣṭha 1.22
6. K. II. 16.27-30; cf. Bṛhaspati quoted by Aparārka on Yāj. III. 262. p. 1086-1087 and Devala 33 for similar views
7. K. II. 16. 15-22

Vṛtti or Occupation of the Twice-born

Teaching, performing sacrifices and gifts were the means by which a Brāhmaṇa (sādhaka) was to earn his livelihood. In adverse conditions he may also try agriculture or commerce. But agriculture which is an occupation of a Vaiśya could be taken up by a dvija (Brāhmaṇa or Kṣatriya) only when he fails to earn his bread through the profession of a Kṣatriya. Still a Brāhmaṇa should never plough the land. If he fails at both agriculture and commerce, then he may try usury. But as usury is a sin, it is discouraged.[1] A twice-born may also try his hand at fine arts.[2]

Śrāddha and funeral rites

Ancestor-worship or the worship of the manes forms one of the great branches of religion of mankind. The dead ancestor or chief of a tribe is supposed to protect his own family as of old helping friends and harming enemies, rewarding the right and punishing the wrong and receiving suit and service from the family. Thus the departed ancestor who is kindly disposed is worshipped but the evil spirits, i. e., the ghosts of human spirits are placated.[3] The evil spirits include the ghosts of women dying in child-birth, spirits of the murdered, or of those who were slain by wild beasts, the unsatisfied and the dreaded foreigner. If the spirit of the dead is to reach the home of the pitṛ, it is necessary that the funeral rites shall have been duly performed.[4]

Śrāddha is defined by the Brahma Purāṇa as follows: Whatever is given with faith to deserving Brāhmaṇas intending it to be for the (benefit of) pitṛs, at proper time and place, and in accordance with the prescribed procedure is called śrāddha.[5] The Ś. Br. divides pitṛs into three categories : Those that performed a Soma sacrifice are known as somavantaḥ; those that offered cooked oblations and secured a world are barhiṣadaḥ and those that did none of these are agniṣvāttāh.[6] The

---

1. K. II. 25.2-6
2. K. II. 25. 10
3. ERE. Vol. I, p. 425 ff.
4. Ibid; ERE. Vol. IV, pp. 601-603.
5. B. quoted by Śrāddhaprakāśa p. 3; cf. HD. Vol. IV. p. 334.
6. Ś. Br. 2. 6. 1. 7; cf. Tai. Br. 1.6.9·5.

Vā, Br, and P speak of seven classes of pitṛs three of which are formless (amūrtimat) and four having forms (mūrtimat).[1] The śrāddha was offered to three immediate ancestors, father, grandfather and great-grand-father.[2] According to the Gobhil-asmṛti,[3] a husband should not offer piṇḍa to his wife even if she dies sonless, nor a father to his son nor an elder brother to a younger brother.

Performance of śrāddha, where Brāhmaṇas are served with food in order to please the manes, is according to the K, a duty common to the twice-born. Chs. 20-23 of the latter part of the text form the śrāddha chapters of our text. The K names only two classes of pitṛs, viz., agniṣvāttā and barhiṣad.[4] According to the K, Manu has classified śrāddha into five categories. viz., (1) nitya, performed daily, (2) naimittika, performed during the eclipses of the sun and the moon, (3) kāmya, -performed with a desire to gain something during the eclipses, viṣu (the equinoctial days), the astro-logical conjunctions called vyatīpāta, solstice days, etc., (4) vṛddhi (?) performed at the commencement of an auspicious function for prosperity, at the birth of a son, etc., and (5) pārvaṇa performed on parva. The K also names other types of śrāddhas like one performed by a person who is commencing a journey, śuddhiśrāddha performed for purification and daivika by performing which one sheds off fear.[5] Śrāddha performed on saṅkrānti (sun's passage from one sign of the Zodiac to another) is of inexhaustible merit. Śrāddha is also to be performed on amāvāsya, aṣtaka days, on the days of birth and on the several nakṣatras.[6] But one who does not perform śrāddha is sure to reach hell.[7]

The ViS, Yāj, Vā, Mār, B, etc., mention the rewards that follow from the performance of śrāddhas on the twenty-seven

---

1. Vā. 72.1; 73.60; Br II. 9.55-56; P V. 9. 2-3.
2. Br. quoted by Śrāddhaprakāśa p. 7.
3. Gobhilasmṛti 3.70; 2.104.
4. K. 1. 13.19.
5. K. II. 20. 5-6; 20.24-27.
6. K. II. 20. 4, 8.
7. K. II. 20.6.

nakṣatras from Kṛttikā to Bharaṇi.[1] The K also provides us with a similar list[2] which is as follows:

Nakṣatras	*Reward*
1. Kṛttikā	Heaven
2. Rohiṇī	Child
3. Saumya	Spiritual pre-eminence
4. Ārdrā	Śaurya (Bravery)
5. Punarvasu	Land
6. Puṣya	Prosperity; Wealth
7. Sārpya	Everything desired
8. Pitrya	Good Fortune
9. Aryaṇmā	Wealth
10. Phālguni	Destruction of sins
11. Hasta	Pre-eminence among one's relations
12. Citra	Many sons
13. Svāti	Prosperity in Commerce
14. Viśākha	Gold
15. Maitra	Innumerable friends
16. Śākra	Kingdom
17. Mūla	Agriculture
18. Samudra	Knowledge
19. Vaiśvadeva	Fulfilment of all wishes
20. Śrāvaṇa	Excellence
21. Dhaniṣṭha	Everything desired
22. Ambupa	Strength
23. Ajaikapāda	All metals excluding gold and silver
24. Ahirbudhna	House
25. Revatī	Many cows
26. Aśvini	Horses
27. Yāmya	Longevity

The rewards that follow from the performance of the same on the different days of the week are also enumerated by the K:[3] Srāddha performed on a Sunday brings health; Monday saubhāgya (good fortune); Tuesday success; Wednesday fulfilment of all wishes; Thursday knowledge; Friday wealth,

---

1. ViS. 78.8-35; Yāj. I 265-268; Vā. ch 82; Mār. 30. 8-16; B 220. 33-42.
2. K. II. 20. 9-15.
3. K. II. 20. 16-17.

and Saturday longevity. A similar list is found in the ViS. also.[1]

The Āp.Dh. S., Mb., ViS, Vā, Yāj, B and the K[2] state what rewards accrue from performing śrāddha on each of the days from the first to the fifteenth of the dark half. These lists do not completely agree with each other. The K list is the following: Ist - good sons; 2nd and 3rd - daughter; 4th- animals or cattle; 5th -good sons; 6th- brilliance and agriculture; 7th - wealth; 8th - commerce, 9th - single-hoofed animals; 10th -animals of two hooves; llth - gold and silver coins; 12th - all metals excepting gold; 13th - excellence over relatives; 14th- evil sons and 15th - fulfilment of all wishes. Hence the 14th day of the fortnight is inauspicious for śrāddha. On that day śrāddha of only those killed by weapons is performed. The holy places where śrāddha performed becomes very efficacious are also named by the K and are included elsewhere.[3] It is also stated that 'forests' sacred mountains, holy places and temples have no (definite) owner and hence they cannot be private property of any one, hence they are unfit for acceptance of gifts, i. e. śrāddh.a[4] The śrāddha performed with vrīhi, yava, māṣa, āpa, mūla (roots), phala (fruit), śyāmāka, kāśa, nīvāra, priyaṅgu, godhūma, tila and mudga,[5] satisfies the pitṛs for one month. Manu, ViS., Vā, M, Yāj, etc., state at length the periods of times for which pitṛs are gratified by the flesh of certain animals being served at śrāddha.[6] The K states as follows: The flesh of matsya (fish), hariṇa, aurabha (avi), śakuni, chāga, pṛṣata, eṇa, ruru (deer) and varāha and mahiṣa satisfies the pitṛs for two, three, four, five, six, seven, eight, nine and ten months respectively. Pitṛs are pleased for eleven, months by the flesh of śaśa and kūrma, for one year by the milk of a cow, and pāyasa, for twelve years by the flesh of vārdhrīṇasa whereas the flesh of kālaśāka, mahāśalka, khaḍga and loha and honey and the

---

1. ViS. 78. 1-7.
2. Āp. Dh. S. II. 7. 16. 8-22; Anu. ch. 87; ViS. 78.36-50; Vā. 81 10-19; Yāj. I. 262-263; B. 220. 15-22; K. II. 20. 17-22; Mār 30.1-8.
3. Vide Appendix on 'Identification of places', infra
4. K. II. 22. 17.
5. Vide "Flora and Fauna" infra,
6. Manu. III. 267-72; Anu. ch. 88; ViS. ch. 80; Yāj. I. 257-260 Vā. 83.3.9; M. 17.31-35;

food fit for a muni (hermit) served at a śrāddha is of eternal satisfaction.[1] Pipyali, rucaka, masūraka, kūṣmāṇḍa, alābu, vārttāka, bhūstṛṇa, kusumbha, taṇḍulīyaka, rājamāṣa, milk of goat and buffalo, āḍhakya, kovidāra, pālakya, and marīca are to be avoided at a śrāddha.[2]

The characteristics that qualify a Brāhmaṇa to receive the 'havis' at the Śrāddha, form the contents of K. II. ch. 21: A Brāhmaṇa to be invited for a śrāddha should be possessed of Vedic learning. He should be a performer of Agnihotra, one having knowledge of the Vedas and the six aṅgas, mantras and Brāhmaṇas, one who has studied the Yajurveda, Atharvaśiras, Rudra and Trisuparṇa. He must be a Triṇaciketa also a Trimadhu, one who keeps the five fires, knows the Chandoga and the Sāman called Jyeṣṭha, one who is not related to the performer by marriage, etc., one who is not of the same gotra and pravara, one having perfect control over the senses, of good parentage, a performer of mahāyajñas and satras, one who serves god, tends the fire and attends to the needs of one's parents and preceptor, a chanter of Gāyatrī, a snātaka, etc. These are called as paṅktipāvana Brāhmaṇas, i. e., sanctifying the company of diners. A yogī, naiṣṭhika, upakurvāṇaka, an unattached Gṛhastha (mumukṣu) or even a sādhaka may be invited. These form the prathama kalpa-the first choice and hence are to be preferred. In case it is not possible to secure such a Brāhmaṇa the next best course (anukalpa) is to invite one's own maternal grandfather, maternal uncle, sister's son, father-in-law, one's own Vedic preceptor, daughter's son, son-in-law (viṭpati) or a relative, etc. Such provisions are made by Manu,[3] Yāj , M, Vi, Var, etc. The K provides that though ordinarily a friend should not be invited, he should be preferred to a foe though the latter may be learned for, the śrāddha wherein the havis eaten by a foe is of no avail here and hereafter. Similarly, it is stated that, food served at a śrāddha for Brāhmaṇas who have no

---

1. *Vide* 'Fauna', infra
2. K. II. 20. 37-47.
3. Manu. III. 132-147; Yāj. I. 220-221; M. 16. 10-11; Vi. III. 15. 1-4 *Var*. 14.2-4; *Vasiṣṭha* 3.22; ch. Food and drinks, infra.

knowledge of the Vedas is as futile as offerings made in ashes.[1]

Long lists of persons who are unfit to be invited to a śrāddha are given[2] by Gaut, Manu, ViS. Yāj, and other Smṛtis and Purāṇas like Vā, M, etc. The K mentions in the list: a thief, an impotent man, an atheist, one who is afflicted with a skin-disease, a temple-priest, one with deformed nails, diseased, blind, son of a remarried woman, one in whose house a paramour of his wife resides (didhiṣūpati), the son of a widow (kuṇḍa and gola), one who forsakes his mother, father, teacher or wife (without adequate cause), one who undertakes sea-voyages, a parivettā, a parivitti, one who is condemned, one who does not perform the mahāyajñas, Brāhmaṇas of dubious character though learned, who serve the Śūdras, and perform sacrifices for them, who sell their sons and the Vedas, those who take up teaching Vedas for the sake of occupation, and those who are unfit to teach; these are patitas and hence are not to be invited for a śrāddha. Similarly those who do not follow the system of āśramas, Vṛddhaśrāvakas, Nirgranthas, Pañcarātras, Kāpālikas, Pāṣaṇḍas, etc., an unclean one, a wine-dealer, a musician, one who commits blasphemy, censures the Vedas and reviles the Brāhmaṇas, one who gives up the daily rites like saṁdhyā, one who does not bathe and in short those guilty of commission of forbidden deeds and of omission of deeds the performance of which is enjoined upon them are disqualified in attending a śrāddha. For, a śrāddha attended by them ceases to be a śrāddha.

Elsewhere the K states that one devoid of a limb, a patita, a leper, one suffering from an ulcer, an atheist, a cock, a pig, and a dog should be kept far away from a śrāddha. One having disgusting appearance, an impure person, one who is naked, a mad man, a gambler, a woman in her monthly course, those that wear indigo-coloured or yellow-red garments and heretics are also to be avoided.[3]

---

1. K. II. 21. 2-24.
2. Gaut. 15. 15-18; Manu. III. 150-166; ViS. ch. 82; Yāj. I. 222-224; Vā. 83. 60-70; M. 16. 14-17; K. II. 21. 23-47, etc. Prajāpatismṛti 82-84; Bṛhadyamasmṛti III. 34-37; IV. 62;
3. K. II. 22.34-35.

Though generally the smṛtis disqualify a person with deformed, defective, excessive or less limbs from attending a śrāddha repast (he being a paṅktidūṣaka) some smṛtis discount the criterion of bodily characteristics in the case of a Brāhmaṇa who is learned and follows Vedic injunctions. They consider such a Brāhmaṇa to be paṅktipāvana.[1]

Among the smṛtis, Manu, and Yāj etc. deal with the procedure of śrāddha at some length.[2] Many of the Purāṇas inclusive of the K give detailed accounts of the mode of performance of śrāddha.[3] Procedure for śraddha is the same in all Purāṇas which follow the Gṛhyasūtras, Manu and Yāj. K. II. 22. gives us an account of the procedure of śrāddhā which is briefly summarised below:

The person intending to perform a śrāddha after cleaning the floor of the house and purifying it with cow-dung, invites the Brāhmaṇas on the previous day or in the morning of the śrāddha. Sesamum seeds are scattered all round the place of the performance of śrāddha and a goat is tied near the spot for purification of the śrāddha which will otherwise be defiled by the asuras. Before noon time the performer brings to his house the invited Brāhmaṇas who are clean-shaved and with nails pared. He offers them materials for brushing the teeth, separate seats, oil and water for bathing. In giving these details the K seems to have improved upon the Āśv. Gr., Manu, Yāj. and some of the Purāṇas such as Var which begin the procedure with seating the Brāhmaṇas on seats in the afternon.[4] After their bath they are offered water for their feet and for rinsing. The Brāhmaṇas representing Viśvedevas are seated on kuśa grass facing the east whereas the Brāhmaṇas representing the pitṛs are seated on kuśa grass sprinkled with sesamum and water facing the north; two Brāhmaṇas represent the Viśvedevas and three the pitṛs or one each for devas and paternal and maternal ancestors. The Brāhmaṇas representing the Viśvedevas are to be honoured

---

1. Vas. 11.20, Bṛhadyamasmṛti III. 41; Laghu Saṅkhasmṛti 22, Likhitasmṛti 28
2. Manu. III. 208-265; Yāj. I. 226-249.
3. M. 17. 12-60; Mār. 28. 37-60; Ag. 163. 2-42; etc., Vide HD. Vol. IV. p. 448 ff
4. Āśv. Gr. IV. 2-3; Manu III. 208; Yāj. I. 226; Var. 14.8; Vide HD. Vol IV. p. 456

first and then those representing the pitṛs. After being seated they are offered garland, garment, ointment and dhūpa and with the permission of the Brāhmaṇas the Viśvedevas are invoked. Water is sprinkled with two pavitras, muttering the verse 'śam no devīr',[1] and yava grains (barley) are scattered with the verse 'yavosi'.[2] Water and yava grains are offered to them with the verse 'yā divyā' followed by the offering of gandha (sandalwood paste), mālya (garland), dhūpa (incense), etc. Wearing the sacred thread in the apasavya (on the right shoulder under the left arm) the pitṛs are then invoked with the ṛk 'uśantas tvā'[3] on being permitted by the Brāhmaṇas representing the pitṛs. The mantra 'āyantu naḥ'[4] is then recited in a low voice. Chanting the mantras 'śam no devī' and 'tilosi' water is sprinkled and tilas (sesamum) are scattered and offered in the hands of the Brāhmaṇas. The drops of water falling from the hands of the Brāhmaṇas are collected in a vessel and the vessel is turned upside down on the ground as a seat for the pitṛs. With the permission of the Brāhmaṇas two oblations of food mixed with ghee are made in fire. Going to the south on a spot sloping southwards and besmeared with cow-dung a maṇḍala or a square is made in which darbhas are placed with tips turned southwards. On these darbhas three piṇḍas (balls of rice) are made for the pitṛs. The particles which are wiped off from the hand by means of darbhas are meant for the 'lepabhāgin' (the three paternal ancestors after the paternal great-grand-father). Libations of water are also made for pitṛs. Then he smells the piṇḍas. The food that remains is served to the Brāhmaṇas along with various types of flesh and viand prepared for the śrāddha. When they are satiated with the food, water is given to them for sipping. The Brāhmaṇas say 'let there be svadhā'. Then the performer mutters the verse 'dātāro no' etc. meaning "May donors prosper in our family, may our (study or teaching of) Vedas and progeny increase may our faith (in rites for pitṛs) not vanish and may there be plenty with us to make gifts." The Brāhmaṇas are then dispersed,

---

1. RV. X. 9.4; Vāj. S. 36.12; Tai. Ār. 4. 42.21
2. Vāj. S 5. 26; Tai. S I. 3. 1. 1.
3. RV. X. 16.12; Vāj. S. 19.70; Tai. S. II. 6,12.1
4. Vāj. S. 19.58

the pitṛvya Brāhmaṇas being the first to start. The relatives are served then with the rest of the food.[1]

The K also provides[2] that for the Brāhmaṇas who are satiated with food sacred texts like the Dharmaśāstras, Itihāsa, Purāṇas and Śrāddhakalpa should be repeated. After feeding his relatives he and his wife partake the food. But the leavings of the food are not removed until after sunset.[3] The K also provides that the poor may perform the śrāddha even with fruits and roots or with sesame seeds and water.[4] The performer of a śrāddha should avoid exertion, journey, sexual intercourse and quarrel.[5] A person who after receiving an invitation for a śrāddha and after having accepted it violates the appointment, reaches terrible hell and becomes a hog in his next birth; he is a greater sinner who first invites a Brāhmaṇa and then foolishly invites another (passing over the first) for the śrāddha.[6] Similarly the K provides that a Brāhmaṇa who is employed for the performance of a śrāddha and does not eat flesh offered therein becomes a beast for twenty-one births.[7]

For ten days subsequent to the death of a person, śrāddha is performed by his relatives by offering piṇḍa at the door of the house morning and evening. On the second day after death the performer of the śrāddha gets shaved. On the fourth the rite of asthisañcayana (collection of the charred bones of the cremated person) is performed and the Brāhmaṇas are fed.[8] The ViS, Vaikhānasa Smārtasūtra, and Vi. also lay down[9] that asthisañcayana must be done on the fourth day after cremation.

---

1. K. II. 22.1-62.
2. K. II. 22.76
3. K. II. 22.84-85.
4. K. II. 22. 94.
5. K. II. 22.6; cf. Laghu Śaṅkhasmṛti 28-29; Prajāpatismṛti 92-95; Likhitasmṛti 58-61
6. K. 11. 22. 7-12.
7. K. II. 22. 75.
8. K. II. 23.67-71
9. ViS. 19. 10, Vaikhānasa Smārtasūtra V. 7; Vi. III. 13.14.

The navaśrāddha is also referred to in the K. According to the Āśvalāyana gṛhyapariśiṣṭa[1] 'navaśrāddhas' or 'viṣamaśrāddhas' are performed on the uneven days, i. e., lst, 3rd, 5th, 7th and 9th with uncooked food. The G[2] speaks of six śrāddhas on uneven days from lst day to 11th. According to the K 'navaśrāddhas' are performed on the 5th, 9th and 11th days and Brāhmaṇas are fed in even number.[3] For one year the monthly śrāddhas are performed on the tithi of the death with one pavitra, arghya and piṇḍapātra. At the completion of a year the sapiṇḍīkaraṇa śrāddha is performed with four arghya vessels (one for the deceased and three for his paternal ancestors). The sāṁvatsarika śrāddha is performed like the pārvaṇa śrāddha.[4]

Ordinarily the son performs the śrāddha of his parents, the wife in the absence of a son and in the absence of wife, the brother.[5]

Apart from the paternal ancestors, pitāmaha (grandfather) and prapitāmaha (great-grandfather) to whom śrāddha is to be offered,[6] the K also recommends the same to the maternal ancestors (mātāmahə). According to the K śrāddha is offered first to the mother, then to the pitṛs (paternal ancestors) and then to the maternal ancestors. These three śrāddhas are performed during the vṛddhi śrāddha.[7]

Food and Drinks

Bhojana is one of the most important subjects treated[8] of in the Dharmaśāstra works, next in importance only to the rules of marriage. From RV[9] it appears that food was taken while sitting. A person was to take food only twice a day.[10] Numerous injunctions and taboos about food are also made

---

1. Āśvalāyana Gṛhyapariśiṣṭa III. 6
2. G. II. 34.36.
3. K. II. 23.72.
4. K. II. 23. 73-79.
5. K. II. 23.80.
6. K. II. 22.96.
7. K. II. 22. 103-104; cf. Likhitasmṛti 48
8. HD. Vol. II, part II. p. 757
9. RV. VI. 30.3; cf. HD. Vol. II. part II. p 757-758.
10. Tai. Br. 1.4.9.2; S. Br. 2.4.2.6.

by the Dharmaśāstra works. Thus the exudations of trees (niryāsa) were forbidden since ancient times.[1] The beestings also were forbidden for ten days.[2] The Ai. Br. prohibits one from eating food of a dīkṣita (one initiated for a Vedic sacrifice).[3] Some of the works give long lists of persons unfit to sit down to dinner in a continuous row for, it was believed that "when several persons sit down to dinner in a continuous row, the sins of one of them who is guilty, attach to the others in the same row".[4] Such persons were known as paṅktidūṣaka. Several works[5] give long lists of those Brāhmaṇas who are paṅktidūṣaka and of those who are paṅktipāvana (who sanctify the company of diners). But a row of diners ceased to be a continuous line if two diners are separated from each other by any of the following six means: a fire, ashes, a pillar, water, a door or a passage, and the ground (being lower or higher).[6]

Among those who defile company are those who engage themselves in acts not fit for Brāhmaṇas, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires, as well as parents or gurus, those who subsist on the food offered by a Śūdra, those suffering from leprosy, a bald man, those guilty of adultery, one who is the son of a Brāhmaṇa following the profession of arms, etc.[7]

One was not to take one's food in a boat nor on a wooden platform.[8] Manu states that one should begin taking food while one's feet are wet which leads to longevity.[9] Before and after taking meals one has to perform the ācamana.[10] When sitting down to eat, a person must wear his sacred thread in the

---

1. Tai. S. II. 5.1.4.
2. Tai. Br. 2. 1. 1. 3.
3. Ai. Br. 6.9 (p. 180).
4. HD. Vol. II. part II. p. 759.
5. Gaut. 15. 27-28; Baudh. Dh. S. II. 8. 14.2; Āp. Dh. S. II. 7. 17. 21-22; Vas. 3.19; Manu III. 184-186; Vā. 79. 83. Vi. III. 15. 1-7 ViS. chs. 82,83; Vide Śrāddha supra.
6. Aṅgiras. 97
7. Śaṅkha XIV. 2-4; Āp. Dh. S. II. 7. 17.21.
8. Āp. Dh. S. I. 5.17. 6-7
9. Manu. IV. 76; cf. ViS. 68.34-
10. Chānd. Up. V. 2. 2; Bṛ. Up. VI. 1.14.

upavīta form and must have an upper garment;[1] but the head should be uncovered.[2]

At the time of eating, one should not stretch the feet or place them on a raised seat.[3] Eating together with one's wife was also prohibited.[4]

The following kinds of food were forbidden:[5] 1. jātiduṣṭa or svabhāvaduṣṭa - i.e., forbidden on account of its very nature, such as garlic, onion, etc., 2. kriyāduṣṭa - forbidden on accouut of certain actions done with reference to it, such as food seen by a caṇḍāla, patita, dogs, etc.; 3. kāladuṣṭa - forbidden because of the time that has elapsed or because of the inappropriateness of time, such as stale food or food eaten in eclipses, etc.; 4. saṁsargaduṣṭa - food spoilt by foul contact, such as what comes in contact with a dog, wine, garlic, etc., or hair, insects, etc.; 5. rasaduṣṭa - food which has lost its flavour, such as pāyasa or kṣīra on the same day; 6. parigrahaduṣṭa - food forbidden because it belongs to a particular individual such as patita.

Gaut., Baudh. Dh. S. and Āp. Dh. S.[6] allow a Brahmacārin to beg for food from all varṇas barring those who are apapātra (of low caste) and abhiśasta (accursed). The Āp. Dh. S. though at first prohibits a Brāhmaṇa snātaka from eating in the houses of other varṇas[7], it later notes the opinion of others allowing him to take food from all varṇas excepting a Śūdra. It is also noted that food may be taken of a Śūdra who serves a dvijāti in virtue of his duty to do so. Thus it becomes clear that a Brāhmaṇa was allowed to take food prepared in the houses of Kṣatriyas, Vaiśyas and Śūdras. This latitude was later restricted and many works[8] declared that a Brāhmaṇa was to take food only from the following among Śūdras, viz., a

---

1. Āp. Dh. S. I. 5.15. 1; II. 8.19.16
2. Manu. IV. 45; III. 238; cf. Laghu Śātātapasmṛti 130, 139.
3. ViS. 68.49.
4. Manu. IV. 43; ViS. 68.46; Vasiṣṭha 12. 29.
5. cf. Aparārka p. 241 quoting Bhavisya Purāṇa; HD. Vol. II part II p. 771. VH; 11-122-136;9 259-275; cf. Vasiṣṭha ch. 14.
6. Gaut. 2. 42; Baudh. Dh. S. 1. 2. 3. 18-19; Āp. Dh. S. I. 1. 3.25
7. Āp. Dh. S. I. 6. 18. 9; 6. 18. 13-14.
8. Gaut. 17.6; Manu. IV. 253; ViS. 57.16; Yāj. I. 166; Angiras 120-121, etc; HD. Vol. II. part II. p. 789

family friend, one's cowherd, one's barber, one doing personal service (dāsa) and one who cultivates the Brāhmaṇa's field on the system of paying half of the crops to the latter. The Mit[1] adds the potter also among these. Expiations were also prescribed for taking food of a Śūdra who does not belong to the above categories.[2] Vas., ĀpS., Aṅgiras,[3] etc. condemn a Brāhmaṇa taking food from Śūdras. Manu[4] allows a Brāhmaṇa to take food from a barber. Aṅgiras, ĀpS.[5] and others declare that a Brāhmaṇa may eat at a Brāhmaṇa's house at all times, at a Kṣatriya's only on parvans, at a Vaiśya's when the latter is initiated for a sacrifice and at a Śūdra's never. They also state that the food of the four varṇas is respectively like nectar, milk, food and blood.[6] "When exactly Brāhmaṇas were forbidden to take food from Kṣatriyas or Vaiśyas, it is difficult to say".[7] Gaut., Vas., ViS., Manu,[8] etc., allow a Brāhmaṇa to accept fuel, water, fodder, roots, fruits, honey, what is offered unasked, protection, vehicle, milk, curds, garland, vegetables, barley flour, oil, oil-cakes, cakes (of flour), etc., when offered spontanenously by anyone inclusive of a Śūdra. But one was to eat at the houaes of others only when invited by a blameless person.[9]

The K assigns a whole chapter[10] for the topic of eatables and non-eatables. The K prohibits a Brāhmaṇa from taking the food of not only a Śūdra but also of a Vaiśya and a Kṣatriya. It states that a Brāhmaṇa taking food of a Śūdra except in distress reaches a Śūdrayoni. If he takes the food for six months he becomes a Śūdra in that very life' and in the next life also he is born a Śūdra.[11] A Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra reaches

---

1. Mit. on Yāj. I. 166, p. 46
2. cf. Aṅgiras 121, Atri, 172-173; Manu IV, 211
3. Vas, 6.26-29; Angiras 69-70, 86; ĀpS. 8.6 11; Vṛddha Śātātapa 63
4. Manu IV, 253
5. Angiras 77-78; ĀpS. 8. 11-13
6. ĀpS. 8.12-13; Aṅgiras 78; Atri 369-370
7. HD. Vol. II, part II p. 790
8. Gaut. 17. 2-3; Vasiṣṭha 14. 13-14; Manu, IV. 247; ViS. 57.10
9. cf. Gaut. 17.1; Manu. III 104; ViS. 57.11; Yāj. I, 112, p. 156; cf. ĀpS. 8.17-19
10. K. II. 17
11. K. II. 17. 1-2; cf. Vasiṣṭha 6. 25-27

that (inferior) yoni (womb) the food of which he had partaken before death.[1] Food of people pursuing certain professions was also forbidden.[2] The K list of people whose food was forbidden is the following: A naṭa (actor), narttaka (dancer), takṣṇa (carpenter), karmakāri or carmakāri (black-smith and cobbler), saṅgha or gaṇa (a group of roguish Brāhmaṇas or others), gaṇikā (courtesan), potter, washerman, thief, gandharva, gold-smith, sūtaka, painter, usurer, patita (an outcaste), acrobat, hunter, a diseased one, doctor, harlot, daṇḍaka, a robber, atheist, blasphemer, vintner, śvapāka, an henpecked husband, one who stays in the same house with the wife's paramour, an ucchiṣṭha (impure, lit, who has still the remains of food in hands or mouth), a mahut, a person partaking the left-over of others, an apaṅktya (one unfit to sit in line while partaking food), a hunter, a eunuch (klība), an ascetic (Saṁnyāsī) or an hypocrite (klībasaṁnyāsin), one intoxicated (due to learning, wealth or otherwise) or a drunkard, one who is crying, an enemy of Brāhmaṇas, a sinner, a sūtaka, a vṛthāpāka, a śaṭha, father-in-law, a barren woman, servant, a water-man, a vendor of weapons, a śauṇḍa, a back-biter, a physician, a rejuvinated one, a parivetṛ (younger brother marrying before the elder brother), a punarbhuva (son of a remarried widow) and a didhiṣūpati[3] (husband of a remarried widow or of an elder sister married after the younger). Most of these items come under the category of parigrahaduṣṭa[4] (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The food served at a śrāddha, of a sūtaki, etc., is also forbidden. Similarly the food which is saṁskāra-varjjita (devoid of purificatory rites) was prohibited. Thus the K declares that the food which is saṁskāravarjjita is taboo though served by a guru.[5] The K also specifies the seven Śūdras whose food could be taken without incurring sin. They are: ārdhika (an equal partner), kulamitra (a family friend), svagopāla (one's cowherd), one's barber, a bard,

---

1. K. II. 17.3
2. ĀpS. 10.13; Bṛhadyamasmṛti III, 52-53
3. K. II. 17.3-14
4. Vide supra p. 215
5. K. II. 17. 14-15

potter and a kṣetrakarmaka (a Śūdra who works in the field of the Brāhmaṇa). The K allows a Brāhmaṇa to accept food from these by paying them something. It also allows one to accept even from the Śūdras the following categories of food without incurring sin: pāyasa, snehapakva gorasa, saktu, piṇyāka and taila.[1] But non-acceptance of food from others seems to have been held as ideal. The K says: The sins of a person cling to his food. Hence whosoever eats the food of another partakes of that man's sins.[2]

The herbs, vegetables and exudations of plants prohibited by the K[3] are: vṛntāka, jālikā, śāka, kusumbha aśmāntaka, palāṇḍu, lasuna, sūkta, niryāsa (resins of trees), chatrāka, śela, pīyūṣa, vilaya, sumukha, kavaka (mushrooms), gṛñjana, kiṁśuka, udumbara, alābu, kṛśarasa, yāva, yavāgu, mātuliṅga, nīpa, kapittha and plakṣa.

Pāyasa, apūpa, piṇyāka and divādhāna or (devadhānya) are also prohibited.

Curds and food prepared of sesamum (or curds with sesamum), are to be avoided at night. Germinated seeds and a combination of milk and butter-milk are taboo. Food coming under the categories of kriyāduṣṭa[4] (forbidden on account of certain actions done with reference to it), bhāvaduṣṭa (svabhāvaduṣṭa or jātiduṣṭa) and asatsaṅga (saṁsargaduṣṭa - forbidden because of contact of patita, etc.) are forbidden. Food mixed with hair or insect, smelt by a dog or a cow, looked by caṇḍāla, a woman in her course, an outcaste, etc., which is anarcita (not offered to gods or guests?), paryuṣita (stale), paryābhrānta, svabhūrlekha, etc., contacted by crow, cock, mixed with worms, smelt by men, touched by a leper, offered by a woman in her monthly course or by a puṁścalī (courtesan), offered with anger or served by one in unclean garments, etc., should not be taken.

The K also states as Manu's opinion that the milk of a camel, milk of a cow that is sandhinī (a cow in heat;

---

1. K. II. 17. 16-18
2. K. II. 17. 15-16
3. K. II. 17. 18-23: Vide ch. VI. "Flora and Fauna", infra
4. Vide supra p. 215

that gives milk once a day; that yields milk on account of another calf being brought to it, its own being dead), the calf of which is dead, of the cow that has not passed ten days after delivery, milk of sheep, etc., was to be avoided.

Certain birds and animals the flesh of which was to be avoided are: viḍvarāha, kukkuṭa, balākā, haṁsa, dātyūha, kalaviṅka, śuka, kurara, vallūra, jālapāda, kokila, cāṣa, khañjarīṭa, śyena, gṛdhra, ulūka, cakravāka, bhāsa, pārāvata, kapota, ṭiṭṭibha, grāmakukkuṭa, siṁha, vyāghra, mārjāra, śvāna, kukkura, śṛgāla, markaṭa, garddabha, all mṛgas, vanacaras, jalecaras and sthalacaras. The K also mentions five five-toed animals the flesh of which is recommended for eating by Manu, viz., godhā, kūrma, śvāvit, and sallakī.[1] Fishes with scales and raurava meat are allowed as food. But before partaking, one should offer these to the gods and Brāhmaṇas. The flesh of mayūra, tittira, kapiñjalaka, vārdhrīṇasa and dvipina and fishes rājīva, siṁhatuṇḍa, pāṭhīna and rohita are also allowed. It is also stated that one incurs no sin by eating flesh when the life is in danger and also when taken for medical purposes. In such cases even the remnants of flesh are allowed.[2]

We have already noted the various animals, enumerated by the K, the flesh of which when served at śrāddha is said to satisfy the pitṛs for varying length of time. The K condemns a person who being invited to perform a śrāddha attends the same but refuses to eat the flesh served. It says that a person who, on being invited for a śrāddha or for a rite in honour of gods does not eat the flesh offered therein, remains in hell for as many years as there are hairs on the body of a paśu.[4] Madya (liquor) is forbidden for a twice-born. One who drinks 'madya' becomes a patita and should not be conversed with by the twice-born.[5] Surāpāna (drinking surā) is included in

---

1. Vide Fauna, ch. VI. "Flora and Fauna", infra
2. K. II. 17. 24-40
3. Vide supra p.
4. K. II. 17.40
5. K. II. 17. 41-42

one of the five vilest sins.[1] Kane treats the verses of the Kāl, Mār and K where consumption of wine, meat and fish is referred to, as interpolations of a later date when the "Tantric rites had taken a firm hold on some sections of Hindu society."[2]

A Brahmacārī (Vedic student) and a Yati (final stage of life) have special rules regarding their food habits. These are dealt with elsewhere.[3]

The mode of eating is dealt with in ch. 19 of the second half of K a brief summary of which is given below.

While taking food one should sit on the ground besmeared with cow-dung and facing the sun or the eastern quarter. Following Manu[4] the K also adds that one who eats food facing east enjoys long life, one facing south enjoys fame, one facing west enjoys wealth and one facing north enjoys ṛta (ordered life?). While eating, one is to sit on an elevated seat with only one's feet touching the ground. One should have five limbs wet at the time of taking food, viz., the hands, the feet and the mouth. The dish should be placed on the ground. A boundary is to be made with water around the food by chanting the necessary mantras. Water is to be sipped and five offerings are to be made to Prāṇa, Apāna, Vyāna, Udāna and Samāna with particles of food. Then one may proceed with eating. The meal is concluded with a prayer to all gods to transform the food consumed into nectar. With this prayer, the water is sipped. Food should not be taken during twilights, before the eclipses or during the eclipses. After the eclipses one should always bathe before taking food. After the lunar eclipse one may take food in case it is not midnight. While taking food the head-dress is to be taken off. Food should not be taken while sitting on a couch or facing upwards. Midnight and mid-day are unfavourable for eating food. Food should not be taken wearing wet clothes and while suffering from indigestion. While taking food one

---

1. Vide Appendix on Expiations
2. HD. Vol. V, part II, pp. 1078-1080
3. Vide "Aśrama", infra
4. Manu. II. 52. cf. Anu. 104.57; Elsewhere Manu (III. 238) disallows taking food facing south.

should not move from one's seat. Food should not be consumed in darkness, in twilight, in the company of one's wife and in temple. One should wear at least two garments, an upper and a lower, but should not have sandals while eating. Weeping and laughing should be avoided at food-time. After food one should relax for a while so as to allow the food to be digested.

Sharing food with the fallen ones and taking food in their company is condemned by the K.[1] The K also cites eleven ways which cause saṁkara. Cooking food in a common pot, occupying the same row (while eating), eating in the same dish and eating in their company are some of the eleven mentioned.[2] But the K also adds that a continuous row of diners ceases to be so if two diners are separated by a boundary made of ashes, fire or water or by a door, a pillar or by the ground (being lower or higher).[3]

Āśrama

The word 'āśrama' is derived from the (Sanskrit) root 'śram' meaning to exert oneself. Hence it may mean (i) a place where exertions are performed and (ii) the action of performing such exertions.[4] Literally it means 'a halting or resting place'. Thus the āśramas are regarded as resting places during one's journey on the way to final liberation (mokṣa) which is the aim of life. According to Vyāsa[5] the four stages of life form a flight of four steps by ascending which one reaches the region of Brahmā. Each of the āśramas is a stage of life in which the individual trains himself how to order his life and make preparations that are required to attain the final goal.

The word āśrama does not occur in the saṁhitās or Brāhmaṇas.[6] But it occurs in the above sense in the sūtras.[7] This does not mean that the āśramas or stages of life were

---

1. K. II. 30. 9-11
2. K. II. 16. 27-30; Vide supra p 203
3. K. II. 16 31.32
4. Pandhari Nath Prabhu "Hindu Social Organisation". p. 83
5. Sānti. 234.15
6. HD. Vol. II. part I. p. 418.
7. Āp. Dh. S. II. 9.21.1; Vide HD. Vol. II, part I. p. 416 ff

unknown in the Vedic period; for, the word Brahmacārī occurs in the RV and AV.[1] Brahmacarya is also mentioned in other Vedic works.[2] That the second stage of life, i. e., of the house-holder, was also well-known to the Ṛgveda is established by the fact that Agni is described as the gṛhapati in the house[3] and also by the verse wherein the bridegroom says to the bride that the gods gave her to him for gārhapatya.[4] The third stage of life, viz., Vānaprastha, is not mentioned in the Vedic Literature. But the Tāṇḍya Mahābrāhmaṇa[5] speaks of the Vaikhānasa sages as the favourites of Indra. It is possible that these Vaikhānasa sages formed the germ of the idea of Vānaprastha, for, Vaikhānasa in the sūtras means Vānaprastha.[6] For the āśrama 'Saṁnyāsa' the word used in the sūtras and smṛtis is 'yati'. This word occurs also in the oldest Vedic texts but with a different meaning.[7] "All these passages taken together suggest that the yatis were people who had incurred the hostility of Indra, the patron of the Aryans, that they were slaughtered by the Aryans with the help of Indra...and that a few of them who escaped slaughter subsequently were won over and became the worshippers of Indra."[8] This shows that originally they were beyond the pale of the Vedic Aryans. "If there is any connection between yati and yātu (sorcery) which seems possible, the yatis were probably non-Vedic sorcerers".[9]

'Munis' are referred to in the RV[10] as wind-girt and wearing dirty garments. In RV a 'muni' is said to be the friend of all gods.[11] This proves that in the times of RV munis were known as persons leading a life of renunciation and mortification and were honoured as such while

---

1. RV. X. 109 5; AV. V. 17.5; XI.7
2. Tai. Br. 3.10.11 3; Ṣ. Br. 11.5.4. 1-7; 11.3.3.2, etc.
3. RV. II. 1.2
4. RV. X. 85.36; HD. Vol II, part I. p. 418
5. Tāṇḍya Mahābrāhmaṇa 14.4.7
6. HD. Vol. II. part I. p. 418
7. RV. VIII. 3.9; X. 72.7; Tai. S. II. 4.9.2; VI. 2.7.5; Kāṭ. S. VIII. 5; Ai. Br. 35.2 (p. 879); Kauṣītaki Upaniṣad III. 1; AV. II.5.3; Tāṇḍya Mahābrāhmaṇa 8.1.4, etc; HD. Vol. II, part I. p. 418
8. HD. Vol. II. part I, p. 419
9. Ibid.
10. RV. X. 136.2
11. RV. X. 136.4

persons corresponding to them among non-Vedic people were called yatis.[1]

The earliest reference to the four āśramas, though obscure, occurs in the Ai.Br. "What (use is there) of dirt, what use of antelope skin, what use of (growing) the beard, what is the use of tapas? O! Brāhmaṇas! desire a son, he is a world that is to be highly praised."[2] Here it is clear that 'ajina' refers to Brahmacarya, śmaśrūṇi to Vānaprasthas (since the Vānaprastha according to Manu and Gaut.,[3] had to grow his hair, beard and nails), malam (probably referring to sexual intercourse) to Gṛhastha and tapas to Saṁnyāsin.[4] The Chānd.Up. has a much clearer reference to the three āśramas when it says that there are three branches of dharma, the first (is constituted by) sacrifice, study and charity (indicating the stage of house-holder), the second is (constituted by the performance of) tapas (indicating the Vānaprastha) the third is the Brahmacārī staying in the house of the teacher and wearing himself out till death in the teacher's house; all these attain to the worlds of the meritorious, but one who (has correctly understood Brahma and) abides in it attains immortality.[5] Here though the last clause says that a knower of Brahma gains immortality and differentiates him from the three āśramas, it does not clearly say that the parivrājaka is a means of attaining the knowledge of Brahma. This shows that there was no clear demarcation between the āśramas Vānaprastha and Saṁnyāsa, during the period of Chand[6] Up. Muṇḍakopaniṣad mentions Saṁnyāsa.[7] In the Jābālopaniṣad also Saṁnyāsa is referred to. Janaka asks Yājñavalkya to expound 'saṁnyāsa'[8] and then the four āśramas are distinctly set out in sequential form 'after finishing the stage of studenthood, one should become a house-holder; after becoming a house-holder one

---

1 HD. Vol. II, part I, pp. 418-420
2. Ibid; Ai. Br. 33 11 : (pp. 836-837)
'Kiṁ nu malaṁ kimajinaṁ kimu śmaśrūṇi kiṁ tapaḥ /
putraṁ brahmāṇa icchadhvaṁ sa vai loko' vadāvdaḥ //
3. Manu. VI 6; Gaut. III. 33; Dakṣa I. 12
4. HD. Vol. II, part I, p. 420
5. Ibid; Chānd Up. II. 23.1
6. HD. Vol. II, part I 421
7. Muṇḍakopaniṣad III, 2.6
8. Jābālopaniṣad 4

should become a forest-dweller; after being a forest-dweller, one should renounce the world; or he may do otherwise, viz., he may renounce the world after the stage of studenthood itself or after being an house-holder or from the forest. The very day on which he becomes desireless, he should renounce the world (become Saṁnyäsin)'.[1] This makes it clear that at least three āśramas were known in the time of the earliest Upaniṣads and that all four were known by their specific names in the time of the Jābālo-paniṣad.[2] Hence it is not correct to say that there is no mention of Saṁnyāsins in the Vedic literature.[3]

As stated earlier the 'puruṣārthas' were deemed to be four, viz., dharma, artha, kāma and mokṣa. The highest goal was mokṣa. In order to attain mokṣa one must realise "that there is only one Reality underlying all existence (and no plurality) and become disgusted with the passions and temptations of the world", i. e., he must have vairāgya or desirelessness. Hence the scheme of āśramas was drawn by the ancient Indians, by following which one could attain desirelessness and through desirelessness, release.[4]

Thus in the first stage, i. e., Brahmacarya, the individual goes through a course of mental discipline, acquires knowledge getting 'himself acquainted with the literary treasures of the past and also learns obedience, respect, plain-living and high-thinking. Then he marries and becomes a house-holder (or Gṛhastha). In this stage he tastes the material and physical pleasures of the world, has sons, leads a life of selfless service dedicating his best and utmost to his children, friends, relatives and strangers and becomes a worthy citizen fulfilling his social obligations (ṛṇas). At the age of fifty or so being convinced of the utter futility of the pleasures of the world he resorts to the forest-life (Vānaprastha) leaving his dear and near ones and abandoning all his possessions. In the forest he practises meditation, gets accustomed to austerities and leads a harmless

---

1. HD. Vol. II, part I, p. 421
2. Ibid; p. 422
3. Vide Kunhan Raja, CHI, Vol. I, 2nd ed. 217
4. HD. Vol. II, part I, p. 423

life which leads him to the last āśrama, viz. Saṁnyāsa.[1] "He may succeed in this very life in realizing the supreme goal of mokṣa or he may have to continue to rise in spiritual height until after several births and deaths the goal is in view."[2] Thus while the theory of varṇa dealt with man as a member of the Aryan society aquainting himself with his rights, functions, privileges and duties as a member of the society, the theory of āśramas applied itself to the individual reminding him of his spiritual goal and giving him an idea of the preparations he will have to make in order to attain that goal.[3]

With regard to the three stages of life there are three different points of view, viz., samuccaya (orderly co-ordination), vikalpa (option) and bādhā (annulment or contradiction). According to the first view a person can resort to the four āśramas in the sequential form without by-passing anyone. But he cannot resort to the house-holder's life after becoming a Saṁnyāsin.[4] Thus a man cannot take Saṁnyāsa immediately after Brahmacarya. Manu[5] and the first part of the Jābālopaniṣad (referred to above) support this view. According to this view connubial life is in no way inferior to asceticism. On the contrary it places married life on a higher plane than asceticism.[6] Many of the Dharmaśāstra works glorify the stage of a house-holder as supreme among the four āśramas. Some of the works even go to the extent of saying that the āśramas of Vānaprastha and Saṁnyāsa are forbidden in the Kali Age.[7] The second view which is given by Jābālopaniṣadas an alternative to the first and supported by Yāj, Vas, and Laghu Viṣṇu, gives an option to the Brahmacārī which allows him to become a Parivrājaka immediately after completing his studies or immediately after the house-holder's way of life.[8] The third view 'bādhā' recognises only one āśrama, viz., that of the house-holder, Brahmacarya being preparatory to it and the other two, Vāna-

1. HD. Vol II, part I, p. 423
2. Ibid.
3. Ibid.
4. Dakṣa 1. 8-9; Brahmasūtra III. 4.40; HD. Vol. II, part I, p. 424
5. Manu. IV. 1; VI. 1, 33-37
6. Manu. VI. 87-90; III. 77-80
7. HD. Vol. II, part I, p. 424
8. Vas. 7.3; Yāj. III. 44; Vasiṣṭha 7.1-2. Laghu Viṣṇusmṛti III. 1; IV. 1; cf. Baud. Dh.S. II. 10.17.2

prastha and Saṁnyāsa being inferior to it. Gautama[1] supports this view. Many others[2] praise the stage of the house-holder as the highest among the four āśramas. The Mit.[3] sets out all these views adding that all the views are supported by Vedic texts and one may follow any of the three. Āp.Dh.S.[4] also is of the same view when it concludes that "there is no distinction due to superiority among the four āśramas" and one attained happiness following any āśrama if he performed his duties as ordained by the śāstras. There were others who held the house-holder's life as the rule and other āśramas as meant for the blind and other incapable persons.[5]

Brahmacarya

The word 'brahmacārī' occurs in the RV.[6] The upanayana ceremony introduces the young boy into the Brahmacaryāśrama. Every male child belonging to the three higher varṇas, viz., Brāhmaṇa, Kṣatriya and Vaiśya started his educational career with the upanayana or initation ceremony.[7] The Āp.Dh.S. says that 'upanayana is a saṁskāra (purificatory rite) laid down by revelation for him who seeks learning'. This sūtra may also mean that 'it is a saṁskāra brought about by imparting the śruti (viz., Gāyatrī mantra) to him who seeks learning'. This makes it clear that the Gāyatryupadeśa or the imparting of the sacred Gāyatrī mantra is the most important rite in upanayana.[8] Upanayana is held to be that saṁskāra by which the boy is brought near the teacher for learning Veda.[9] The AV[10] gives an account of the Brahmacārī and Brahmacarya, according to which hymn the characteristic features of a Brahmacārī and upanayana are:

---

1. Gaut. 3.36; 3.1
2. Śānti. 23.5; Manu VI, 89-90; III. 77-80; Vasiṣṭha 7 14-16; Dakṣa IV. 1; II. 57.60; ViS. 59. 27-29; Laghu Āśvalāyanasmṛti 15.1
3. Mit. on Yāj. III. 56. p. 199
4. Āp. Dh. S. II. 9.24.14; II.9.21.2; Śānti 234. 13-14; HD. Vol. II, part I, p. 425
5. HD. Vol. II, part I, p. 425
6. RV. X. 109.5
7. Pandharinath Prabhu, 'Hindu Social Organisation', p. 110
8. Āp. Dh. S. I. 1.1.9; HD. Vol. II, part I, p. 269
9. Vide Sabara on Mīmāṁsādarśana VI. 1.35
10. AV. XI. 7; HD. Vol. II, part I, p. 270

a deerskin, mekhalā, offering of samidh, begging and a life of hard work and restraint. It seems that in ancient times the father himself always taught the son.[1] But since the times of the Tai.S. and the Brāhmaṇas the student went to a guru aud stayed in his house. This becomes clear from the story of Nābhānediṣṭha.[2] A period of 48 years (for the four Vedas) or of 12 years (for one Veda) is held to be the period of studenthood by Gopatha.[3] At the same time it also adds that one should practise Brahmacarya according to one's ability before taking the ceremonial bath. The Ś.Br.[4] gives almost complete details about the initiation of the student and the rules to be followed by a Brahmācārī. This account bears close resemblance to those given by the Gṛhyasūtras.

The 8th, 11th and 12th years from birth for the three varṇas constitute the principal time for upanayana.[5]

Dress

A Brahmacārī had to wear two garments, viz., 'vāsas', for the lower part of the body and 'uttarīya', for the upper part of the body. The various works differ on the material and colour of the dress to be used by a Brahmacārī of the three varṇas. The Āp. Dh. S.[6] says that "the garment (vāsas) of a Brāhmaṇa, Kṣatriya or Vaiśya Brahmacārī is respectively to be made of hemp, flax, ajina;... some teachers prescribe that the lower garment should be of cotton, but coloured reddish-yellow for Brāhmaṇas; dyed with madder for Kṣatriyas, dyed with turmeric for Vaiśyas". It also gives option[7] to all varṇas to use sheep-skin (as upper garment) or a woollen plaid (kambala). Vas.[8] says that a Brāhmaṇa (Brahmacārī) should wear a lower garment which is white and unblemished (or new). Āśv.

---

1. Bṛ. Up. VI, 2.1; HD Vol. II, part I, p. 273
2. Ai. Br. 22 9 (pp. 592-597); Tai. S 3.1.9.5
3. Gopatha Brāhmaṇa 2.5; cf. Mānava Gṛhyasūtra I, 2.6
4. Ṣ. Br. 11.5.4; HD. Vol. II, part I, p. 271
5. Āśv. Gṛ. I. 19. 1-6; Vas. 11.49-51; Laghu Viṣṇusmṛti I, 13-14; Saṅkha 2. 6-7
6. Āp. Dh. S. I, 1.2.39 — I. 1.3.1-2; HD. Vol. II, part I, p. 278
7. Āp.Dh.S. I. 1.3. 7-8; VH. 8.48; HD. Vol. II, part I, p. 279
8. Vas. 11.64

Gṛ. and Vas.[1] say that the upper garment for a Brāhmaṇa should be the skin of a black deer, for Kṣatriya the skin of ruru deer and for a Vaiśya of cow skin or of goat skin. According to Dakṣa, 'ajina' is one of the three distinguishing characteristics of a Brahmacārī, daṇḍa (staff) and mekhalā (girdle) being the other two.[2]

Daṇḍa of Brahmacārī.

The Āśv. Gṛ. and Pār. Gṛ. recommend a staff of any of the trees, viz. pālāśa, udumbara and bilva for three varṇas. The Āpastamba Gṛhyasūtra says that a Brāhmaṇa should employ a staff of pālāśa wood, a Kṣatriya that of nyagrodha and a Vaiśya that of badara or udumbara;[4] Āp. Dh.S· also recommends the same but adds that some teachers allow a staff to be made of any tree used in sacrifices without reference to any varṇa.[5] Gaut. also recommends a staff of any sacrificial tree for all varṇas.[6]

Mekhalā (girdle)

For the girdle of a Brāhmaṇa, Kṣatriya and Vaiśya are prescribed cords of muñja grass, mūrvā grass and hemp respectively.[7] Pāraskara recommends the string of a bow to be used for a Kṣatriya's girdle and mūrva grass for a Vaiśya; in the absence of these a girdle made of kuśa, aśmantaka and balvaja grass should be used by a Brāhmaṇa, Kṣatriya and Vaiśya respectively.[8] Manu says that the girdle may have one, three or five knots.[9]

---

1. Āśv. Gṛ. I. 19. 8; Vas. 11. 61-63; cf. Pān. Gṛ. II. 5. 17-20; Mānava Gṛhyasūtra I. 1. 2
2. Dakṣa I. 12
3. Āśv. Gṛ. I. 19. 13; I. 20-1; Pār. Gṛ. II. 5.25-28
4. Āpastamba Gṛhyasūtra IV. 11. 15.
5. Āp. Dh. S. I. 1. 2. 38; Āpastamba Gṛhyasūtra IV. 11. 16.
6. Gaut, I. 26.
7. Ibid. I. 17; Aśv. Gṛ. I. 19. 11; Manu II. 42 etc; HD. Vol. II. part I. pp. 280-81.
8. Pār, Gṛ. II. 5. 21-24; HD. Vol. II, part I, p. 281.
9. Manu. II. 43.

Upavīta (Yajñopavīta or the Sacred thread)

The yajñopavīta is worn in three different modes with regard to the situation: The Tai. S.[1] says that the 'nivīta' method is followed in actions for men, the prācīnāvīta method in rites for pitṛs and the upavīta form in rites for gods. The Gobhila Gṛ[2] explains the three words nivīta, prācīnāvīta and upavīta. Raising one's arm, putting the head into the upavīta and suspending the cord over one's left shoulder in such a way that it hangs down one's right side, makes him yajñopavītin. In the method of prācīnāvīta, one 'passing one's left arm, putting the head (into the upavīta) one suspends it over one's right shoulder, so that it hangs down along one's left side.' This method is used in sacrifices offered to Manes. The Bodhāyana Gṛhya Paribhāṣāsūtra says 'when it is carried over the neck, both shoulders and the chest and is held with both the thumbs (of the two hands) lower than the region of the heart and above the navel, that is nivīta'.[3] It also cites the occasions where nivīta mode is used as ṛṣi-tarpaṇa, saṁskāras of one's children and other actions meant only for men. The Tai. Ār.[4] gives evidence for the fact that a strip of black antelope skin or of cloth was used as upavīta in ancient times whereas some of the commentators hint that garments were also used as upavīta. After saying that the house-holder should always wear an upper garment, the Āp.Dh.S.[5] adds that the sacred thread may also serve the purpose of an upper garment. This makes it clear that upavīta originally meant an upper garment and not merely a cord of threads. According to Gobhila Gṛ.[6] 'the student takes as Yajñopavīta a cord of threads, a garment or a rope of kuśa grass whereas Manu[7] says that the upavīta of a Brāhmaṇa, Kṣatriya and Vaiśya should be made of cotton, hemp and sheep wool respectively.

---

1. Tai. S. II. 5. 11. 1.
2. Gobhila Gṛ. I. 2. 2-4; cf Manu. II. 63; HD. Vol. II. part II. p. 287
3. Bodhāyana Gṛhya Paribhāṣāsūtra, II. 2. 3.
4. Tai. Ār. 2-1.
5. Āp. Dh. S. II. 2.4,21-22; HD. Vol. II. part II pp. 289-290
6. Gobhila Gṛ. I. 2. 1.
7. Manu. II. 44.

The whole procedure of upanayana is elaborately dealt with in the Āpastamba Gṛhyasutra, Hir. Gṛ., etc.[1] This sacrament is regarded as the second birth of the young boy for, he who till then was no better than a Śūdra becomes a dvija or a twice-born after the upanayana.[2]

Duties of a Brahmacārī

The rules and observances prescribed for a Brahmacārī are of two kinds, some are prescribed for a very short time, like abstaining from eating kṣāra and lavaṇa and sleeping on the ground for three nights, twelve nights or a year after upanayana,[3] and those that last throughout the period of studenthood[4] like ācamana (sipping of water), guruśuśrūṣā (service to the teacher) vāksaṁyamana (restraint in speech), etc. The Sūtras and Smṛtis[5] lay down many rules about these and observances like agniparicaya (worshipping fire), bhikṣā (begging for food), saṁdhyopāsanā, study of Veda, avoidance of certain food and drinks and the special vratas of Brahmacārī, etc., of which a brief summary is given below.

The student is required to offer a samidh into the fire every day after upanayana in the morning and in the evening.[6] His food, he has to procure by begging.[7] Rules vary according to the varṇa about the position of words to be used while begging for food. Thus a Brāhmaṇa student should beg with the words 'bhavati bhikṣāṁ dehi' (lady give me food), Kṣatriya with the words 'bhikṣāṁ bhavati dehi' and a Vaiśya with the words 'dehi bhikṣāṁ bhavati'.[8] According to Hir. Gṛ.[9] etc.,

---

1. Āpastamba Gṛhyasūtra IV. 10-11; Hir. Gṛ. I. 1.1—I. 2
2. Ś. Br. 11. 5, 4.
3. Āśv. Gṛ. I. 22. 17; Baud. Gṛ. II. 5. 55.
4. Ś.Br. 11.5,4.5-18; Āśv, Gr. I. 22. 2; Pār. Gṛ II. 3, 5, Mānava Gṛhyasūtra I. 1.2-14.
5. Gaut. 2. 10-40; Sāṅkhāyana Gṛhyasūtra II. 6. 8; Gobhila Gṛ. III. 1. 25-27; Āp. Dh. S. I. 1. 3.11-I 2.7.31; Manu. II. 49-249; Vas. 7. 3-17; ViS. 28; Yāj. I. 16-35; Vasiṣṭha 7.3-12; Hir Gṛ. I. 2-8 cf. SBE. Vol. 30 pp. 158-161.
6. Āśv. Gṛ. I. 22.6.
7. Ibid. I. 22. 7-8.
8. Baud. Gṛ. II. 5.49-53; Pār. Gṛ. II. 5. 2-4; Āp. Dh. S. I.1.3 28-30 I; Vas. 11 68-70; Manu. II. 49; Yāj. I. 30, p. 59.
9. Hir. Gṛ. cf. SBE Vol. 30, p. 157; cf. Baud. Gṛ. II, 5.47-48 Pār. Gṛ II, 5, 7.

he has to beg of his mother first, then in other families which are generally well-disposed. Gautama[1] says that if a Brahmacārī cannot get food elsewhere he may beg from his own elders (like maternal uncles), his relatives and lastly from his ācārya himself. Manu[2] also is of the same opinion. He should announce the food obtained by begging to his guru and eat only that which the teacher directs him to take.[3] But he was not to beg to abhiśasta and patita.[4] He should perform 'saṁdhyopāsanā' or the action of prayer daily in the morning and evening twilight.[5] The prinicipal constituents of saṁdhyopāsana are: ācamana (sipping of water), prāṇāyāma (restraint of breath), mārjana thrice (sprinkling of water upon one's own body to the accompaniment of several mantras), aghamarṣaṇa (driving out sin), arghya (offering of water to the sun), japa (recitation) of Gāyatrī and upasthāna (recitation of mantras by way of worship of the sun in the morning and generally of Varuṇa in the evening).[6] According to the rules laid qown in several Sūtras and Smṛtis,[7] ācamana is to be performed in a sitting posture, facing the north or east in a pure spot, by sipping water thrice and wiping the lips twice (or thrice) and touching with the wet right hand one's eyes, ears, nose, heart and head. Manu and Yāj.[8] say that water should be sipped by the brāhmatīrtha (i. e., from the root of the thumb).

The Pātañjala Yogasūtra[9] defines Prāṇāyāma as the regulation of inhalation and exhalation of air. It has three components, viz., pūraka (inhaling the outside air), kumbhaka (keeping in the inhaled air, i. e., neither taking in air nor giving it out), and recaka (exhaling air from the lungs).[10] Prāṇāyāma according to Manu[11] purifies the mind of sin.

---

1. Gaut. 2, 44-45
2. Manu· II. 184.
3. Hir. Gṛ. cf. SBE. Vol. 30, p. 157; Laghu Viṣṇusmṛti I. 22; Manu. II. 51, etc.
4. Āp. Dh. S. I. 1. 3· 25.
5. Viśvarūpa on Yāj. I. 25 and Mit. on the same verse.
6. HD. Vol. II. part I. p. 314.
7. Gaut. 1. 37-42; Āp. Dh. S. I.5. 15. 2-11; 16. 1-16; Manu. II. 58-60; Yāj. I. 18-21. pp. 37-40.
8. Manu. II. 58, Yāj. I. 18. p. 37.
9. Yogasūtra II. 49.
10. HD. Vol. II, part I. p. 317.
11. Manu. VI. 71-72.

Mārjana is performed by means of kuśa grass dipped in water kept in a vessel of copper or udumbara wood or earthenware and while doing so the three verses, 'āpohiṣṭhā',[1] etc are chanted.

Aghamarṣaṇa (driving out sin) is performed by taking water in the right hand formed in the shape of a cow's ear, holding it near one's nose, breathing out from the nose on the water chanting the three verses 'ṛtaṁca'[2] and then casting the water away to one's left on the ground.

Arghya is offering water thrice, facing the sun, with joined hands to the accompaniment of Gāyatri verse.[3]

Manu[4] and others prescribe that everyday a Brahmacārī (as well as others) must perform japa of Gāyatrī.

Upasthāna is the worship of Mitra and Varuṇa performed respectively in the morning and evening with the chanting of two verses in each case[5].

Saṁdhyopāsana was, since very ancient times, considered to be one of the most important observances which the Brahmacārī was required to perform. Those who did not perform it were to be excluded from all actions meant for the benefit or honour of dvijas.[6]

The study of the Veda was considered to be the highest tapas for every twice-born person.[7] Manu recommends the study of the wbole Veda together with the Upaniṣads for every dvijāti.[8] The Mb. says that by the study of Veda, a Brāhmaṇa accomplishes his duty.[9] Taking into consideration the shortness of human life Gaut., Vas.,

---

1. RV. X. 9. 1-3; cf. Mānava Gṛhyāsūtra I. 1. 24; Yāj. I. 22. p. 42; etc
2. RV. X. 190. 1-3; cf. HD. Vol. II, part I, p. 317.
3. Tai. Ār. 2.2; cf. Gobhilasmṛti II. 10
4. Manu. II. 104.
5. Baud. Dh. S. II. 4.7. 11-14; Gobhilasmṛti. II, 11-12
6. Manu. II. 103; Gobhilasmṛti II. 1
7. Manu. II. 166; Yāj. I. 40. p. 68
8. Manu. II, 165
9. Śānti. 230, 13

Manu, Yāj. and others enjoin a person to study only one Veda.[1]

The rules concerning the conduct of a Brahmacārī towards his teacher, teacher's wife and son, concerning the method of salutation, food, drinks and actions allowed or prohibited to him are dealt with by Gaut., Manu, Āp. Dh.S.[2] etc.

Brahmacārīs were of two kinds, upakurvāṇa and naiṣṭhika. Both the names occur in Dakṣa[3] and in several Smṛtis. The naiṣṭhika Brahmacārī or perpetual student is referred to in the Chānd.Up.[4] where it avers that the third branch of Dharma is the status of a student who stays with his teacher's family and wears out his body to the end in the family of the teacher.. According to Gaut., Āp.Dh.S., Vas., Manu, and Yāj.,[5] he stays with his teacher till life lasts serving the Guru and repeating the Veda. After the teacher's death, he stays with the teacher's son if he is worthy or the teacher's wife or worships the fire kindled by his deceased guru; when he wears out his body he obtains the highest worlds of bliss and is not born again. The upakurvāṇā is a student who offers some return to the teacher[6] after finishing the Vedic study and takes the ceremonial bath on returning home from the teacher's house.[7] A person who has taken the ceremonial bath is called a snātaka (till marriage) and after marriage he comes to be called a Gṛhastha.[8]

---

1. Gaut. 2 52; Vas. 7.3; Manu III,2; Yāj. I. 51. p 74
2. Gaut, 2. 12-48; Manu II. 191-249, 175-181; Āp. Dh.S. I. 1. 2. 19-30; I. 1. 3. 11-24; I. 2- 6 and 7
3. Daksa. I. 7; cf. Hārita quoted by Sm. C. I. p. 172.
4. Chānd. Up. II. 23.1.
5. Gaut. 3.4-8; Āp. Dh. S. I. 1. 4. 29; Vas. 7. 4-6; Manu II. 243, 244, 247-249; Yāj. I. 49-50; Vasiṣṭha 7.3-6; cf. Sm. C. I. p 167.
6. Manu. II. 245: Dakṣa I. 6-7
7. Āśv. Gṛ. III. 9 4; Pār. Gṛ. II. 6; cf. Sm. C. I. pp. 166-172.
8. Bodhayana Gṛhya Paribhāṣā sūtra 1. 15.10; Dakṣa (I.6) quoted by Sm. C. I. p. 177; HD. Vol. II. part I. p 408

Gṛhastha

The stage of the house-holder, as said earlier, was well-known to RV. 'The purpose of marriage, according to RV, was to enable a man, by becoming a house-holder, to perform sacrifices and to procreate sons'[1] and marriage is one of the śarīrasaṁskāras (sacraments sanctifying the body) through which every man and woman must pass at the proper age and time.[2] "Manu[3] states that on the wife depend the procreation of sons, the performance of religious rites, service, highest pleasure, heaven for oneself and for one's ancestors." The Prajāpatismṛti states: " a gṛha (house) cannot be called gṛha (home); it is the wife (housewife) that makes it a home; so long as she is home it is virtually a tīrtha".[4] Hence it is the wife that makes one a house-holder.

There are certain rules laid down by the Dharmaśāstras which prohibit marriages taking place between individuals on account of their varṇa and relationship. First of all there are the rules of endogamy and exogamy regulating the choice of mates. The endogamic rule states that marriage must take place between persons of the same varṇa.[5] The rules of exogamy prevent marriage between sapiṇḍas and persons of same gotra or pravara.[6] But the sapiṇḍa relationship ceases to exist with the seventh degree in ascending or descending line between two individuals with reference to their maternal relatives[7].

Elaborate rules are laid down by the Dharmaśāstras regarding qualifications which make a person a very desirable bride or bridegroom. The Āpastamba Gṛhyasūtra[8] remarks that the bridegroom must be endowed with good family, a good character, auspicious characteristics, learning and good health. Baud Dh. S.[9] states that 'a maiden should be given in marriage to one who is endowed with good qualities and who is a celibate (till

---

1. HD. Vol. II, part 1, p 428.
2. Pandharinath Prabhu, Hindu Social Organization, p 151.
3. Manu IX. 28; HD. Vol II. part I p 429
4. Prajāpatismṛti 55.
5. Manu III. 4
6. Manu III. 5; ViS. 24.9; Yāj. I. 52-53. pp 77-79
7. Hindu Social Organization, p157.
8. Āpastamba Gṛhyasūtra 3. 20
9. Baud. Dh. S. IV. 1. 1. 12; HD Vol. II part I. p. 429

then). Manu regards a good family as the most important from the eugenic point of view and adds[1] that ten kinds of families, even though richly endowed with cattle, wealth etc , should be avoided in marriage, viz., those in which saṁskāras are not performed, in which Veda is not studied, in which there is only female progeny, the members of which are hairy, and suffer from piles or consumption or indigestion or epilepsy or white or black leprosy (which are hereditory diseases.)

Āśv. Gṛ.[2] says that the girl should be endowed with intelligence, beauty, a good character and auspicious characteristics and who is healthy. Vasiṣṭha[3] sums up the directions by saying that the maiden must come of a good family and faultless lineage. Vi.[4] says that one must not marry a girl who is vicious, unhealthy, of low origin, ill-brought up, talks improperly, inherits some diseases from mother or father, has hairy legs..." etc., Nārada enumerates the defects of girls as suffering from longstanding or disgusting diseases, deficiency of limbs, prior connection with another man, wickedness or love for another.[5]

Duties of a House-holder

Various Smṛtis and Purāṇas contain detailed descriptions of the duties of a house-holder.[6] Some of them are in the form of moral exhortations. Thus the Anuśāsanaparva holds that ahiṃsā (non-injury), satyavacana (truthfulness), sarvabhūtānukampā (compassion towards all beings), śama (patience) and dāna (charity) according to one's ability, to be the highest dharma for a Gṛhastha.[7] But the moral exhortations contain only general rules of conduct which everyone is required to follow. They are called sāmānyadharma and are described elsewhere.[8]

---

1. Manu IV 244-2 5; III. 6-7; HD Vol. II part I. p 430.
2. Āśv. Gṛ. I. 5. 3; HD. Vol. II. part I. p 432; Laghu Sātātapasmṛti 37-38
3. Vas. I. 38; Vasiṣtha 1.39.
4. Vi. III, 10. 18-22
5. Nāradasmṛti, Strīpuṁsayoga (XV) 36. p 177; HD Vol. II part I p 433.
6. Gaut chs. 5. 9; Āp. Dh. S. II. 1. 1; II. 4 9; Manu IV; Yāj, I. 97-128; Anu. ch 100; Narasiṁha Purāṇa 58. 45-106. Mār. chs. 31-32
7. Anu. 128. 25-26; HD. Vol. II part I pp. 643-644.
8. Supra p 191

The six most important daily duties of a Brāhmaṇa summarised by the Parāśarasmṛti are sandhyā (prayers at twilight), snāna (bathing), japa (muttering of prayers), homa, devatāpūjana (worship of gods), ātithya (hospitality to guests) and Vaiśvadeva·[1] Manu enumerates the principal actions which are to be performed in the forenoon as maitram (answering calls of nature), prasādhakam (toilet), snāna, dantadhāvana (cleansing teeth), añjana (applying collyrium to the eyes) and devatāpūjana (worship of gods).[2]

Manu and Yāj. enjoin that a man after getting up in Brāhmamuhūrta should reflect over dharma and artha.[3] The Sm. C. quotes Manu and Kūrma Purāṇa to the effect that on getting up from sleep in Brāhmamuhūrta one should reflect on dharma and artha, the bodily efforts that one has to undergo in order to secure them and then contemplate upon God.[4] Answering the calls of nature is the next act. Regarding this detailed rules are laid down by the sūtras and smṛtis. Several of these are hygienic and may be summarised as follows:

"One should not void urine or ordure on the road, on ashes, on cow-dung, in ploughed or sown fields, under the shade of trees, in rivers or water, on grassy or beautiful spots, on bricks made ready for erecting altars, on mountain tops, near dilapidated shrines or cow-pens, on ant-hills, in cemetaries or in holes, on threshing floors, on sandy shores, etc; nor should one answer calls of nature looking at or facing fire, the sun, the moon, a Brāhmaṇa, water, the image of some god, cow, wind".[5]

Manu prohibits one from urinating while walking or standing.[6] After answering calls of nature one should cleanse the private parts with water and earth so as to remove all smell and filth.[7]

---

1. Parāśarasmṛti I. 39.
2. Manu IV. 152, HD. Vol II part I. p 646.
3. Manu IV. 92: Yāj. I. 115.
4. Sm. C. II. p. 234; cf. K. II. 18. 3
5. Gaut. 9. 13, 15, 37-43; *Ā*p. Dh. S. I. 11.30. 14-22; I. 11.31. 1-3; Manu IV. 45-52, 56, 151; ViS. ch. 60; Vide HD. Vol. II. part I. p 649.
6. Manu IV. 47
7. Manu V. 126; Yāj. I. 17.

After washing the hands and feet and rinsing the mouth one should then perform ācamana:[1] Śauca and ācamana are followed by dantadhāvana or cleansing the teeth. The practice of cleansing the teeth existed in India, since very early times.[2] The twig for cleansing the teeth must be of trees which when cut ooze a milky juice. Vaṭa, aśvattha, arka, apāmārga, mālatī, bilva and āmra are some of the trees, the twigs of which are allowed to be used far dantadhāvana.[3]

Snāna (bath) is necessary in order to cleanse and purify the body.[4] Snāna with water is called mukhya (principal) and without water gauṇa (secondary).[5] It is also distinguished into nitya, naimittika and kāmya, respectively depending upon whether it is performed as an obligatory duty, performed only on certain occasions and performed desiring certain reward.[6] In fact it was obligatory for all the varṇas to bathe in water from head to foot every day.[7] Though some of the works prescribe two baths for Brāhmaṇa house-holders, the general rule for all Hindus was to bathe once a day.[8] Gaut., Manu and Laghu Śātātapa prohibit one bathing naked.[9] Manu also forbids bathing with all clothes on excepting for the lower garment and bathing after one's meal.[10] The dvijātis (twice-born) should bathe chanting Vedic mantras.[11]

The Sūtras and Smṛtis also lay down rules regarding the garments to be worn. Thus the Āp. Dh. S. lays down that a house-holder should always wear an upper garment (in addition to the lower one) but that the sacred thread alone would suffice in case of the poor.[12] Vi. prohibits the twice-born

---

1. Smṛtyarthasāra. p 20.
2. HD Vol II. part I. p. 653.
3. ViS. 61.14-15: Narasiṁha Purāṇa 58. 47-49, Sm C II p 279
4. Dakṣa II. 7-11; cf Sm.C. II pp 291-292.
5. HD. Vol II. part I. p 658.
6. Dakṣa II 48: cf. Smṛtis quoted by Sm. C. II. pp 290-94.
7. Baud. Dh. S. II. 4.7.3-4; Manu II. 176; IV. 82.
8. Dakṣa II. 6-9, 43: Laghu Aśvalāyanasmṛti I. 16, 75; HD. Vol II. part I pp 658-59
9. Gaut 9.61; Manu IV. 45: Laghu Śātātapasmṛti 139.
10. Manu IV. 129.
11. Baud. Dh. S. II. 4.4; Smṛtyarthasāra p. 26.
12. Āp. Dh. S. II. 2.4, 22-23; Mānava Gṛhyasūtra I.2.18.

with only one garment on from performing homa, worship of gods and similar rites, Vedic study, ācamana and japa.[1] Gaut, Āp.Dh.S. etc, prohibit a snātaka and a house-holder from wearing tattered and dirty garments, gaudy ones and those worn by another.[2] On the other hand Bhṛgu quoted by Sm.C. recommends white garments to a Brāhmaṇa, red and brilliant ones to a Kṣatriya, yellow ones to a Vaiśya and blue and dirty ones to a Śūdra.[3]

The bath is closely followed by the performance of Sandhyā[4] which has already been described under duties of a Brahmacārī.[5] Homa follows next.[6] In the morning it is to be performed before the sun rises one cubit above the horizon; and in the evening, when the stars cleary appear in the sky and the ruddy colour has left the western horizon.[7] The fire to be tended may be śrauta or smārta. But the former can be tended only by one who has attained a certain age, but not by one who is old or middle aged.[8] A Brāhmaṇa is enjoined to kindle the three śrauta fires and offer the Darśa-pūrṇamāsa, the Āgrāyaṇa iṣṭi, the Cāturmāsya and the animal and Soma sacrifices. This has been lauded as a debt in the Vas.[9] But not many can be deemed to have kindled the sacred fires even in ancient times, nor was it obligatory for everyone to kindle the sacred fires.[10] The three sacred fires are the Āhavanīya, Gārhapatya and Dakṣiṇāgni. Everyone who has tended the sacred fires has to offer Agnihotra, i. e., oblations of clarified butter, in the Śrauta fire, everyday both morning and evening.[11] Oblations are also made of cooked food, only of such corn as is fit to be offered as havis to fire.[12] Non-kindling of Vedic fires and giving up of Śrauta and Smārta fires were looked upon as Upapātakas.[13]

---

1. Vi. III.12.20 Quoted by Hemādri, Vratakhaṇḍa, ch. 1 p 35
2. Gaut. 9.2-4; Āp. Dh. S.I. 11.30. 10-13; Manu IV. 34-35
3. Sm.C. II. p. 298
4. Yāj. 1.98.
5. Supra p 231
6. Dakṣa II. 28; Yāj. I. 98-99.
7. Gobhilasmṛti I. 123-124.
8. cf. HD. Vol. II. part I. p 676
9. Vas. 11. 45-48.
10. HD Vol. II. part I. p 677.
11. Manu IV. 25.
12. Āśv. Gṛ. 1.2.1.
13. Yāj. III. 234, 239; ViS. 37. 28; 54.13; HD. Vol. II. part I; p. 685.

Thus Vas. holds that one who does not maintain the sacred fire becomes equal to a Śūdra.[1] According to Gārgya if a twice-born who is married remains without the sacred fires even for a moment, he becomes a Vrātya and patita.[2]

Yāj prescribes Japa (of verses addressed to the sun) after morning homa and (of philosophical texts) after the midday bath, for a house-holder.[3] Japa may be performed in one's own house, on a river-bank, in a cow-pen, a fire-room, tīrthas, in front of images of gods or of Viṣṇu each succeeding one being many times superior to each preceding one.[4] The above duties occupy the first part of the day.

In the second part the Brāhmaṇa should engage himself in revising his Vedic studies and in the collection of fuel-sticks, flowers, kuśa etc.[5] Vedic studies form the distinguishing mark of a house-holder.[6] The third part of the day is to be spent in earning the livelihood for himself and for his dependents.[7] In the fourth part of the day, one should have the midday bath which was to be followed by the principal matters connected with it like the tarpaṇa of gods, sages and manes, worship of god and the five daily yajñas.[8]

Tarpaṇa means satiation by offering water. Everyone has to perform tarpaṇa of gods, sages and manes following the gṛhyasūtra of one's own Vedic śākhā.[9] The water to be offered to the gods and sages is poured by that part of the right hand which is called devatīrtha (daivatīrtha) and that for the pitṛs by the pitṛtīrtha.[10]

---

1. Vas. 3. 1=Vasiṣṭha. 3.1. cf. Sm.C. II. p 412.
2. Gārgya quoted by Sm.C. II. p 412.
3. Yāj. I. 99, 101: Gaut. 19.12: Vas. 22.9.
4. Sm.C. II. pp. 391-392: HD. Vol. II. part 1 p 686.
5. Dakṣa II 33, 35; Yāj I.99.
6. Dakṣa I. 12.
7. Dakṣa II. 35.
8. Dakṣa. II. 43; Yāj I.100; HD. Vol. II, part I. p 689
9. Manu. II. 176; HD. Vol. II part I. p 689.
10. HD. Vol. II. part I. pp 689-690.

The Pañcamahāyajñas.

The mahāyajñas, says the S. Br.[1] are five and are enumerated as Bhūtayajña (sacrifice to beings), Manuṣyayajna (sacrifice to men), Pitṛyajña (sacrifice to the fathers), Devayajña (sacrifice to gods) and Brahmayajña (sacrifice to Brahman, i. e., Veda). The Āśv. Gṛ. and Tai. Ār. give similar definitions of these mahāyajñas.[2]

Devayajña consists of offerings made into fire, Pitṛyajña consists of tarpaṇa where offering of water is made to the fathers; Bhūtayajña consists of offering of food to the beings, manuṣyayajña is performed by feeding the guests and the Brahmayajña consists of the study and teaching of the Veda.[3] Every house-holder has to perform these mahāyajñas every day.[4] Though everybody could not afford to perform the elaborate Śrauta sacrifices prescribed in the Brāhmaṇas and Śrauta Sūtras, anybody could offer a fuel stick to fire in order to show his reverence for and devotion to gods. "Similarly every one could show his reverence for and gratitude to the great sages that had bequeathed a glorious heritage of sacred literature by repeating at least one verse".[5] If it was the loving memory of the deceased ancestors and filial devotion towards them that prompted the offering of a handful or vesselful of water to them it was the spirit of live and let live or give and take that prompted the offering to a guest and also for all beings inclusive of animals like dogs, crows, insects, etc. It is these feelings of devotion, gratitude, reverence, loving memory, kindliness and tolerance that prompted the ancient Aryans to emphasize the importance of Pañcamahāyajñas.[6]

After performing the Pañcamahāyajñas in the fifth part of the day, the house-holder should partake of the remainder of the cooked food.[7] The subject of bhojana (taking one's meal)

---

1. Ś. Br. 11.5.6. 1-3.
2; Āśv. Gṛ. III. 1.1-4; Tai. Ār. 2.10; HD. Vol. II part I. p 697
3. Manu III. 68-71; ViS. 59. 19-25; HD. Vol. II. part I.p 698
4. Āśv. Gṛ. III. 1.1.4.
5. HD. Vol. II part I. p 698.
6. Ibid.
7. Dakṣa II.56 and 68; HD. Vol. II part II. p 757.

is dealt with in detail by many of the Dharmaśāstra works. Thus Gaut., Āp. Dh. S., Manu, Śāntiparva, etc. give elaborate rules about what food should or should not be eaten and from whom food may or may not be taken.[1]

After food one should sit at ease so as to allow the food to get digested.[2] He must not engage himself, in acts of bodily exertion.[3] In the 6th and 7th parts of the day he should occupy himself in reading and listening to Itihāsa and Purāṇa whereas in the 8th part he should look after his worldly affairs which is to be followed by the evening sandhyā outside the house.[4]

The Sandhyā is to be followed by homa, meal, household work, repetition of parts of Veda and lastly sleep.[5] Gaut, Manu, Yāj, and many other works lay down elaborate rules relating to sleeping, as to the position of the head, kind of bed to be used, etc.[6] Thus, in short, are the daily duties of common house-holders.

Vānaprastha

Vānaprastha seems to be the later variant of Vaikhānasa.[7] The Vaikhānasas are referred to in the Anukramaṇī as seers of some of the Ṛgveda hymns.[8] Gaut. uses the word Vaikhānasa for the āśrama of Vānaprastha.[9] A Vānaprastha, according to Baud.Dh.S, is one who follows the practices laid down in Vaikhānasa śāstra; according to Manu he is one who follows the views of Vaikhānasa, which according to Medhātithi is a śāstra expounding the duties of Vānaprastha (forest hermit).[10]

---

1. Gaut ch. 17; Āp.Dh S. I.5.16.16 to I.6.19; Manu VI. 207-223: Sānti, chs. 37 and 79; HD. Vol. II part II. p 771. cf. Food and Drinks supra pp 213-221
2. Dakṣa II, 68; HD. Vol. II, part II, p. 799
3. Vi. III. 11.94
4. Dakṣa II, 68-69; HD. Vol. II, part II, p 799
5. Dakṣa II, 70-71
6. Gaut. 9.60; Manu IV. 15-57, 75-76; Yāj. I. 136.
7. HD. Vol. II part II. p. 917.
8. RV. IX. 66, X. 99
9. Gaut. III, 2.
10. Baud. Dh. S. II. 6. 11-16; Manu VI. 21 and Medhātithi on the same p 265

Mit. defines Vānaprastha or Vanaprastha as "one who stays in a forest in a pre-eminent way.[1]

As to the time for taking to the life of a forest-hermit, the Jābālopaniṣad gives an option to the Brahmacārī allowing him to become a Vānaprastha immediately after completing his studies or immediately after completing the stage of house-holder.[2] Kullūka quotes a line to the effect that "one may resort to forest after fifty".[3]

The rules concerning the stage of Vānaprastha are given in detail by works like Gaut., Vas, Manu and many others.[4] The main rules are summarised below.[5]

A Vānaprastha may or may not be accompanied with the wife.[6] He has to take with him the three Vedic fires, the gṛhya fire and the utensils necessary for performing the sacrifice. Manu and Yāj. enjoin upon him the performance of śrauta sacrifices of new moon and full moon, the āgrāyaṇa iṣṭi, the cāturmāsya, etc.; whereas some other writers are of opinion that he has to sacrifice in a new fire kindled according to the rules of Vaikhānasa after giving up the śrauta and gṛhya fires.[7] At a later stage he was to give up all the fires and deposit them in his own self.[8] He has to give up all the household belongings and subsist on vegetables, roots and fruits growing in forest and on corn, allowed for a muni (munyanna), such as nīvāra and śyāmāka.[9] Honey, flesh, mushrooms, bhūstṛṇa, śigruka and śleluṣmātaka fruits are to be avoided by him.[10] He should daily perform the five mahāyajñas with food fit for the munis or with vegetables, roots and fruits growing in forest.[11] He has to bathe thrice a

---

1. Mit. on Yāj. III. 45; HD. Vol II part II p 918.
2. Jābālopaniṣad 4; supra p.p 223-224
3. Kullūka on Manu III. 50.
4. Gaut. 3.26-35; Vas. 9; Baud. Dh.S. II. 11.16-17; Manu VI. 1-32.
5. cf. HD. Vol. II part II pp 918-922
6. Manu. VI. 3; Yāj. III. 44
7. Manu VI. 4, 9-10; Yāj. III. 44
8. Manu VI. 25; Yāj. III. 45.
9. Manu VI. 5, 13; Gaut. 3. 26, 28.
10. Manu VI. 14
11. Manu VI. 5,7; Gaut 3.29-30; Yāj. III. 45.

day, morning, noon and evening (or twice a day, morning and evening only).[1] A deer-skin or garments made of bark or kuśa grass formed his dress; hair and nails should be allowed to grow.[2].

He should devote himself to the recitation of the Vedas and live a life of sexual abstinence and self-restraint, friendly, liberal and compassionate towards all.[3] He should avoid corn growing on ploughed land (though in forest) and fruits and roots growing in villages.[4] He is to eat only once a day or every alternate day or in once in two or three days.[5] But he should gradually reduce the quantity of food he takes and ultimately subsist on water alone or on wind.[6] Food-stuffs which will suffice him for a day or a month or a year may be accumulated by him.[7] Laghu Viṣṇu allows him to hoard food-stuffs for longer periods and divides Vānaprastha into four categories depending upon the period for which he accumulates food, being a year, six months, thirty days or one day,[8] Severe austerities with bodily mortifications are to be practised by him.[9] He should also gradually give up residing in a house and should stay under a tree,[10] sleep on bare ground engage himself during day time in moving about and practising yoga[11]. He is also enjoined to study the Upaniṣads for the purification of the body for the increase in knowledge (regarding the ultimate Reality) and finally for the realisation of Ātman (Brahman).[12] To a forest-dweller suffering from incurable diseases, Manu and Yāj advise starting on the Mahāprasthāna or the great journey subsisting on water and air alone, till the body falls

---

1. Manu VI. 22, 24; Yāj. III. 47; ViS. 94.10. Laghu Viṣṇusmṛti III. 7
2. Manu VI. 6; Gaut 3.34; Vas. 9. 11; ViS. 94.9; VH. 8.51
3. Āp. Dh. S. II. 9.22.9; Manu. VI 8; Yāj. III. 45.
4. Manu. VI. 16; Yāj. III. 45.
5. ViS. 95.5-6; Manu Vl. 19.
6. Āp. Dh. S. II. 9.23.2; Manu Vl. 31.
7. Āp. Dh S. II. 9. 22.24; Manu. Vl. 15; Yāj III 46.
8. Laghu Viṣṇusmṛti III. 11-16.
9. Manu. Vl. 23-24; Yāj III. 49,51; ViS. 95. 2-
10. Manu Vl. 25-26; Vas 9.11; Yāj. III. 53; Āp.Dh S. II. 9.21.20
11. Manu VI. 22, 26; Yāj. III. 50; Laghu Viṣṇusmṛti III. 9·
12. Manu. Vl. 29-30

to rise no more.[1] Aparārka on Yāj. makes it optional for such a forest-dweller to resort to the great journey or to enter water or fire or to throw himself from a precipice.[2] This method of starting on mahāprasthāna and suicide by entering water, fire, etc., came to be forbidden in the times of the Purāṇas and was included in Kalivarjya.[3]

The stage of Vānaprastha was open to all the higher varṇas. A śūdra could not become a Vānaprastha. The Aśvamedhika parva clearly states that a person belonging to the three dvijātis could become Vānaprasthas and all Varṇas could become Gṛhasthas.[4] The Mb also gives many examples of royal personages like Yayāti, etc., undertaking the stage of Vānaprastha.[5] But the Vaikhānasa Smārtasūtra and Vām. are of a different view. According to them only a Brāhmaṇa could pass through all the four Āśramas, whereas a Kṣatriya could pass through only three of the four (he could not be a Saṁnyāsī), a Vaiśya through only two (Brahmacarya and Gārhasthya) and a Śūdra through only one, viz. that of the house-holder.[6] In the times of the Purāṇas the stage of Vānaprastha which was gradually ignored by people, was included in the practices condemned in the Kali age.[7]

Saṁnyāsa

It has been shown earlier that the Chand.Up. was aware of at least three äśramas; though it holds that the knower of Brahman gains immortality it does not make a clear demarcation between the āśramas Vānaprastha and Saṁnyāsa.[8] It has also been shown that the Jābālopaniṣad was aware of all the four āśramas and gave an option to the Brahmacārī either to renounce

---

1 Manu Vl. 31; Yāj. III.54
2 Aparārka on Yāj. III. 54. p 945
3 HD. Vol II part II p 928; cf N. 1. 24. 16 and Sm. C. I. p 12
4 Aśva 35. 32-33
5 Ādi 81. 10-16; 81. 1
6 Vaikhānasa smārtasūtra VIII. 1; Vām 15. 61-63
7 HD Vol. II part II p 929; Smṛtyarthasāra. p 2. verse 17
8 Supra p 223

immediately after completing his studies or immediately after the house-holder's stage of life.[1]

The rules concerning the stage of Saṁnyāsa and the duties of ascetics (Yatidharma) are dilated upon by many Smṛti works and Purāṇas.[2] The most important features are summarised below.[3]

A person entering Saṁnyāsa had to perform a sacrifice to prajāpati and give away all his belongings to the priests and the poor.[4] According to Yatidharmasaṅgraha he has to perform the Prajāpatyeṣṭi to Agni.[5]

He should leave home, wife, children and all possessions, should make his stay outside the villages under a tree and should always be on the move.[6] According to Dakṣa, contemplation, purity, begging and staying alone are the five proper actions for an ascetic.[7] Nārada mentions bhikṣāṭana(begging), japa, dhyāna, snāna (thrice daily), śauca and surārcana (worship of God i. e. of Śiva or Viṣṇu, according to Viśvesvara Sarasvati, author or Yatidharmasaṅgraha) as the six actions proper to an ascetic.[8] He has to lead a life of sexual abstinence and unattachment devoting himself to contemplation and spiritual knowledge.[9] He should give up all fires, śrauta, gṛhya and the ordinary fire for cooking food and should subsist on food obtained by begging.[10] He is allowed to beg alms only from seven houses which should not be selected beforehand.[11] He should eat only as much as is sufficient for his survival.[12] Similarly, he should wear garments only for covering his private

---

1 Ibid
2 Gaut 3. 11.25; *Ā*p. Dh. S. II. 9. 21. 7-20; Baud. Dh. S. II. 6. 21. 18-27; II. 10. 17-18; Manu VI. 33 86 Yāj. III. 55-65; *Ā*di 110.7-21 Ag. 161
3 HD. Vol II part II. pp. 930-938.
4 Manu. VI. 38; Yāj. III. 55; Dakṣa VII. 1
5 Yatidharmasaṅgraha; p. 13.
6 Manu VI. 41, 43.44; Vas. 10. 12-15; *S*aṅkha. VII. 6; Laghu Viṣṇusmṛti IV.5
7 Dakṣa VII. 38.
8 Quoted in Yatidharmasaṅgraha p. 62.
9 Manu. VI. 41, 49; Gaut, 3 11-12
10 Manu VI. 38, 43; *Ā*p.Dh. S. II. 9.21.10; *Ā*di 86. 12-13; ViS 96.3
11 Vas. 10. 7; *S*aṅkha VII. 3; Vasiṣṭha 10. 7
12 Manu VI. 57, 59; Vas. 10. 21- 25; Yāj. III. 59

parts.[1] Laghu Viṣṇu allows him in addition a kanthā (wallet made of tattered garments for protection from cold) and a pair of sandals.[2] Vasiṣṭha states that he may wear only a piece of cloth, or deer-skin or the grass cut down for cows.[3] According to Baud.Dh. S., and VH, his garments should be ochre-coloured.[4] Others are of opinion that he may wander naked.[5] The plates and bowls from which he eats must be wooden or made of clay, gourd or bamboo and must be cleaned with water.[6] He may shave the whole head or may keep a top-knot.[7] Manu and Vas decisively hold that he should pare his nails and shave the whole of his head and beard.[8] Silence should be observed by him excepting while chanting the Vedic texts.[9] According to Yāj he should be a tridaṇḍī (carrying three staffs); but according to Manu he should be a daṇḍī.[10] In both instances the term daṇḍa may mean a staff of bamboo or restraint. Manu and Dakṣa declare, that a person who has restraint over his speech, mind and body alone is called a tridaṇḍī.[11] The three staffs are held to be an outward sign of a Parivrājaka by Mahabhāṣya also.[12] He should walk only after ascertaining that the ground that he treads is pure, should drink water filtering it with a piece of cloth and should speak only the truth.[13] Steadfastness, quiescence (humility), restraint, non-stealing (depriving of another of his possessions or dues), purity, self-restraint, knowledge of śāstras, knowledge of the self, truthfulness and absence of wrath are the ten virtues that are to be cultivated by all the varṇas and especially by the ascetics. For, outward signs are

---

1 Gaut 3. 18; Saṅkha Vll. 5; ViS. 96.13

2 Laghu Viṣṇusmṛti IV. 7.

3 Vas. 10. 9-11; Vasiṣṭha 10. 8

4 Baud. Dh. S. II. 11. 6. 23; VH. 8. 50

5 Āp. Dh. S. II. 9. 21; 11-12

6 Manu Vl 53-54; ViS. 96. 7-8; Yāj. III. 60; Śaṅkha Vll. 4; Laghu Viṣṇusmṛti IV. 29

7 Gaut. 3. 22; cf. Baud. Dh.S. II. 6. 11-20

8 Manu Vl. 52: Vas. 10.6

9 Manu VI. 43; Gaut. 3. 17; Baud. Dh. S. II. 10. 18.27

10 Yāj. III. 57; Manu Vl. 52; cf Baud. Dh.S. II. 10-18. 1

11 Manu Xll. 10; Daksa Vll 30; cf. Baud. Dh. S. II. 6.11. 25

12 Mahābhāṣya Vol. I p 365

13 Manu Vl 46; ViS 96. 14 16: Ṣaṅkha Vll 7

not the real means of discharging Saṁnyāsa.[1] He should perform Prāṇāyāma for the purification of mind and should follow the other practices of Yoga in order to realise the Absolute and to attain final release.[2]

According to some, the āśrama of Saṁnyāsa was allowed only to Brāhmaṇas. Their argument mainly depends upon the use of the word Brāhmaṇa (instead of 'dvija') by the Upaniṣads in connection with this āśrama. In the Br. Up. for example, we come across the words "Brāhmaṇas seek to know this self by the study of Veda".[3] Manu also begins his description of the fourth āśrama as "a Brāhmaṇa should leave his house and go into the world as a wanderer" and concludes the chapter with the words "I have declared this fourfold code of conduct of the Brāhmaṇas".[4] The Vaikhānasa Smārta Sūtra, Vām. and Laghu Viṣṇu assert that the stage of Saṁnyāsa is meant only for Brāhmaṇas.[5] Others are of opinion that any twice-born can resort to the āśrama of Saṁnyāsa; they hold that in the Upaniṣads the word "Brāhmaṇa" is used only as an illustrative and not in an exclusive sense.[6] The Jābālopaniṣad allows a Brahmacārī to become an ascetic, and Kṣatriya and Vaiśya could be a Brahmacārī.[7] Yāj. while describing the rules of Saṁnyāsa employs the word 'dvijaḥ" and not "brāhmaṇaḥ". He also holds that Saṁnyāsa is a means of purification (of the mind) for all the twice-born classes.[8]

A Śūdra was not allowed Saṁnyāsa about which the Mb. is quite clear.[9] But the ViS and Yāj give clear indications that Śūdras, even in the times of ancient smṛtis took to Saṁnyāsa.[10]

---

1 Manu VI. 66, 92-94; Yāj III. 64-65; Vas. 10.30; Vā. 1.8, 184-188 Vasiṣṭha 10.23

2 Manu VI. 70-75, 81; Yāj. III. 62-64, Sankha VII 13-23

3 Bṛ.Up. IV. 4.22; HD.. Vol II. part II. p 942

4 Manu VI. 38, 97; HD. Vol. II, part II. p 943

5 Vaikhānasa Smārta Sūtra VIII. 1; Vām 14. 117-18 Laghu Viṣṇu-smṛti V. 13

6. HD. Vol II. part II. p 943

7. Jābālopaniṣad 4.

8 Yāj III. 60, 32

9 Śānti 18. 32

10. ViS 5. 115; Yāj: II. 241.

Āśramas and their dharma in the Kūrma Purāṇa

The story of the creation of the system of āśramas by Brahmā has been told earlier.[1] Gṛhastha (house-holder), Vanastha (forest-hermit), Bhikṣuka (ascetic) and Brahmacārī (student) are the four āśramas.[2] Brahmacārī, Gṛhastha, Vānaprastha and Yati are the four āśramas in their sequential form. But this order may change. A Brahmacārī (student) may immediately after completing his studies renounce if due to his achievement of knowledge he has attained the state of desirelessness. Or else he may renounce after the house-holder's stage by getting married, procuring sons, performing the various sacrifices and attaining vairāgya. If a person does not wish to stay in home because he is disgusted with the world, he may renounce then and there even without fulfilling his duty of performing sacrifices. Still (normally one takes to) renunciation after performing the various sacrifices (in the house-holder's stage), and attaining vairāgya by means of austerities and practice of yoga performed in the forest (stage of Vānaprastha). After entering the stage of Vānaprastha one should not enter the house again; a Saṁnyāsī should not return to the forest nor a sādhaka (house-holder) the Brahmacarya.[3] A house-holder may renounce on completion of the stage of Vānaprastha (forest-hermit) or even before in case he achieves vairāgya (desirelessness). Saṁnyāsa can be resorted to by the blind, the cripple and the poor whenever they become desireless. Thus Saṁnyāsa is a stage meant for all those who become disgusted with the passions and temptations of the world and seek release. But one who resorts to Saṁnyāsa without being virakta causes thereby one's own downfall. A person may also continue (throughout his life) in any one of the four stages and yet gain immortality by pursuing the rules of the same āśrama.[4] This view, that one attained happiness whatever āśrama one followed if one performed its duties as enjoined by the śāstras, is held by Āp. Dh. S.[5]

---

1. Supra. p. 33
2. K. I. 2.42.
3. cf. Laghu Viṣṇusmṛti IV. 32
4. K. I. 3.1-12.
5. Āp. Dh. S. II. 9.21.2.

Duties of the four āśramas

Tending the fires, hospitality towards the guests, sacrifice, gifts and worship of gods are the duties of a Gṛhastha. Sacrifice (homa), subsisting on fruits and roots, study of Vedas (svādhyāya) and austerities (tapas) are the duties of a Vanastha (Vānaprastha) or forest-dweller. Alms, vow of silence, tapas (austerities), dhyāna (meditation), true knowledge (samyag-jñāna) and desirelessnes are the duties of a Bhikṣu. Begging (alms), service to teacher, Vedic studies, worship at morning and evening twilight and worshipping fire are the duties of a Brahmacārī. Brahmacarya or celibacy is common to the three āśramas, viz, Brahmacārī (student), Vanastha (forest-hermit) and Bhikṣu (ascetic). Celibacy for a house-holder is co-habiting with his wife, and no other woman on days favoured by śāstra.[1]

Every āśrama is of two different kinds. A Brahmacārī may be an upakurvāṇaka or naiṣṭhika. A Brahmacārī who on completion of his studies passes on to the house-holder's stage is known as an upakurvāṇaka. A lifelong student is known as a naiṣṭhika. Gṛhastha also is of two types, viz udāsīna and sādhaka. A Gṛhastha who continues in that stage managing his household affairs is known as a sādhaka. One who after repaying the three debts and leaving one's wife and possessions wanders about alone is known as an udāsīna (Gṛhastha). The two varieties of Vanastha are (1) tāpasa - who practises tapas (austerities) in the forest, performs sacrifices giving oblations in it and occupies himself with Vedic studies and (2) Sāṁnyāsika - who being extremely emaciated by tapas (austerities) engages himself in dhyāna. Of the fourth āśrama of Bhikṣu also there are two varieties, viz, (1) pārameṣṭhika, who by his daily practice of yoga and control of senses tries to attain knowledge (about Brahma) and (2) yogī who is self-contented and ever-cheerful and has an unblurred vision. The pārameṣṭhika is again divided into three, viz., (1) jñānasaṁnyāsins, (2) veda-saṁnyāsins and (3) karmasaṁnyāsins. The yogī is also again divided into three, viz, (1) bhautika with the first bhāvana viz. Brāhmī, (2) sāṁkhya with akṣara bhāvana and (3) āśramī with

---

1. K. I. 2.42-48

the last bhāvanā, viz., pārameśvarī. These are the four āśramas and there is no fifth.[1]

A person who is desirous of release should follow his own āśramavidhi and there is no other way for liberation.[2] But in the Kaliyuga the system of varṇas and āśramas will not be followed by the people.[3] The deteriorating condition of the system of Varṇāśramadharma in the Kaliyuga is described in ch. 30 of the first part of the text.

The rewards that follow by pursuing the rules of the various stages of life are also enumerated: The righteous Brahmacārīs gain the regions of the thousands of ṛṣis who are known as Ūrdhvaretas; the righteous Gṛhasthas reach the place of Prajāpati; the righteous Vanasthas reach the regions of the Seven ṛṣis; the Yatis (pārameṣṭhikas) who are righteous reach Hiraṇyagarbha whence there is no return and the yogīs attain the immortal place of Vyoma, the abode of happiness which is the supreme goal.[4]

All gods are deities to a Gṛhastha; Brahmā is the deity for a Brahmacārī; the Sun is the deity for a Vaikhānasa and Maheśvara is the deity for Yatis.[5] Brahmā, Viṣṇu or Śiva may form the deity to a person in any of the four stages of life. According to the deity one adores out of the three above, āśramas may be of three types, viz., Brāhma, Vaiṣṇava and Harāśrama. Rules are laid down about the marks a devotee has to make on his forehead according to his deity. A devotee of Śiva has to cause the mark of tripuṇḍra (three oblique lines) on his forehead with holy white ashes; a devotee of Viṣṇu should make a mark of a śūla (ūrdhvapuṇḍra according to Br.)[6] (vertical marks of a line or lines) on his forehead with sandal-wood paste and water, and a devotee of Brahmā a tilaka (circular mark) on his forehead. Or else one may please all the three

---

1. K. I. 2.76-88, 93
2. K. I. 29.2.
3. K. I. 29.2
4. K. I 2.70-74
5. K. I. 22.46
6. Br. quoted in Sm. C. II. pp 302-303

deities by marking on one's forehead both the triśūla and tilaka.[1]

The latter part of the text gives in detail the duties of the four āśramas: ch. 14 deals with the duties of śiṣya (Brahmacārī or student), chs. 15 and 16 deal with the Dharma of Gṛhastha (house-holer) and customs in general, ch. 27 deals with Vānaprasthadharma (rules concerning the life of a forest-hermit) and chs. 28 and 29 deal with the rules concerning the last stage of life, namely, that of Yati. Chs. 12 and 13 deal with Karmayoga for the Brāhmaṇas, a major part of which is concerned with the āśrama of Brahmacārī, ch. 17 with food allowed and forbidden, ch. 24 with Agnihotra and other rites and ch. 23 with Aśaucakalpa (impurity caused by birth and death).

Brahmacarya

A Brāhmaṇa boy should, after his upanayana performed in his eighth year or eighth year from conception according to the (Gṛhya) sūtra followed by his family, commence his studies of Veda.[2] The characteristic features of a Brahmacārī are daṇḍa (staff), mekhalā (girdle), sūtra (sacred thread), kṛṣṇājina (deer-skin), bhīkṣā (alms) and brahmacarya (celibacy).[3]

Upavīta (sūtra-sacred thread)

Upavīta (sūtra- sacred thread) of a Brāhmaṇa may be of three threads of cotton (for cotton was created by Brahmā with this special function in view), or may be of kuśa or even a garment.[4] Upavīta is indispensable for the twice-born without which whatever (rite) is done, is done in vain.[5] There are three modes of wearing the sacred thread (1) upavīta, i. e., slung from the left shoulder raising one's right hand; (2) nivīta, i. e., worn around the neck and (3) prācīnāvīta, i. e., slung from the right shoulder by raising the left-hand. This last mode is used in actions (rites) for pitṛs. The upavīta mode is used while in the fire place, in the cow-pen, at the time of homa and japa, at the time of daily Vedic study, at meals, in the

---

1. K. I. 2. 100-108
2. K. II. 12.4
3. K. II. 12.5
4. K. II. 12.6
5. K. II. 12.7

presence of Brāhmaṇas, at the time of waiting upon teachers, at the time of morning and evening prayer, and in the assembly of sādhus.[1]

Dress

A Brahmacārī (Brāhmaṇa) has to wear two garments, viz., vāsa (for the lower part of the body) made of cotton, white unblemished or coloured reddish-yellow and uttara (uttarīya)-the second garment (for the upper part of the body) should be the skin of a black deer or of Ruru deer.[2]

Mekhalā

A girdle may be made of three strings of grass or of kuśa with one knot or three.[3]

Daṇḍa

A staff made of Bilva, Pālāśa or of any other tree used in sacrifices, with the downward end of the branch forming the tip of the staff, forms the daṇḍa (staff) of a Brahmacārī. Further, the staff should be one not eaten by worms.[4]

Saṁdhyā

Saṁdhyopāsanā (c.. the worship in the morning and evening twilights) must be carried out by a dvija both in the morning and evening. One who gives it up due to reasons such as kāma (desire), lobha (greed), bhaya (fear), moha (delusion), etc., causes one's own downfall.[5] Fire is to be tended in the morning and evening. Every day, after bath, oblations of water are to be given to gods, ṛṣis and manes. For the gods oblations are to be made with leaves, flowers, and water.[6]

Salutation

One should always salute the very aged Brāhmaṇas with the word 'I so and so, ho (salute thee)'. One who imparts

---

1. K. II. 12.10-13
2. K. II. 12.8-9
3. K. II. 12-14
4. K. II. 12.15
5. K. II. 12.16
6. K. II. 12. 17-18

knowledge, laukika (secular), vaidika (Vedic) and ādhyātmika (spiritual) should be saluted first.[1] Salutation is done by clasping both the feet of the guru. the right foot with right hand and the left foot with the left hand respectively. One who is thus saluted should return the salute with the benediction 'mayst thou be long-lived, O gentle one!', with the vowel, which ends the name of the person addressed, lengthened to three moras or with the penultimate vowel lengthened to three moras in case the name ends in a consonant.[2] A twice-born who does not return the salutation must not be saluted by a learned man; he is like a Śūdra.[3] One should not salute if one carries a pot of water or of flowers, or a load of fuel-sticks nor should one salute while one is engaged in the worship of gods, etc.[4] On seeing a Brāhmaṇa one should enquire about (his) health using the word 'kuśala', a Kṣatriya with the word 'anāmaya', a Vaiśya with the word 'kṣema' and a Śūdra with the word 'ārogya' respectively.[5]

One's initiator (upādhyāya), father, elder borther, mahīpati (king), paternal and maternal uncles, father-in-law and paternal and maternal grandfathers, one belonging to a higher varṇa, pitṛvya, etc., are one's gurus. So are one's own mother, mother's mother, teacher's wife and the full brothers and sisters of one's parents, paternal grand-mother, mother-in-law, elder sister and elder-brother's wife, to be honoured like gurus by rising up and saluting with folded hands. One should not occupy an equal seat with them, nor argue with them, nor again stop talking with them even at the cost of life.[6] One should also serve one's parents, for there is no god equal to the mother and no teacher (guru) equal to the father. Service to them is of equal reward to that of doing all rules of righteousness.[7] Paternal and maternal uncles, one's father-in law and the officiating priest must be honoured by rising and mentioning one's name though they may be younger than oneself in years.[8] Kṣatriyas and others,

---

1. cf. Manu II. 117
2. cf. Manu II. 125
3. K. II 12 18-23
4. K. II 12.24
5. K II. 12.25. cf. Manu II, 127
6. K. II. 12,26-30
7. K. II. 12. 34-37
8. K. II. 12. 43-44

i. e., Vaiśyas and Śūdras should always salute, worship and bow before a Brāhmaṇa. But at the same time a Brāhmaṇa is not to perform abhivādana to a Kṣatriya, Vaiśya or Śūdra however learned the latter may be; but a Brāhmaṇa should only say 'svasti' to the other varṇas; those of the same caste should do abhivādana.[1] Vidyā (learning; sacred-knowledge), karma (religious actions), tapa (austerities), bandhu (relationship) and vittam (wealth) are the five titles to be honoured, each preceding one being more important than each succeeding one, whether they are found in the three varṇas or even in a Śūdra.[2] To say that even a Śūdra is to be honoured is mere 'arthavāda' resorted to in order to glorify the five titles. On the road preference should be given to a Brāhmaṇa, a woman, king, the blind, the aged, to one carrying a burden, the diseased and to the weak.[3]

Bhikṣā

A Brahmacārī should daily go out for alms and on return announce it first to the guru. He should eat the food only after he is permitted by the guru. While going for alms a Brāhmaṇa should beg with 'bhavati' as the first word (as 'bhavati bhikṣām dehī'),[4] a Rājanya with the word in the middle and a Vaiśya using the word as the final one. The student should first beg to his mother or of his sister or of his mother's sister or of one who would not refuse. He should beg only from houses of his own caste or from all the varṇas. But he should never beg from a patita. He should not beg from the family of his guru, from the latter's elders or relatives. If food is available at any of the succeeding sources mentioned above, this source should be preferred to the preceding ones. He may beg food from houses of those who study Veda and perform sacrifices and those who are devoted to their duties. If food is not available from such persons he may go round the whole village. The alms should be (after formal announcement to the guru as told earlier) cooked and (with his permission) eaten by the student sitting on a clean spot facing the east or the sun, after washing the hands and feet. A Brahmacārī who

---

1. K. II. 12. 45-47
2. K. II. 12. 49-51
3. K, II. 12. 51-52
4. Supra p 230

subsists on food obtained as alms is like one observing a fast. After meals he should sip water twice.[1]

Ācamana (sipping of water)

After eating, drinking, sleeping, walking, shaving, after visiting a cross-way or a burial place, after changing one's clothes, after answering the calls of nature, after coughing, speaking undesirable things (or telling lies) or after talking with undesirable persons like caṇḍāla and mlecchа, or with a Śūdra and a woman and ucchiṣṭa (before washing the mouth and hands after taking food), touching a person who has not washed his mouth after eating, after eating what is left over, etc., water is to be sipped. The same is required to be done after fall of tear-drops or that of blood. At both morning and evening twilights, before taking food and on waking up from sleep, one has to perform ācamana irrespective of his doing it earlier. Water is also to be sipped on touching fire, cow, sacrifical utensils, unclean clothes, hair and one's own or a woman's navel or hinder parts.

The water to be sipped must be clean, without foam and must not be hot. Rainwater, water poured by a lone hand and water served by a Śūdra, an accursed person or an ucchiṣṭa should not be used for sipping. Water should be sipped by sitting facing the eastern or northern quarter, with the neck and head uncovered, hair tied together in a knot and the feet washed. Sipping should not be done while on a cot or in water, sitting with the feet fixed on the ground, with a turban covering the head and without the Sūtra (Yajñopavīta or sacred thread). The Brāhmaṇa should sip only as much water as would penetrate the heart, in the case of Kṣatriya it must be as much as would suffice in order to reach the throat; Vaiśya has to use only as much as would reach the palate; women and Śūdras require only as much as to feel the touch. The roots of the thumb, the index finger and of the smallest finger, the tips of fingers or the roots of the fingers together and the middle part of the fingers are called as Brāhma, Pitrya, Prājāpatya, Daiva and Āgneya (or Sauma) tīrthas respectively. A twice-born was to sip by the Brāhmatīrtha only. After sipping water thrice and wiping the

---

1. K. II. 12. 52-65

lips, one should touch one's eyes, nasal openings, ears, arms (shoulders), heart, navel and head: eyes with the thumb and the index finger, the ears with the thumb and the little finger, the arms with all the fingers, the heart with the palm, the navel and the head with the fingers or with the thumb or both (with fingers inclusive of thumb). By thrice sipping of water Brahmā, Viṣṇu and Śiva are pleased and by the parimārjjana (sprinkling of water), Gaṅgā and Yamunā. By touching eyes, nasal openings, ears, heart and the head are pleased the Sun and the Moon, Nāsatyadasras, Anila (Wind) and Anala (Fire), all gods and Puruṣa respectively. Impurity which is caused by touching the tongue, lips, teeth and the gums should be avoided. According to Manu, the K[1] says, impurity is not caused by taking madhuparka, drinking soma, chewing betelnut, or eating roots, fruits and sugar-cane (But in the Manusmṛti no such verse is found). Similary impurity is not caused if water is not sipped for want of the same, after answering the calls of nature, at night, while in forest or on a path frequented by thieves and beasts.

One should answer the calls of nature away from habitation by raising the Brahmasūtra on the right ear and facing northwards during day and facing southwards during night. Before answering the calls of nature the head must be covered and the earth laid with grass, leaves and twigs. One should not answer the calls of nature inside dilapidated temples, on ant-hills, in shades, in wells, rivers, cow-pens, caityas, on public highways, in ashes, fire, dwellings, burial places, in cow-dung, cultivated fields, green-meadows, on mountains, in valleys, gardens, holy places, on coal, bones, on the body of some other person, etc. One should not void urine or ordure while standing or walking or while facing the preceptor, Brāhmaṇa, a woman, temples, deities, rivers, the luminaries (or planets), water, wind, sun, fire, moon, etc. After answering the calls of nature one should clean oneself with earth and water.[2]

The general rules of conduct for a disciple or Brahmacārī are dealt with in ch. 14 of the latter part of the text, a summary of which is given below: A Brahmacārī or disciple should follow all the rules about śauca, etc., described earlier and

---

1. K. II. 13.29
2. K. II. ch. 13

should perform the saṁdhyā and other rites enjoined upon him. He should study Veda as and when commanded by the guru, with the eyes always fixed on the face of the guru. While in the presence of his teacher he should not take his seat without being expressly told so. While speaking to his teacher or listening to him, he should not sit, nor lie nor again stand with face downcast. The student was not to mention the bare name of his teacher (without prefixing or affixing an honorific addition) even in the absence of his teacher nor was he to mimic the gait, speech and movements of the teacher.[1] The student should either close his ears or leave the place when people engage in false accusations about the teacher.[2] He should not pay his respects to the teacher from a distance nor when (the teacher is) in the company of ladies. He was to fetch water, kuśa, flowers and fuel for the teacher, help his teacher in his toilet and shampooing of the body, was not to use the teacher's bed, shoes (pāduka and upānaha), seat, etc., nor to present himself before the teacher before being called. He was to avoid yawn and laughter, stretching the feet, clearing the throat loudly, speaking shrill, etc, in the presence of the teacher. He was to follow the teacher wherever he goes and was to occupy always a seat lower than that of the teacher's. He should always control his anger and speak only sweet words. He should avoid arguments, scents, garlands, shoes, umbrella, singing, music and dance, kāma (love affairs, desire), lobha (greed), bhaya (fear) and nidrā (excessive sleep), dice, speaking ill of others, deceit, gazing at women, injury to animals, wine, salt, looking at the sun, (overcareful) cleansing of teeth, etc. He should also avoid speaking to śūdras and antyas (antyajas). The teacher should not be abandoned. A teacher who imparts secular, vedic or spiritual knowledge should not be hurt. But according to K[3] Manu recommends abandonment of a teacher who is puffed up, who does not care for what should or should not be done and who takes to a sinful path. (No verse recommending the abandonment of a teacher is traced in Manusmṛti). The preceptor's preceptor also is to be honoured as much as the preceptor himself. The student should behave towards the teacher's wife (or wives) and sons, teacher's relatives (be-

---

1. cf. Manu II. 199
2. cf. Manu II. 200-201
3. K. II. 14.25

longing to the same caste) and one's own relatives as towards the teacher. The teacher's son deserves as much honour as the teacher himself if he (the teacher's son) imparts knowledge. But at the same time he need not help the teacher's son in his bath, in shampooing or washing his feet nor eat the leavings of his food. He shall not assist his teacher's wives at their toilet or bath nor wash their feet. If the teacher's wife is young he should not clasp her feet but prostrate himself on the ground for honouring her. A student who strictly follows these rules should be taught (by the guru) the Veda, Purāṇas and the (six) aṅgas daily. A teacher who does not teach anything to a pupil even after his stay for a year, receives thereby all the sins of the pupil. Persons deserving to be taught are: son of the teacher, (ācāryaputra), (a student) who serves the teacher, one who gives knowledge (in exchange), one who knows dharma (or is righteous), one who is pure (in body and mind), one who gives money, who is devoid of the rasas śṛṅgāra, etc., and one who is well-disposed (sādhu). Apart from this the six categories, viz., a grateful one, who is not inclined to hate (the teacher), an intelligent one (medhāvi) one of good actions, one trustworthy (āpta), and a dear one (priya) deserve to be taught. The student should after sipping water clasp the feet of the guru and request him to teach and should start his studies of Veda after being permitted by the teacher. A 'pavitra' is essential for purification, during Vedic studies. Daily studies should be made of the Ṛk, Yajus, Sāma and Atharva, Vedāṅgas and Purāṇas. Japayajña also is to be performed by repeated chanting of the Gāyatrī which commences with the syllable 'Om' and is followed by the Vyāhṛtis and which was weighed against the four Vedas by the Lord. The mystic words bhūh, bhuvaḥ and svaḥ are the three mahāvyāhṛtis. They were born at the beginning of kalpa. These three vyāhṛtis are (explained as) Pradhāna, Puruṣa and Kāla or Viṣṇu, Brahmā and Maheśvara or as Sattva, Rajas and Tamas respectively. 'Om' is (explained as) Paraṁ Brahma and the Sāvitrī is (explained as) that 'akṣara' and also (as) the mother of the Vedas. Gāyatrī is the one who gave birth to the Vedas and is the purifier of the world. No japa is superior to that of Gāyatrī.

Upākaraṇa (opening or beginning) of Vedic studies should be performed on the full moon day of Śrāvaṇa, Āṣāḍha or Bhādrapada. After having studied for five and a half months away

from the village, the utsarga or the rite of closing the Vedic study is to be performed on the first day of the bright half of Māgha or when the moon is in the Puṣya nakṣatra. The Vedas are to be studied in the bright fortnights and the Vedāṅgas and Purāṇas in the dark fortnights (till the next Upākaraṇa). But Vedic studies were suspended on certain days due to various reasons. A student has to follow these rules. According to the K studies should cease for a day (ākālika anadhyāya) when there is a strong wind, a dust wind during day time, when there is a fall of thunderbolt, rain and lightning, earthquake and fall of meteors, when there is a sudden conflagration by fire, etc. There is to be anadhyāya in the presence of a Vṛṣala (Śūdra), in the midst of water, at midnight, while answering the calls of nature, while the student is lying down or when the feet are placed on a raised stool, after taking meat, during the morning and evening twilights, in the vicinity of a corpse (in the village wherein is a corpse to be disposed off), etc. Studies are to be suspended for three days when one accepts an invitation for Ekoddiṣṭa śrāddha, at the death of the king, when there is an eclipse and when impurity is caused to the king due to birth or death. On the 8th, 14th and 15th tithis both on Paurṇamāsī and Amāvāsya, there should be no study. In the Upākarma and Utsarga of the Vedas, on the death of a fellow pupil, of one of equal knowledge and of the teacher no study should take place for three days. On the aṣṭakas (8th tithi) of the dark fortnights of the three months Margaśīrṣa, Pauṣa and Māgha also a three day Anadhyāya (cessation of study) is prescribed. On the last day of the ṛtus studies are to be suspended. Vedic studies cannot be held under the shade of trees like śleṣmātaka, śālmala, madhuka, kovidāra and kapittha.[1] Anadhyāya does not apply to the daily repeating of the Vedas nor to the rites like Saṁdhyōpāsanā, Upākarma and the various sacrifices. These rules concerning the cessation of study also do not apply to the study of Vedāṅgas, Itihāsa and Purāṇa, Dharmaśāstras and other śāstras; but on parva days the study of even these should be avoided. One who does not follow these rules sinks as a cow in mire. One is also expected to study the meaning of the Vedas. A person who having studied the Veda remains ignorant of the meaning, is equal to a Śūdra.

---

1. cf. Flora. ch. VI

A student who desires to make his stay with the guru till the end may do so by rendering him constant service as long as the guru keeps alive (after which) the student may resort to the forest and tend to the fire engaging himself in the repeated japa of Gāyatrī and reading the Vedāṅgas keeping himself celibate.[1]

Gārhasthya

After the completion of the study of the Veda or Vedas (one, two, three or four), a Brāhmaṇa with the permission of his teacher takes his ceremonial bath paying him a handsome fee. He should carry a bamboo-stick and a water jar and should wear two yajñopavītas, two ear-rings and two garments, an upper and a lower. If he has the means, he should not wear old or dirty clothes; his garments should be white and he should not wear clothes, shoes, and garland used by others. He should not grow his beard. His nails must be neatly filed. Thus he should have a pleasant look about him. The upavīta, kṛṣṇājina and darbha should not be worn (or held) by him in the apasavya (opposite) manner. He should not wear gaudy clothes nor wear them in an odd manner. An umbrella a parasol, and the sandals (shoes) also are his accessories. He should perform the daily Vedic study, saṁdhyā, snāna and Brahmayajña. He should always be a yajñopavītin, should always speak the truth and subdue anger, jealousy, hatred, greed, fear and passion. He should marry a girl, according to the rules, belonging to a gotra different from that of his mother's or father's and endowed with ceanliness and a good character but not one with a defective 'yoni'. He should engage himself in dalliance with his wife only on favourable days until a son is born, and avoiding the sixth, eighth, twelfth, fourteenth and fifteenth tithis and such other days. The āvasathya agni should be tended and oblations given in the fire. He should also undertake the various vows and perform sacrifices and other daily gṛhya rites. He should follow the precepts upheld by the Śruti and Smṛti and customs followed by his fore-father. He should, engage himself in the japa of Gāyatrī, perform śrāddha, devote himself to the service of his parents, Brāhmaṇas and cows and worship the gods. He should be endowed with the following essential qualities: kṣamā, i. e., self-restraint which controls the unhappy feelings

---

1. K. II. 14

roused in the mind of a person; dayā-kindness towards fellow-beings, a feeling or sympathy for the suffering of others as one would to oneself for one's own suffering; vijñāna-the knowledge of the fourteen Vidyās by which one's sense of duty or of right conduct is accentuated; satyam-truth, which is supreme and by which worlds have been gained, is narration of events in their real occurrence; dama-repose physical (restraint); śama-tranquillity which inculcates the conscience (or intellect) and adhyātmanirata-jñāna-the knowledge which leads one to realise the god, Mahādeva. One's body which is the abode of Dharma is always to be looked after. Also one has to engage oneself in the pursuit of the triad, dharma, artha and kāma. But kāma and artha, if opposed to dharma, should not be pursued. Never should he tread the path of adharma. He should not revile the Veda nor should he commit (acts of) blasphemy nor should he have concourse with persons who engage themselves in such acts.[1]

A Gṛhastha should always speak the truth, he should not tell lies or what is disagreeable. He should not cause injury to others nor should he steal. He should not beg of anybody nor should he accept anything from a king, a Śūdra, patita or other irreligious persons. He should not beg daily nor beg of the same house, for, by begging of the same house, he is thereby snatching actually the prāṇa (life) of the house-holder. He should not appropriate the property belonging to the gods or Brāhmaṇas. Brahmasva (property belonging to the Brāhmaṇas) is more venomous than poison itself. A person who steals grass, water, earth and śāka (vegetables) belonging to another, reaches naraka (hell). But according to K, Manu has ruled that appropriation of flowers, fuel, water, grass, śāka, roots and fruits, by one does not amount to stealing.[2] Flowers can be taken (without the knowledge or consent of the owner) for the worship of gods. Grass, fuel, flowers and fruits can be had from anybody in order to do one's dharma (rites). Similarly,

---

1. K. II. ch. 15
2. cf. " vānaspatyaṁ mūlaphalaṁ
dārvagnyarthaṁ tathaiva ca /
tṛṇaṁ ca gobhyo grāsārtha-
masteyaṁ manurabravīt"// Manu VIII. 339

no sin will be incurred by accepting a morsel of tila, mudga or yava,[1] from anyone because of extreme hunger. Heretics, Vāmācaras, Pañcarātras, Pāśupatas and those who follow the condemned practices should not be respected. Those who engage themselves in blasphemy, revile the Vedas and censure the Brāhmaṇas should not even be thought of. Contact with them, performing sacrifices for them, having marital connections with them or merely conversation with them brings downfall, and hence they thould be shunned. Good families go to disintegration by following unrighteous practices, practices which are opposed to Śrūti, by approaching others' wives, by eating food which is forbidden, by conferring a gift upon an aśrotriya, a vṛṣala or one who has given up his ācāra (enjoined upon him by the śāstras), etc. A Gṛhastha should not make his stay in places ruled by a Śūdra or in places which are in constant danger of diseases. He should also avoid staying in the vicinity of the village occupied by the antyajas. Places occupied by unrighteous persons or heretics, patitas, caṇḍālas, pukkasas, antyas, antyāvasāyins, mūrkhas (idiots) and avaliptas (persons puffed up with pride) also are unfit to live in. Sin is accrued by staying in their vicinity. Saṁkara which can take place due to eleven different reasons[2] is to be avoided. Occupying a seat in the row of patitas will not cause saṁkara provided a boundary is made in between the two (the house-holder and the fallen one) and they do not touch each other. A boundary may be of ashes, water, fire, a door, a pillow or a path. The best place to live in is the region in between the Himavat and Vindhyas, in the east as well as in the west. Coastal regions, the banks of the holy rivers and places wherein the Kṛṣṇamṛga moves free are commendable for dwelling. A cow grazing on another's field should not be looked at. A Gṛhastha should not engage himself in quarrels with a huge number of people, with his relatives or in quarrels which are likely to cause him much grief. He should not converse with impure persons. He is not to point out to another the rainbow, the aureole formed around the sun and the moon and the funeral fire. He should not do to others what he would not for himself.

---

1. cf. Flora. ch. VI
2. Vide supra p.203

He should not tell the tithi of the fortnight nor the constellation. Self-praise and censure of others are to be avoided. Offering of gifts to gods, to guru and to Brāhmaṇas should not be discouraged. He should close his ears or leave the place wherein people revile the Vedas, despise (censure) the gurus and speak ill of gods. Śāstras prescribe no atonement for the sin of making fun of the gods, ṛṣis, Vedas and Brāhmaṇas. For (all) the (five) heineous sins, viz., Brahmahatyā (Brāhmaṇa murder), surāpāna (drinking liquor), steya (theft), and gurvaṅganāgama (reviling the bed of the guru) expiations are prescribed but not for the sin of mithyābhiśaṁśa (defamation or false accusation) which is to be avoided. He should not look at the sun, or the moon, rising or setting, touching the water (of the sea) or at the central portion (of the sky, i. e., at noon in the case of the sun); also he should not look at them (the sun and the moon) through a garment or when they are going to disappear (among the clouds). Similarly he should not look at them during the eclipses. A nude woman, a nude man, urine, faeces, etc., should not be looked at. A patīta, vyaṅga (deformed), caṇḍāla, a person who has not rinsed his mouth after meal, and one who is puffed up by pride should not be seen by him nor should he talk to them. He should not eat in the company of his wife, nor should he see her while she is eating, yawning or sneezing. A Śūdra should not be offered kṛśara (a dish made of milk, sesamum and rice), pāyasa, dadhi (curds), what is left-over, ghṛta (ghee), madhu (honey), havis and kṛṣṇājina (deer-skin). He should not be advised nor should one preach to him dharma nor prescribe him a vrata. Anger, jealousy, greed, pride and lust, etc., should be avoided by a Gṛhastha. He should cause no harm to others. The son and the disciple should not be beaten. He should not take his bath naked nor should he tread on fire (while bathing) he should not sport with the water by beating it with his arms and legs. He was not to drink water with the cupped hands (añjali). Nails were not to be used in removing the itch of any part of the body nor was he to use both hands simultaneously in removing the itch of his head. He was not to sing, dance or play upon musical instruments. Gods should not be worshipped by secular hymns. He was not to play dice and he was to avoid running. He should not answer the

calls of nature in water. While studying or walking he was not to touch his head. Nails and hair should not be cut by one's teeth. One who is asleep should not be awakened. He should avoid the early morning sun and the smoke from a funeral pyre. He was not to sleep alone nor was he to sleep in a vacant house. Washing of one foot should not be done with the aid of other. Feet should not be stretched towards fire. While impure, he should not sleep, travel, study or bathe, nor should eating, going out, etc., be done. At noon and during morning and evening twilights he has to avoid sleep, studies, travel (or bath), eating and walk He was not to touch a Brāhmaṇa, cow and fire before washing his hands and mouth after eating. Never should he touch food and an image of god with his feet. While impure he should not tend the fire or worship the gods and ṛṣis. He should not drink water with the left hand. A caitya tree should not be destroyed. Bones, ashes, skull, hair, thorns, coal and dry cow-dung, etc., should not be trodden by him. He should not jump across or cross over fire. Fire should not be thrown in fire; it should not be extinguished with water. One should not blow on fire with the mouth.[1] The other view is also given : One should not blow on fire with the hand, with a fan or with a winnowing basket; fire should be blown with mouth alone because fire was produced from the mouth.[2] He was not to descend into a well nor was he allowed to look at impurities. He was not to touch the fire with his hand and he was not to remain in water for long. News of a friend's death should not be borne by him for others. A pledge or a deposit should not be sold. What is forbidden is not to be offered as an oblation. He should not go round the temple in 'apradakṣiṇa' (keeping the deity always to the left). He was not to sleep in temples or fan himself with any cloth. He should not set out for a journey alone or accompanied with unrighteous or diseased persons, Śūdras and patitas, or without shoes on his feet or unaccompanied with water. He should not set out on a rainy night or devoid of the water-jar. He should not come between fire and a Brāhmaṇa, between cows or between two Brāhmaṇas. He should not wear a wreath (of flowers) and

---

1. K II. 16. 80-83; Vide Āp Dh.S. I. 5.15. 18-21 and Manu IV.53 for similar view.
2. K. I. 16.88; Vide Gobhilasmṛti I. 135-16 for similar view.

should not apply ointment. He should not enter (a house) through a side or back-door. He was not to eat, laugh or talk while standing. Never should he censure the yogis, siddhas, yatis and vratis (persons who are under vow)or guṇīs (the good). He should avoid the forbidden food and drinks[1] and should not allow the diseased and the patitas to cross his shadow. Chs. 18 and 19 of Part II of the text give an account of the daily duties of a Brāhmaṇa (and hence of Gṛhastha also) and the rules pertaining to eating brief summaries of which have already been given.[2]

A Gṛhastha (all the twice-born) has to perform the agnihotra and other rites. Agnihotra is to be performed by him in the morning and evening. Other obligatory rites are the iṣṭis performed on Darśa (iṣṭi) at the fresh harvest (Āgrāyaṇa), paśu at the end of ṛtus, makhas, animal sacrifices performed at the end of ayana and year (paśubandha), Sāvitṛ and Śānti homas on parvas, Aṣṭakas and Anvaṣṭakas for the Pitṛs or manes and the soma sacrifice. These rites are to be performed by a Gṛhastha (of all the twice-born varṇas). A twice-born should not eat without performing the homa with oblations of the first fruits or crop or of flesh.[3] One who neglects performance of iṣṭi, paśu and soma sacrifices because of sheer indolence or want of faith in God reaches the hells, viz. Raurava, Mahāraurava, Kumbhīpāka, Vaitaraṇī, Asipatravana, etc., after which he is born an antyaja (untouchable) or Śūdra. The soma sacrifice is held to be most pleasing to Śiva (Maheśa).[4]

A Gṛhastha may be sādhaka or asādhaka. Sādhaka is one who lives in normal times by performing sacrifices, teaching and receiving gifts. In adverse conditions he is allowed to try his hand at the profession of a Kṣatriya failing which he may take up the occupation of Vaiśya, viz. agriculture, commerce or usury as a last resort. He is also allowed to try Fine Arts, Architecture and such other occupations.

An asādhaka is again of two types, viz. mṛta - who lives by begging, and amṛta - who lives without begging.[5]

---

1. K. II. ch. 16; Vide "Food and Drinks'. supra p 213ff
2. Vide supra p 195ff and p 220ff
3. cf. Gobhilasmṛti 3.94
4. K. II. 24
5. Vide supra. p 249 for a different classification

A Brāhmaṇa house-holder is again divided into four varieties, viz., (1) kuśūladhānyaka (i. e. one who accumulates only as much grain as would fill a kuśūla i. e. a granery); (2) kumbhīdhānyaka (one who accumulates only as much grain as would fill a kumbhī); (3) tryahnika (-one who collects only as much corn as would suffice his needs for three days) and (4) aśvastanika (-one who accumulates only as much corn as will suffice for the day). Of these four, each succeeding one is superior to each preceding one.[1] This division into four is given by Manu also.[2]

Dāna or making gifts is, according to Dakṣa[3] the characteristic feature of house-holders. Dānadharma forms the contents of the 26th chapter of Part II of our text and is dealt with elsewhere.[4]

The stage of the house-holder is held to be the best among the āśramas for it is the source (of livelihood) of the other three āśramas. These three āśramas depend upon a householder (for their livelihood) and hence Gārhasthya is the path leading to liberation.[5] For the same reason Śiva and Devī are called Gṛhasthas.[6] A Gṛhastha who resorts to forest leaving everything to his son's care is known as an udāsīna.[7]

Vānaprastha

After spending the second part of life as a house-holder (as said above) and after seeing the face of the grandson, one has to enter the next stage of life, i. e. of Vānaprastha on the arrival of the bright fortnight of Uttarāyaṇa. He may enter the forest with his wife and the Fire or else he may enter forest leaving his wife in the care of his son. On repairing to the forest he should perform the daily svādhyāya, Agnihotra and the five mahāyajñas with food fit for ascetics or with fruits, roots and vegetables. After pleasing the gods and the manes he should eat the eight mouthfuls of food. He has to perform

---

1. K. II. 25
2. K. II. 25.13; Manu IV. 7
3. Dākṣa I. 12
4. cf. Appendix on Tīrthayātrā and Dāna
5. K. I. 2. 51-53
6. K. II. 7.9; I. 12.220
7. K. II. 26.76

the sacrifices of new-moon and full moon, the Āgrāyaṇa (iṣṭi) and Cāturmāsya making oblations of puroḍāśa and caru and also with such other havis growing in the forest. He has to give up honey and flesh, bhaumas (mushrooms growing in the ground) and kavacas, roots, fruits and vegetables cultivated on ploughed land, or grown in villages and also vegetables called bhūstṛṇa, śiśuka and śleṣmātaka fruits.[1] He can take salt prepared by him only. He has to bathe thrice a day and wear bark garments. He was not to shave his hair nor file his nails. He was not to receive any gifts. He was to be compassionate towards all beings, harmless to everyone and was to move fearless and alone. Fire should be tended by him according to the Śrāvaṇa (Śrāmaṇaka or Śrāvaṇaka) code. He should be devoid of anger and should cultivate self-restraint. He should live a life of sexual abstinence for the lapse of which the necessary atonement should be done. An issue born during this stage is an untouchable and remains outside the pale of Vedas (without right to sacraments) together with its progeny. He should be always on the move sleeping on the bare ground, on a slab or on gravel. He may accumulate food materials which would suffice him only for a day, for a month, for six months or for a year. But in the month of Aśvina he has to throw away all the collected food materials together with tattered garments. He may pound the grain by his teeth or between stones or may eat only what becomes naturally ripe. He may eat only once either at night or in the fourth or eighth part of the day, or may follow the method of cāndrāyaṇa or may eat every fortnight or once a month, i. e., in śuklapakṣa (bright fortnight) or kṛṣṇapakṣa (dark fortnight) only according to one's ability. He may spend the day by sitting, standing or moving, bathing and eating. He should practise austerities by standing in the midst of five fires in summer, by standing in the open during rains and by wearing wet garments in winter. He may also stand on one foot taking in the rays of the sun or of the moon or by taking in smoke while standing in the midst of five fires. In the bright fortnight he may subsist on water and in the dark fortnight on gomaya (cow-dung). Or he may take dry leaves. He was to practise yoga and study the Rudra, Atharvaśiras and Vedānta following the yamas and niyamas. Ultimately he has to give up residing in a house,

---

1. cf. Flora ch. VI

leave keeping of fires depositing them in his own soul and engage himself in meditation. He may take eight mouthfuls of food procured as alms from house-holders and from the twice-born in the village or from other forest-dwellers. He may also live only on one mouthful. For the purity of his body and for the increase of knowledge he should study the various texts of Upaniṣads, read Rudra and chant Gāyatrī. Finally he may stop taking even that mouthful of food and start for the mahāprasthānika (the great journey) or may enter Fire.[1]

According to the K, any person of the three higher varṇas could become a Vānaprastha which becomes clear from the word 'dvija' used in passages relating to the rules of the Vānaprasthāśrama.[2] King Vasumanā after consecrating his son Tridhanvan, as king, resorted to forest in order to perform austerities.[3]

Saṁnyāsa

Any person who is a twice-born could become a Saṁnyāsī, according to the K,[4] the moment he is disgusted with the worldly affairs, or if the twice-born is blind, lame or poor, after the performance of a sacrifice to prajāpati (Prajāpatyeṣṭi) or the iṣṭi to Agni. In all these cases, the word used is 'dvija' meaning any twice-bron. K. II.28.2 also says that a 'dvija' (twice-born) should become an ascetic after depositing the fires in his own soul. King Suśīla and king Vasumanā are said to have renounced the worldly life and to have entered the Dharmavana and Dāruvana respectively in order to practise tapas and yoga.[5]

The rules relating to the final stage of life, viz., Saṁnyāsa, are summarised below:

After spending the third part of the life in the Vanāśrama (as a forest-hermit) one should enter the fourth stage of life, viz., Saṁnyāsa. In order to enter this stage of life a twice-born

---

1. K. II. ch. 27
2. K. II. 27.9, 17-18
3. K II. 20.48
4. K. I. 3.5 ; 3.9 ; 3.10
5. K. I. 14. 24-50 ; I.20. 34-75

who is disgusted with the mundane affairs should first of all perform a sacrifice to Prajāpati or the iṣṭi to Agni and deposit the Fires in his own soul. Saṁnyāsins are of three types, viz. (1) Jñānasaṁnyāsin who severing all ties and overcoming fear keeps himself alone and finds himself engaged in meditation. (2) Vedasaṁnyāsin-who keeping himself alone and accepting nothing from anyone engages himself in the study of Vedas and (3) Karmasaṁnyāsin-who after depositing the fires within his own soul leaves everything to the wishes of Brahman. Among these three the Jñānasaṁnyāsin is the best. He is beyond all injunctions such as Kārya- actions or rites and liṅga-the difference between the sexes. He may be completely nude or may wear a loin-cloth. Nirmama (absence of egoism), nirbhaya (fearlessnesss), nirdvandva, niṣparigraha (non-acceptance of gifts)and brahmacarya (complete continence) are his characteristics. He eats very little procured from the village, wanders alone, engages himself in contemplation not caring for living or death, and without studying[1] (the Vedas), speaking or hearing anything. Such a yogi realizes Brahmā.

An ascetic may wear an ochre-coloured and spotles garment or only a loin-cloth. He may wear even two garments.

He may tonsure the whole head or may keep a top knot. He should as a rule observe silence and hurt no being. He should be a yajñopavītin and should carry with him three staffs, kuśa grass and a water-jar.

He should walk only after making sure with his eye that the ground he treads is pure, should drink water only after filtering it by means of a cloth, speak only words purified by truth (śāstra), and should do what is prompted as proper by his inner conscience. He should treat friend and foe, with respect and disrespect alike.

He should not remain in one place except in the rainy season, should move alone and dwell outside the villages, at the foot of a tree or in temples.

---

1. Elsewhere a study of the principles of Vedānta, performance of the Pañcayajñas, chanting of the homa-mantras, japa of Sāvitrī on both the twilights and daily study of Veda are recommended to a Yogi—K. 11, 28. 28-29.

For alms he should enter the village only once (a day). He should visit only seven doors and should wait there for not more than the time necessary for milking a cow, after having announced of his arrival. Failing to receive alms at these seven doors he may visit other houses.

He should bathe and always keep himself clean. Ahiṁsā (non-violence), satya (truthfulness), asteya (non-stealing), Brahmacarya (celibacy), tapa (austerities), kṣamā (self-restraint), dayā (compassion) and santoṣa (contentment) are the vows to be kept by him. He should devote himself to contemplation and meditate upon the god Mahādeva in seclusion. He should be devoid of kāma (desire) and krodha (anger) and should not accept anything (as gifts).

Fruits and roots should comprise his food. He should not be ekānna (taking food only once a day) for which (sin) no atonement has been prescribed by the śāstras.[1] Before eating, he should wash his hands and feet, sip the water, show the food to the sun, sit facing eastwards, and offer five āhūtis to the Prāṇas. After this he may eat eight mouthfuls of food.

Manu, according to K[2] recommends four types of vessels, to be used by an ascetic, made of alābu (bottle gourd),[3] dāru, clay and bamboo.

Day and night he should endeavour to attain that knowledge about Brahmā by contemplating upon him as seated in the heart or as situated in the centre of the sky.

For every vow he breaks he should perform the necessary expiation. For speaking untruth, committing theft and breaking of celibacy, expiations are prescribed.[4]

---

1. K. II. 28.17-18. The other view that he may take food only once is also given by K. II. 29.2
2. K. II 29.9. Here K seems to refer to Manu VI.54:
   "alābuṁ dārupātraṁ ca
   mṛnmayaṁ vaidalaṁ tathā /
   etāni yatipātrāṇi manuḥ
   svāyambhuvo' bravīt" //
3. cf. Flora. ch. VI
4. cf. Appendix on "Vows and Expiations"

The Smṛti chapters of the Purāṇas inclusive of the K show considerable influence of Manu, Yājñavalkya and others. The K, as all other Purāṇas, not only refers to Manu but also has many lines in its Smṛti chapters borrowed from Manu-smṛti. The K has also incorporated in it several verses from the Uśanas smṛti and has introduced many new topics like the rules regarding Brahmacarya, marriage, etc., which are not found in the latter. The Uśanas smṛti refers to the opinion of Bhṛgu, Uśanas, Muni, Manu, etc.[1] The K replaces many of these names by that of Manu. Many of the opinions which are attributed to Manu by the K are not traced in the Manu-smṛti.[2] Hazra[3] gives a list of lines of Manu borrowed by the K. But the list is not exhaustive. The following is a list of the lines of the K which are traced in the Manusmṛti and of those which resemble those of Manusmṛti.[4]

	Kūrma Purāṇa		*Manusmṛti*
1.	II. 12. 14. a	=	II. 42a
2.	12. 20	=	II. 125
3.	12. 21b	=	II. 126b
4.	12. 25a	=	II. 127a
5.	12. 44b-45a	=	II. 128
6.	12. 53b-54	=	II. 49-50a
7.	12. 57b-59a	=	II. 184-185
8.	12. 60b-61a	=	II. 188
9.	12. 61b	=	II. 54a
10.	12. 63	=	II. 57
11.	13. 38b	=	IV. 46b
12.	14. 2-3	=	II. 193-195
13.	14. 4b	=	II. 198b
14.	14. 5	=	II. 199
15.	14. 6b	=	II. 200b
16.	14. 24a	=	II. 117a
17.	14. 27a	=	II. 206a
18.	14. 29b	=	II. 208b

1. Uśanas smṛti. I. 41; II. 30; III. 95; III. 63; IV. 21, etc. Vide Indian Culture (April 1935), p 601
2. cf. supra pp. 256-257 etc. and also R. C. Hazra, Indian Culture, April, 1935, pp 587-614
3. Indian Culture, April, 1935, p 599
4. Manusmṛti with the commentary of Kullūka Bhaṭṭa (Kāśi Sanskrit series, No. 114), 1935

	Kūrma Purāṇa		*Manusmṛti*
19.	II.14. 31-32	=	II. 210-211
20.	14.33a	=	II. 212a
21.	14. 34a	=	II. 217a
22.	14. 62	=	IV. 96
23.	14. 64a	=	IV. 101a
24.	14. 65	=	IV. 102a + 103a
25.	14. 66b-67a	=	IV. 105
26.	14. 67b	=	IV. 106a
27.	14. 68b	=	IV. 107a
28.	14. 71a-72a	=	IV. 109b-110b
29.	14. 74a	=	IV. 112b
30.	14. 75b	=	IV. 119a
31.	15. 14a	=	IV. 14a
32.	15. 20a	=	IV. 178a
33.	16. 11a	=	IV. 198a
34.	16. 12b	=	IV. 199b
35.	16. 13a	=	IV. 200a
36.	16. 20	=	III. 63
37.	16. 27b	=	IV. 79b
38.	16. 66	=	IV. 64a, 82a
39.	16. 75a	=	IV. 142a
40.	18. 56b, c	=	IV. 203
41.	20. 41	=	III. 269b-270a
42.	20. 42c	=	III. 271b
43.	20. 43b	=	III. 272b
44.	21. 20	=	III. 148
45.	21. 21a	=	III. 138a
46.	21. 22	=	III. 144
47.	21. 23b	=	III. 168b
48.	22. 15b	=	III. 207b
49.	22. 27b	=	III. 126b
50.	22. 53a	=	III. 218a
51.	22. 57 22. 78	=	III. 253
52.	22. 65b	=	III. 229b
53.	22. 82	=	III. 259
54.	23. 24a	=	V. 82a
55.	23. 29	=	V. 83
56.	23. 37a	=	V. 101a

	Kūrma Purāṇa		*Manusmṛti*
57.	II. 25. 13a	=	IV. 7a
58.	25. 14a	=	IV. 8a
59.	25. 15b	=	IV. 9b
60.	25. 17b	=	IV. 11b
61.	26. 43a	=	IV. 229a
62.	26. 44b	=	IV. 230b
63.	26. 45a	=	IV. 231a
64.	26. 46a	=	IV. 232a
65.	26. 66b	=	IV. 235b
66.	30. 19a	=	XI. 79a
67.	32. 4	=	XI. 99
68.	32. 5a	=	XI. 100a
69.	32. 9b	=	XI. 101b
70.	32. 11a	=	XI. 104a
71.	33. 10b-11a	=	XI. 173
72.	33. 32a	=	XI. 133b
73.	33. 33b	=	XI. 135a
74.	33. 34b-35a	=	XI. 137
75.	33. 36a	=	XI. 141b
76.	33. 36b-37a	=	XI. 142
77.	34. 2	=	XI. 164
78.	34. 4-5	=	XI. 165-166.
79.	34. 6a	=	XI. 167a
80.	34. 29b-30a	=	XI. 154
81.	34. 44	=	XI, 197
82.	34. 83a	=	XI. 204a
		cf.	
	II.12.21a	,,	II. 126a
	12.25a	,,	.127b
	12.49b-51a	,,	.136-137
	12.55a	,,	.50b
	12.62b	,,	.54b
	13.8b-9a	,,	.61
	13.14b-15a	,,	.62
	13.18b	,,	.58a
	14.4a	,,	.198a
	14.6a	,,	.200a
	14.14b-15 a	,,	.204
	14.24b	,,	.117b
	14.26	,,	.205
	14.27b	,,	.206b

Kūrma Purāṇa	cf	*Manusmṛti*
II. 14.33b	,,	II. 216b
14.34b	,,	II 217b
14. 69	,,	IV.107b-108a
14.70	,,	IV.108b-109a
14.72b-73a	,,	IV.111
14.73b	,,	IV.112a
14.74b	,,	IV.113a
14.75a	,,	IV.113b
14.76a	,,	IV.119b
15.20b	,,	IV.178b
16.11b	,,	IV.198b
16.12a	,,	IV.199a
16.23a	,,	IV.60a
16.23b	,,	IV.61a
16.27a	,,	IV.79a
16.46	,,	IV.37
16.51	,,	IV.43
17.21b	,,	V. 7a
17.22a	,,	V. 7b
18.3	,,	IV.92
18.57a	,,	IV.201a
19.2	,,	II. 52
20.40a-b	,,	III.268
20.40c	,,	III.269a
20.42a-b	,,	III.270b-271a
20.43a	,,	III.272a
21.2	,,	III.130
20.23a	,,	III.168a
22.14	,,	III.206
22.27a	,,	III.126a
22.31	,,	III.243
22.52a,b	,,	III.216
22.52c	,,	III.217b
22.53b	,,	III.218b
22.57 and 78	,,	III.254
22.59 and 81	,,	III.258
22.60b	,,	III 259b
22.61b and 83b	,,	III262b
22.65a	,,	III.229a
22.76	,,	III.232

Kūrma Purāṇa	cf.	*Manusmṛti*
II.23.38	,,	V.102
23.44b	,,	V103b
24.1	,,	IV.25
24.2b	,,	IV.26b
24.3	,,	IV.27
24.4	,,	IV.28
25.13b	,,	IV.7b
25.14b	,,	IV.8b
25.15b	,,	IV.9a
25.16	,,	IV.10
25.17a	,,	IV.11a
26.43b	,,	IV.229b
26.44a	,,	IV.230a
26.45b	,,	IV231b
26.46b	,,	IV.232b
26.66a	,,	IV.235a
32.5b	,,	XI.100b
32.9a	,,	XI.101a
30.12	,,	XI.72
33.5	,,	XI.171
33.31b	,,	XI.133a
33.32b	,,	XI.134a
33.33a	,,	XI.134b
33.34a	,,	XI.135b
33.35b	,,	XI.141a
34.1	,,	XI.163
34.6b	,,	XI.167b
34.59	,,	XI.200
34.83b	,,	XI.204
34.84	,,	XI.205

Though these chapters generally follow Manu and Yājñavalkya there are some changes brought forth by the K. More importance is attached to ācamana (sipping of water) and several instances are cited for its performance. The baths which are classified into six (referred to earlier) and the worship of the Sun are included in the duties of a snātaka. The worship of the sectarian deities also formed part of his daily-routine. Though Śrauta is held to be superior to Smārta, one who could follow neither may practise Sadācāra. Two different classifications of house-holders are given: I (a) udāsīna (b) sādhaka. II (a) sādhaka and (b) asādhaka (These are referred to earlier). Scholars are of opinion that these Smṛi chapters were grafted to the original Purāṇa texts in the early centuries of the Christian era for the revival of Brāhmaṇism in the form of sectarian Hinduism.[1]

---

1. R. C. Hazra, 'Indian Culture', April 1935, p 588 and IHQ, Vol. XI. 1935, pp 265-286

CHAPTER VI

FLORA & FAUNA

A. *FLORA*

The Auṣadhi Sūkta of the RV[1] describes in detail the variety of uses to which plants used to be put. Plants are praised as the divine mother of mankind,[2] and Soma is said to be their king.[3] Though one hundred and seven applications are mentioned the main use of the plants was their application as medicine against diseases natural and supernatural and bodily infirmity as well. By the time of the Bṛ. Up. people knew the story of plant life which is clear from the verse[4] which runs, "The essence of water is embodied in plants, flowers represent the essence of plants and the essence of flowers is the fruit."[5] Parts of plants, viz., mūla (root) and tula (shoot) consisting of kāṇḍa (stem), vatsa (branch), puṣpa, (flower), phala (fruit), etc., are enumerated in the Tai. S. and Vāj. S.[6]

Rudiments of classification of plants can be traced as early as the RV and the AV[7]. In RV plants are broadly classified into four groups, viz., trees, shrubs, herbs and creepers. They are further classified into two depending upon whether they bore fruits and flowers or not.[8]

Manu classifies plants into eight different groups, viz., (1) Oṣadhis -those that bear abundant flowers and fruits and wither after fructification, e.g; rice and wheat; (2) Vanaspatis-those that bear fruits with evident flowers. (3) Vṛkṣas- those that produce fruits only; (4) Guccha - bushy herbs, e g., Jasminum and the like; (5) Gulmas consisting of succulent shrubs; (6) Tṛṇas different kinds of grasses; (7) Pratānas - Creepers with stems spread-

---

1. RV. X
2. RV. X. 97.4
3. RV. X. 97.18, etc.
4. Bṛ. Up. VI. 4. 1
5. CHI, Vol. III, p. 243
6. Tai. S. VII. 3.19; Vāj. S. 22.28
7. RV. X. 97; AV. VIII. 7.4
8. Vsp. p. 79

ing on the ground and (8) Vallīs - weak-stemmed plants that twine round or climb a support.[1]

Caraka classifies plants into four groups,[2] viz., (a) Vanaspati consisting of trees that bear fruits without flowers. (b) Vānaspatyas consisting of trees that bear first flowers and then fruits. (c) Oṣadhis - herbs that wither after fructification and (d) Vīrudh-herbs with spreading stems, e. g., - creepers and gulmas. Suśruta's classification is almost identical, with Vṛkṣas substituting for Vānaspatyas.[3]

While giving an account of the creation of the Vaivasvata epoch, the K mentions that Irā (Ilārā), one of the thirteen wives of Kaśyapa, gave birth to Vṛkṣa, latā, vallī and tṛṇajāti.[4] Elsewhere it is said that Brahmā himself, after removing Rudra from the post of creation, caeated the vṛkṣas and vīrudhs.[5]

Oṣadhis are also mentioned. Tretā Yuga commenced with a rainfall. By the contact of water with earth, oṣadhis of fourteen types of grāmya and araṇya groups sprouted up.[6] In this context 'oṣadhis' stands for the whole lot of vegetation. These oṣadhis are later described as having entered the earth because of the rāga and lobha of people and Pṛthu milked the earth.[7] Again, speaking of the creation of the movable and immovable, oṣadhis are referred to as having been created by Brahmā from his hair.[8] In all these places, oṣadhi means the vegetable kingdom. Yet in some other places, oṣadhi stands for a definife group of plants as in the statement "Vṛkṣa, gulma and oṣadhi sprouted up in the Tretā Yuga".[9] The classification of plants into grāmya and araṇya,[10] which is refered to above, and Yajñārha which is found in the Vā[11] is followed

1. Manu. I. 46-48; cf. Vsp. pp. 79-80
2. Caraka, Sūtrasthāna, 1.71-72; Vsp. p. 80.
3 Vsp. p. 80; Suśruta, Sūtrasthāna, 1.29.
4. K. I. 18.12
5. K. I. 7.33.
6. K. I. 29.35;
7. K. I. 29.38-39
8. K. I. 7.54-55
9. K. I. 29.38
10. K. I. 29.35; II. 12.15
11. Vā. 8.153;

up in our text. The nyagrodha or the fig tree (Ficus bengalensis) the like of which, e. g., the plakṣa (Ficus infectoria) and the udumbara (Ficus glomerata) having hypanthodium as inflorescence come under the group of vanaspatis according to the classification of Caraka and Suśruta,[1] is qualified as mahāvṛkṣa in the K[2]. The vīrudh is held to be the best among tṛṇas[3] and hence also means a medicinal herb. The K prohibits cutting of trees and plants, creepers, twiners and herbs and also provides for expiation of the sin for cutting them.[4]

This indicates that the popular veneration for plants which was apparently prevalent among the Indus Valley people survived in the age of the Purāṇas. But it will be extremely dangerous to infer anything from these stray references. They are of practically no chronological importance to us and do not lead us to any clue concerning the date of the work. The following are the plants mentioned in the K arranged alphabetically.

1. *Āḍhakya*

Cajanus indicus, which seems to be the same as āḍhakī, referred to by Vsp as coming under śamīdhānya varga of Caraka.[5] It is a kind of pulse which in vernacular is called as 'tor' and 'āḍhaki' as well.[6] The Vā includes it in the list of grāmya plants.[7] The K forbids it for śrāddha purposes.[8] Though it is used daily, for śrāddha, customarily, some other pulse is preferred to this.

2. *Alābu*

Lagenaria vulgaris. It is a plant commonly known as the bottle-gourd.[9] The vessels of a Yati are made of it.[10] Vessels

---

1. Vsp. pp. 81, 166
2. K. I. 50, 6
3. K. II. 7.10
4. K. II. 33.36-37
5. Caraka, Sūtrasthāna; 27.33; Vsp. pp. 107,115
6. AS. p. 265
7. Vā. 8. 152.
8. K. II. 20.47
9. WD
10. K. II. 29.9

made of it are referred to in the AV.[1] Prājāpatya is prescribed as an expiation for eating it.[2] It is also forbidden for śrāddha purposes.[3] Fruit of bottle-gourd was known to Patañjali.[4] It comes under the śākavarga of Caraka's classification based on the dietic value of plants.[5] According to Majumdar it is Cucurbita maxima.[6]

3. *Āmalaka*

Emblic myrobalan or Emblica officinalis.[7] It is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa and also in the Chānd. Up. It is also called Āmala or Āmalaka,[8] a medicinal plant, and classified as such by Caraka and Suśruta.[9] It is mentioned in the K.[10]

4. *Aṁbuja*

Nelumbium species or lotus.[11] It was known by various names, padma, paṅkaja, puṇḍarīka, puṣkara,[12] etc. The lotus is a medicinal plant.[13] It seems that two plants, lotus and water-lily are meant here. cf. puṣkara and padma.

5. *Āmra*

Mangifera indica. It is the name of mango. Pāṇ has made mention of it with its groves called Āmravana which is one of the earliest references to Āmra in Sanskrit literature.[14] Both Caraka and Suśruta mention it is a medicinal plant and

---

1. AV. VIII. 15.1; XX. 132-1, etc.. Vide VI. I. p. 38.
2. K. II. 34.21-22; 17.21.
3. K. II.20.45
4. ITP. p. 95; Mahābhāṣya (on Pāṇ. VI. 3.61) III. p. 164
5. Vsp. p. 117; Caraka, Sūtrasthāna 27.112.
6. UV. p. 117.
7. MD.
8. Vide VI. pp. 30, 59; Jaiminiya Upaniṣad Brāhmana I. 12. 4. 6; Chand. Up. VII. 3.1
9. Caraka, Sūtrasthāna 2.26; Suśruta, Sūtrasthāna 46. 139; Vsp. p. 103
10. K. II. 18.59; 43. 39
11. Vsp. p. 95
12. K. I. 12. 203; 9.10; 49.64, etc.
13. Vsp. p. 93
14. Pān. VIII. 4.5; IKP. p. 211;

include it under phalavarga.[1] Gift of this is made during śrāddha.[2]

6. *Apāmārga*

Achyranthes aspera. In the Vedic age it was frequently used in witchcraft practices and also for medical purposes.[3] In AV it is described as revertive and is supposed to ward off a spell by causing it to recoil on its user.[4] It is used in cleansing teeth.[5]

7. *Aśmantaka or Aśmāntaka*

A species of Oxalis.[6] Caraka mentions it.[7] It is forbidden food[8] for eating which one has to undergo expiation by taptakṛcchra.[9] Monier Williams mentions aśmāntaka as a plant from the fibers of which a Brāhmaṇa's girdle may be made[10] Apte[11] under the word aśmantaka adds that "Monier Williams gives the word wrongly as asmāntaka". The K gives both readings (referred to above) which justifies Monier Williams. The plant aśmantaka is also identified with Bauhinia racemosa.[12] Monier Williams must be referring to this plant as the one from the fibers of which a girdle can be made, for, Bauhinia racemosa is a tree from the bark of which fibers can be had. But when K interdicts aśmantaka as an item of food it must indicate Oxalis, a creeper, the leaves and stem of which are eaten, whereas no part of Bauhinia racemosa is edible in order to invite prohibition. But the creeper would not yield any fiber for the girdle and hence the aśmāntaka meant by Monier Williams is different from the one referred to by the K.

---

1. Caraka, Sūtrasthāna 27. 139; Sūśruta, Sūtrasthāna 46. 154; Vsp. pp. 92, 94. etc.
2. K. II. 20. 38
3. AV. IV. 17.6; VII. 67.2; Vsp. p. 164.
4. AV. IV. 17.2; Vide VI. I. p. 25-26
5. K. II. 18. 19
6. UV. p. 117
7. Caraka, Sūtrasthāna 1. 114-115;
8. K. II. 17. 18
9. K. II. 34. 21
10. MD.
11. AD.
12. CS. Index p. 1

8. *Bhūstṛṇa or Bhūtṛṇa*

Andropogan citratis or Andropogan schoenanthus.[1] Manu forbids it for a Vānaprastha.[2] Caraka and Suśruta mention it.[3] It is included in forbidden food and is prohibited in śrāddha. For eating it prājāpatya is enjoined as expiation.[4]

9. *Bilva.*

Aegle marmalos.[5] It denotes the wood-apple tree or bel and is mentioned in AV[6] etc. The daṇḍa of a Brahmacārī may be made of the wood of bilva or palāśa.[7] It is also used in washing teeth.[8]

10. *Bimba*

Caphalandra indica.[9] It is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa and denotes, according to VI and ITP, Momordica monadelpha.[10] Bimba was known to Patañjali.[11] The lips of young women are often compared to the ripe and ruddy fruits of this tree as in our text.[12]

11. *Caityavṛkṣa*

A fig tree standing on sacred spot.[13] Cutting a caityavṛkṣa is prohibited.[14]

12. *Candana*

Santalam album or Sandalwood.[15] It is one of the articles used in order to please god.[16] Kauṭilya includes it

---

1. IMM. p 64; Vsp. p. 113
2. Manu. VI. 14
3. Caraka, Sūtrasthāna 27.172; Suśruta, Sūtrasthāna 46. 221
4. K: II. 27.12; 20.45; 34.19.
5. AD; WD.
6. AV. XX.136.15
7. K. II. 12.15
8. K. II. 18.19
9. WD.
10. Vide VI. II. p. 68; ITP. p 98
11. Mahābhāṣya (on Pāṇ. I. p. 153
12. AD; K. I. 12.205
13. AD.
14. K. II. 16 79
15. Vsp. pp 88. 236, etc.
16. K. II. 18.96

among precious articles of treasury. It is also mentioned as a drug by Caraka.[1]

13. *Chatrāka*

Rubia cordifolia or mushroom. It is mentioned by Caraka among vegetables.[2] It is taboo for a Brāhmaṇa.[3]

14. *Dāḍima*

Punica granatum[4] or Pomegranate. Patañjali mentions it.[5] Caraka also knew it.[6] Gifts of this are made at a śrāddha.[7]

15. *Darbhā*

Poa cynosurioides or Eragrostis cynosurioides.[8] It is the sacred grass, kuśa used in sacrificial cermonies, etc[9]. The RV, AV,[10] etc. mention it. It is essential for the performance of every rite. Rites performed without 'darbhā' reach the rākṣasas.[11]

16. *Dāru or Devadāru*

The pine or devadāru tree.[12] Its wood is mentioned in RV and later.[13] Pāṇ refers to pītadāru.[14] Vessels of a Yati may be made of it. A forest by name Devadāruvana is also mentioned.[15]

17. *Godhūma*

'Wheat'. It is referred to in the Yajurveda Saṁhitās and Brāhmaṇas. It is distinguished from rice (vrīhi) and barley

---

1. Kauṭilīya Arthaśāstra 2.11.43, Caraka, Cikitsāsthāna 3.143
2. Caraka, Sūtrasthāna, 27.123; Vsp. pp 22 etc.
3. K. II. 17.19
4. WD.
5. Mahābhāṣya (on Pāṇ. I. 1.1; I.2.45) I. pp 38 & 217; cf. ITP. p 98
6. Caraka, Sūtrasthāna 27.150; Vsp. pp 102, 112 etc.
7. K. II. 20.38
8. WD.
9. AS. p 777; AD.
10. RV. I. 191 3; Vide VI. I. p 340
11. K. II. 18.50
12. AD.
13. RV. VI. 3.4
14. Pāṇ. IV. 3.154
15. K. II. 29.9; II. chs. 38-39

(yava).[1] It was the food of the people at Maheshwar in c. 1200 B C. as is shown by excavations.[2] In K, it is referred to as an article of gift and also as satisfying the pitṛs when served at the śrāddha.[3]

18. *Gṛñjana*

Allium macleani. It is a small red variety of garlic or onion prohibited as food for a dvija.[4] Caraka includes it under the group of greens.[5] The K prohibits Brāhmaṇas from taking it.[6]

19. *Ikṣu*

Saccarum officinarum or the sugar-cane. It is made mention of in the AV and later Saṁhitās.[7] Pāṇ mentions it in his sūtras.[8] It is a medicinal plant according to Caraka.[9] Pitṛs are satisfied with it. It was the food of the people of Hari Varṣa.[10]

20. *Jambu*

Eugenia jambolana or Eugenia jambos. It is the rose-apple tree.[11] Jambu and its fruits jāmbava are also mentioned by Pāṇ.[12] Caraka and Suśruta also knew it and describe its properties.[13] The continent Jambudvīpa derives its name from jambu where it is grown in plenty. The juice of the ripe fruits that fall down flow to form a stream known as the Jambūnadī. People of Ilāvṛta feed on it.[14]

---

1. Mait. S. II. 11.4; Tai. Br. I.3.7.2; Vide Vl. I. p 237
2. FD. p 11
3. K. II. 26.12-13; 20.38
4. AS. p 737; AD.
5. Caraka, Sūtrasthāna, 27.174; Vsp. p 113
6. K. II. 17.20
7. AV. I 34.5; Mait. S. III. 7.9; Vide Vl. I. p 74
8. Pāṇ. VIII. 4.5; IKP. p 209
9. Caraka Sūtrasthāna 27.237
10. K. I. 47.10; II. 20.38
11. AD.
12. Pāṇ. IV. 3.165; cf. IKP. p 212
13. Caraka, Sūtrasthāna 27.140; Suśruta Sūtrasthāna 46.166
14. K. I. 45.16-18; 47.20

21. *Kadamba*

Anthocephalus cadamba[1] a medicinal plant referred to by Caraka and Suśruta.[2] It is grown in Jambudvīpa. Studies are prohibited under this tree.[3]

22. *Kapittha*

Feronia elephantum.[4] Kauṭilya speaks of an oil extracted from this plant.[5] The Bṛhat Saṁhitā describes the method of its planting.[6] It is taboo for a Brāhmaṇa. Study in the shade of this tree is forbidden.[7]

23. *Karavīra*

Nerium odorum,[8] a common plant producing reddish flowers. Because of its colour, it was an ancient practice to adorn a prisoner with these flowers while being led to the gallows.[9] Apte identifies it with Karīra[10] which seems to be a different plant, Capparis aphylla.[11] The medical properties of Karavīra are given by Caraka.[12] It is used in washing teeth.[13]

24. *Karṇikāra*

Pterospermum acerifolium[14] also identified with Cassia fistula.[15] As it is held to be dear to Śiva[16] it must be identified with Pterospermum acerifolium which bear big, white, fragrant flowers.[17]

---

1. W D.
2. Caraka, Sūtrastāna 27.114; Suśrula, Sūtrasthāna 38.48; Vsp. pp 93, 102
3. K. I. 45.16
4. WD.
5. Kauṭilīya Arthaśāstra II. 15.39
6. Bṛhat Saṁhitā, Vṛkṣāyurveda verse 22
7. K, II. 17.23; 14.78
8. IMM. p 593; CS. Index p 2
9. Mṛcchakāṭika, Act X. verse 2
10. AD.
11. Vsp. p 111
12. Ibid. p 92; Caraka, Sūtrasthāna 3.3, 10, 15
13. K. II. 18.19
14. MD
15. AD
16. K, II. 39.32
17. AS. p. 147

25. *Karpāsa*

Gossypium herbaceum[1] or cotton. Kauṭilya mentions it.[2] It was created by Brahmā for the upavīta of a Brāhmaṇa.[3]

26. *Kāśa*

Saccharum spontaneum or Thatch grass.[4] It is a species of grass used for mats, roofs, etc, and is mentioned in Taittirīya Āraṇyaka.[5] Pāṇ knew it. Patañjali mentions kuśa-kāśam as names of grasses.[6] It is one of the five medicinal herbs of the pañca-tṛṇa group of Suśruta's classification.[7] It is mentioned in Vā.[8] Pitṛs are satisfied with this.[9]

27. *Kaseruka*

Scirpus grosses or Scirpus kysoor included by Suśruta in his kandavarga or the bulb-group.[10] Gifts of it are made to Brāhmaṇas at a śrāddha.[11]

28. *Khaḍga*

Scirpus maximus, a creeping plant.[12] Expiation is prescribed for eating it.[13]

29. *Kiṁśuka*

Butea superba.[14] The bridal car is described in RV as adorned with its blossoms.[15] Suśruta observes its medicinal properties.[16] It is a prohibited item of food for eating which Prājāpatya is prescribed as expiation.[17]

---

1. Vsp. p 241
2. Kauṭilīya Arthśāstra II. 15.41
3. K. II. 12.6
4. IMM. p 766.
5. AD. Vide VI I. p 153; Taittirīya Āraṇyaka 6. 9. 3
6. Pāṇ. IV. 2.80; Mahābhāṣya (on Pān. II.4.12) I. p 475.
7. Suśruta, Sutrasthāna, 38.75
8. Vā. 75.41; CHV. p 233
9. K. II, 20.37
10. Suśruta, Sūtrasthāna 46.304; Vsp. pp 241,120
11. K. II. 20.39
12. MD.
13. K. II. 34.19
14. IMM p 136.
15. RV. X. 85.20; Vide VI- I p 156
16. Suśruta Sūtrasthāna 46. 288; Vsp. pp 117,119
17. K. II 34. 22; 17. 20

The VI identifies this plant as well as the plant palāśa with Butea frondosa. But IMM seems to be correct in identifying kiṁśuka with Butea superba for this plant still retains its name in Bengali as kiṁśuka. cf., Palāśa.

30. *Kovidāra*

Bauhinia variegata or any species of Bauhinia.[1] It is a vṛkṣa and is included in the śākavarga by Caraka.[2] Suśruta classifies it under the puṣpavarga or the flower groups, for its flowers are curative.[3] Studying under the shade of this tree is forbidden. It is avoided at śrāddha.[4]

31. *Kṣīravṛkṣa*

Pinus longifolia.[5] According to Majumdar[6] it is a species of Ficus. The Nibandhasaṅgraha commentary on Suśruta explains Kṣīravṛkṣa as the common name for the trees nyagrodha, udumbara, aśvattha, plakṣa,[7] etc. In K it is mentioned[8] along with mālatī, apāmārga, bilva and karavīra (the twigs of) which are recommended for cleansing the teeth in which context it may mean any of the trees pinus, ficus, etc. mentioned above. Kṣīravṛkṣa seems to denote any big tree (vṛkṣa) exuding a white milky substance.

32. *Kumbhīka*

Rottleria tinctoria,[9] also identified with the punnāga tree.[10] Prājāpatya expiation is prescribed for consuming it.[11]

33. *Kumuda*

Nymphaea lotus, Nymphaea alba,[12] or nymphaea, red.[13] It is mentioned with other water plants in AV,[14] etc. Caraka

---

1 CS Index p 2: UV p 122
2 Caraka, Sūtrasthāna 27. 100: p 93
3 Suśruta, Sūtrasthāna 46 281
4 K II. 14. 78; 20. 47
5. WD.
6. UV. p 122; Vsp. p. 242.
7. Nibandhasaṅgraha on Suśruta Sūtrasthāna 46.163
8. K. II. 18.19
9. MD.
10. AD.
11. K. II. 34.19
12. WD; AS. p 78.
13. Vsp. p 95
14. AV. IV. 34.5

includes it in śākavarga and describes its properties.[1] K[2] also mentions it. cf. padma.

34. *Kuraṇḍa*

Barleria prionites[2] or the yellow amaranth.[4] Suśruta recommends it as a drug.[5] Brāhmaṇas are gratified by gifts of this.[6]

35. *Kuśa*

Same as 'darbhā', Poa cynosurioides.[7] It occurs in some of the passages of Ś.Br. and Mait.S.[8] Patañjali (cf. kāśa) refers to it. It is recommended by Suśruta as a cure for urinary troubles.[9] Kauṭilya mentions the oil extracted from its fruits.[10] It is an essential requisite for a Brāhmaṇa going for bath.[11] The girdle of a Brāhmaṇa is made of kuśa grass.[12] cf. darbhā.

36. *Kūṣmāṇḍa*

Benincasa cerifera or the Cucurbita pepo.[13] It is a kind of pumpkin gourd.[14] Tender kūṣmāṇḍas are recommended as a drug by Suśruta.[15] But it is forbidden for śrāddha purposes.[16]

37. *Kusumbha*

Carthamus tinctorius or the safflower.[17] It is included in the śākavarga and also in the āhārayogivarga (oil group) by

---

1. Caraka, Sūtrasthāna 27.117.
2. K.I. 12. 169.
3. UV. p 122
4. AD
5. Vsp. p 119: Suśruta, Sūtrasthāna, 46.288
6. K II. 20.38
7. Vsp. p. 178; UV. p 122; IMM. p 699, WD
8. Ş. Br 2.5.2.15; Mait. S. IV. 5.7
9. Suśruta, Sūtrasthāna, 38.75.76; Vsp 93, 99, etc.
10. Kauṭilīya Arthaśāstra II. 15.39
11. K. II. 18.56
12. K. II. 1?.14.
13. Vsp p 83; WD
14. AD.
15. Suśruta, Sūtrasthāna, 46.213-214
16. K. II. 20.45; 34.11
17. UV. p 122; AD

Caraka.[1] It is tabooed by the K. Expiation is prescribed for Brāhmaṇas eating it. It is also forbidden in śrāddha.[2]

38. *Lasuṇa*

Allium sativum or garlic.[3] It comes under the harītavarga of Caraka.[4] It is forbidden food for eating which Cāndrāyaṇa expiation is prescribed.[5]

39. *Madhuka.*

Madhuka longifolia (Bassia longifolia) or Madhuka indica (Bassia latifolia).[6] It is mentioned in Bṛhat Saṁhitā. A strong drink was prepared from the flowers of madhuka.[7] Studying under the shade of this tree was prohibited.[8]

40. *Mālatī*

Aganosma caryophyllata. Suśruta includes it in puṣpa-varga[9]. It was used for brushing teeth.[10]

41. *Marīca*

Piper nigrum or pepper (black). It is mentioned in Āp.Dh. S.[11] It is to be avoided during śrāddha.[12]

42. *Māṣa*

Phaseolus limensis or Phaseolus radiatus, a kind of bean. It is mentioned in the AV[13] and later. Pāṇ refers to māṣa whereas Patañjali refers to rājamāṣa.[14] Māṣa served at a śrāddha satisfies the pitṛs for a month.[15] Rājamāṣa is taboo for śrāddha.[16]

---

1. Caraka, Sūtrasthāna 27.10, 293; Vsp. p. 119
2. K II 17.18; 34.21; 20.46
3. WD., UV p 122
4. Caraka Sūtrasthāna 27. 176.
5. K. II. 17.19; 34.20.
6. WD.
7. Bṛhat Saṁhitā 51. 17; FD. pp 269, 119, 75
8. K. II. 14.77
9. WD; Suśruta Sūtrasthāna 46.286.
10. K. II. 18.19
11. AD; FD. p 41; *Ā*p. Dh. S. I. 7.20.12
12. K. II. 10.47
13. WD; AV. VI. 140.2; Vide VI. p 156.
14. Pāṇ. V. 1.7; Mahābhāṣya (on Pāṇ V. 1. 20) II. p. 345
15. K. II. 20.37.
16. K. II. 20.45

43. *Masūraka*

Lens esculenta also identified with Ervum hirsutum, a kind of lentil. It is mentioned in the Vāj. S.[1] Masūra was used by people of Maheshwar and Navadatoli as early as about 1200 B.C. as shown by excavations.[2] It is prohibited in śrāddha.[3]

44. *Mātuliṅga*

Citrus medica. It is mentioned by Kauṭilya and Suśruta.[4] It is included in the prohibited food.[5]

45. *Mṛdvīka*

Viti: vinifera or grapes.[6] Mṛdvīka is mentioned by Kauṭilya.[7] It is the same as drākṣā. Both the words are mentioned by Bṛhat Saṁhitā and also by Caraka.[8] Brāhmaṇas ate gratified by this at a śrāddha.[9]

46. *Mudga*

Phaseolus mungo, a kind of beans. It occurs in a list of vegetables in the Vāj.S.[10] One is allowed to accept this only in extreme necessity.[11] Mudga at a śrāddha satisfies the pitṛs for a month.[12]

47. *Muñja*

A grass Saccharum munja. It is mentioned in the RV and later.[13] The grass is also known as reed-grass.[14] Mekhalā (girdle) of a Brāhmaṇa may be made of this.[15]

---

1. WD; Vāj. S.18.12; Vide VI. II. p 139
2. FD. p 11
3. K. II. 20.45.
4. Suśruta, Sūtrasthāna 46. 149-151; FD. p 149; Kauṭiliya Arthaśāstra II. 15.18
5. K. II. 17.22
6. UV. pp 119, 123, WD.
7. Kauṭilīya Arthaśāstra, II. 25. 24.
8. FD. p. 269; Bṛhat Saṁhitā, Vṛkṣāyurveda, Verses 2 and 4: Caraka, Sūtrasthāna 27.126, 132; Cikitsāsthāna 4.84
9. K. II. 20.38
10. WD; Vāj. S. 18.12; Vide VI. II. p 166
11. K. II. 16.10
12. K II. 20.37
13. RV. I. 191.3; Kauṣītaki Brāhmaṇa 18.7; Vide VI. II. p 165
14. UV. p. 123.
15. K. II. 12.14.

48. *Nālikā*

Onosma echioides.[1] It is mentioned by Caraka.[2] For eating it, prājāpatya is prescribed.[3]

49. *Nīpa*

Nauclea kadamba,[4] a species of kadamba, said to blossom in the rainy season. Pāṇ mentions it.[5] Caraka and Suśruta include it under phalavarga.[6] The Vā taboos it for śrāddha purposes.[7] The K also forbids it as an item of food.[8]

50. *Nīvāra*

Oryza sativa or wild rice. It is mentined in the Yajurveda Saṁhitās and Brāhmaṇas.[9] Pāṇ mentions the following varieties of rice[10] : (i) śāli (ii) mahāvrīhi (iii) hāyana (iv) ṣaṣṭika and (v) nīvāra. Pitṛs are satisfied with rice.[11]

51. *Nyagrodha.*

Ficus indica[12] commonly known as the Indian fig tree. Not mentioned in the RV. But it appears to have been known at that time. It is frequently mentioned in AV and later literature and was of great importance as in modern times, to the Vedic village.[13] In Prayāga Śiva lives in this tree. Its fruits are eaten by the people of Ramyaka Varṣa.[14]

52. *Padma*

Nelumbium speciosum[15] or lotus. It is frequently mentioned by K. People of Ilāvṛta are said to be of its colour.[16] It is

---

1. CS. Index p 3
2. Caraka, Sūtrasthāna. 27.101; cf. FD. p 150
3. K. II. 34.20
4. UV. p 123; Vsp. p 245
5. Pāṇ. IV. 3. 154
6. Caraka. Sūtrasthāna 27. 145; Suśruta, Sūtrasthāna 46.158; Vsp. pp. 112, 116.
7. Vā. 75.76
8. K. II. 17.23
9. WD; Kāt. S. 12.4. 11; Taj. Br. 1. 3. 6. 7; Vide VI. I. p 457.
10. Pāṇ. V. 2. 2; VI 2. 38; III. 1. 148; V. 1.90; III. 3.48; cf. IKP. p 206
11. K. II. 20.37
12. UV. p. 123; AD.
13. AV. IV. 37.4; Vide VI. I. p 462
14. K. I. 36.25; 47.4
15. WD; Vsp. p 95
16. K. I. 47.1, 20; 48.38; 1.38-39; 12, 101, 202; 9.10; etc.

also known as paṅkaja, aṁbuja, puṇḍarīka, puṣkara, utpala, bisa, mṛṇāla, etc.[1] Puṇḍarīka, according to some is the white lotus.[2] According to others it is white lily.[3] So also puṣkara according to some means the blue lotus.[4]

53. *Pālakya*

Spinacea oleracea. Caraka includes it under leafy vegetables.[5] It is also identified with Beta maritima or Beta vulgaris.[6] It is prohibited in śrāddha.[7]

54. *Palāṇḍu*

Allium cepa or onion.[8] Patañjali refers to it.[9] It is taboo and expiation is prescribed for eating it.[10]

55. *Palāśa*

Butea frondosa. It is mentioned in the Ś. Br, Kauṣītaki Brāhmaṇa, etc. Parṇa is its early name.[11] The daṇḍa of a Brahmacārī may be made of palāśa or bilva. Cots made of palāśa wood are not to be used.[12] cf. kiṁśuka.

56. *Paṇasa*

Artocarpus integrifolia or the Jack tree.[13] Kauṭilya and Caraka mention it.[14] The people of the Ketumāla Varṣa feed on its fruit.[15]

---

1. Pāṇ. V. 2. 135; cf. IKP. p 215
2. cf. Nibandhasaṅgraha on Suśruta, Sūtrasthāna 38.52
3. UV. p 125
4. Vide VI. II. p. 9
5. FD. p 276; IMM. p. 815; Flora of Bombay, II. p. 595; Caraka, Sūtrasthāna, 27.100
6. WD.
7. K. II. 20.47
8. UV. p 124; AD.
9. Mahābhāṣya (on Pāṇ. II. 2.36) I. p. 437
10. K. II. 17. 19; 34.20
11. S. Br. I. 3. 3.19; Kauṣītaki Brāhmaṇa 10.1; Vide VI. I. p. 506; IKP. p. 211; IMM. p 134
12. K. II. 12.15; 19.29
13. UV. p 124
14. Kauṭilīya Arthaśāstra II. 5. 17; Caraka, Sūtrasthāna 27. 143
15. K. I. 47.1

57. *Pārijāta*

Nyctanthes arbor tristis.[1] Pārijātavana is mentioned as situated in Hari Varṣa and also on the spur of mount Kailāsa.[2] The plant is also identified with Erythrina indica.[3] As pārijāta is traditionally held to be a tree with very fragrant flowers it can only be Nyctanthes arbor tristis, a tree which bears "Flowers delightfully fragrant"[4] whereas the flowers of Erithrina are without fragrance.[5]

58. *Pippala*

Ficus religiosa or the holy fig tree. The word is used in the RV and the Śvet.Up. in the neuter meaning 'berry' with no certain reference to the berry of the fig tree. In later literature it appears in the masculine to denote Ficus religiosa.[6] It grows in Jambudvīpa.[7]

59. *Pippali*

Piper longum or long pepper. It is mentioned in AV and later literature.[8] It is taboo for śrāddha purposes.[9]

60. *Plakṣa*

Ficus infectoria or the waved-leaf fig tree. It is mentioned in AV, Tai. S., etc. It is also identified with Ficus wightiana.[10] It is tabooed by K.[11]

61. *Pota*

Basella alba[12] (?). Pota seems to be the same as potakī. It is a prohibited item of food.[13]

---

1. WD; AD; AS. p. 462; IMM. p 603;
2. K. I. 47.12; 48.9
3. UV. p 124: IMM. p 335.
4. AS. p 462; Flora of Bombay Vol. II. p 176
5. AS. p. 260:
6. RV. I. 164. 20; Svet. Up. IV. 6.22; etc; Vide VI. I. p. 531; AD
7. K. I. 45.16
8. Vide UV. p. 124; FD. pp. 20,41. etc. CS. Index. p 3
9. K. II. 20.45.
10. AV. V. 5.5; Tai.S. VII. 4 12; Vide VI II. p. 54; WD
11. K. II. 17.23.
12. AS. p 609
13. K. II. 34.21

62. *Priyaṅgu*

Panicum italicum or the 'panic seed'. It is referred to in the Yajurveda Samhitās.[1] It is also identified with Aglaia the fruits of which are berries[2]. But as pitṛs are satisfied with this[3] it must be the cereal, Panicum italicum.

63. *Pūga*

Areca catechu or the betelnut tree. Suśruta mentions its properties.[4] Pūgamālinī is an epithet of Śrī.[5]

64. *Rājamāṣa*

Vajna catiang,[6] a species of beans. Suśruta knew it.[7] It is prohibited for śrāddha purposes.[8] cf. māṣa.

65. *Rucaka.*

The citron.[9] It is forbidden for śrāddha.[10]

66. *Rudrākṣa*

Elaeocarpus ganitrus. Its tubercled stones are made into rosaries and bracelets.[11] It is used in making an 'akṣamālā' for a Brāhmaṇa.[12]

67. *Saivāla*

Gracilaria lichenoides. It is also identified with Cetaria islandica or Licopodium clavatum, Blyxa octandra and Vallisneria spiralis.[13] Kālidāsa refers to it.[14] Taking into account the context in which the plant is referred to in the K where it is stated that the devotees of Śiva in the Dāruvana survived

---

1. Kāt. S. 10. 11. 18; Vāj S. 18.12; Vide VI. II. p 52
2. WD; AS. p 207
3. K. II. 20.37
4. AD; WD; Suśruta, Sūtrasthāna 46.201
5. K. I. 12. 151
6. WD. CS. Index. p 4
7. Suśruta, Sūtrasthāna 46.35
8. K. II. 20.46
9. AD
10. K. II. 20.45
11. Flora of Bombay Vol. III. p 161
12. K. II. 18.78
13. UV. p 125; WD; MD; Vide VI. II. p 383; Flora of Bombay Vol. III. p 171
14. Abhijñāna Śākuntala I.17

for a long time feeding on this, the proper identification of the plant will be with Gracilaria lichenoides which is also called 'Edible Moss.'[1]

68. *Śāka*

Tectona grandis or teak.[2] It is mentioned in Vā.[3] When it is said that śāka is served at śrāddha,[4] it means any leafy vegetable or pot-herb. The leaves of the teak served as food for a number of sages of the Dāruvana.[5]

69. *Śālmali*

Bombax malabaricum or the silk-cotton tree. It is referred to in RV.[6] Studies should not be conducted under the shade of this tree.[7]

70. *Śigru*

Moringa pterygosperma or the 'horse-radish'.[8] Kauṭilya and Caraka knew it.[9] K prescribes an expiation for eating it.[10]

71. *Śiśuka*

Seems to be the same as śiśu identified with Dalbergia sissoo.[11] A Vānaprastha is prohibited from eating it.[12]

72. *Śleṣmātaka*

Cordia latifolia or mixta.[13] Eating its fruit is forbidden by Vas.[14] K prohibits a Vānaprastha from eating it. Studying under the tree is also prohibited.[15]

---

1. K. II. 39.10; IMM. p 405
2. UV. p. 125; WD.
3. Vā. 49.88; CHV. 319
4. K. II. 17.18; 22.62
5. K. II. 39.11
6. AD; WD; RV. X. 85.20
7. K. II. 14.77
8. Vide VI. II. p 378; AS. p 238; Vsp. pp 113, 249
9. Kauṭilīya Arthaśāstra II.5.20; FD. pp 277, 282; Caraka Ṣūtrasthāna 27.170
10. K. II. 34.19
11. UV. p 126
12. K. II. 27.13
13. UV. p 126; MD.
14. Vas. 14.33
15. K. II. 27.13; 14.77

73. *Soma*

It is variously identified as Ephedra,[1] Sarcostemma viminale or the Asclepias acida (Sarcostemma brevistigma).[2] The whole of the ninth maṇḍala of the RV is devoted to its praise. It is mentioned several times in K.[3]

74. *Śrīphala or Śrīphalā*

Bilva or Aegle marmelos.[4] Śrīphala or Śrīphalī also denotes Indigofera tinctoria or the Indigo plant.[5] Śrīphala is menioned as the food of the people of Hiraṇmaya Varṣa.[6] As it forms the food of the people, the plant can be properly identified as Aegle marmelos the fruits of which are eaten whereas of the Indigo plant only leaves and roots are used.[7]

75. *Śṛṅgāṭa or Śṛṅgāṭaka*

Trapa bispinosa.[8] It is included by Caraka among leafy vegetables.[9]. Brāhmaṇas at a śrāddha are gratified by gifts of these.[10]

76. *Śyāmāka*

Panicum frumentaceum. It is the name of cultivated millet, in the later Saṁhitās and Brāhmaṇas.[11] Pitṛs are satisfied with this.[12]

77. *Taṇḍulīya*

Amarantus polygamus[13] or the prickly amaranth. A vegetable mentioned by Caraka.[14] It is prohibited for śrāddha purposes[15]. For eating it expiation of prājāpatya is prescribed.[16]

---

1. WD: FD. p 304
2. Vide VI. II. pp 474-75
3. K. I. 21.9, etc.
4. WD.
5. AD.
6. K. I. 47.4
7. AS. pp 176, 249
8. WD.
9. Caraka, Sūtrasthāna 27.117; FD. p 150
10. K. II. 20.39
11. AV. XX. 135.12; Kauṣītaki Brāhamaṇa 4.12; VI. II. p 399; WD
12. K. II. 20.37
13. WD
14. Caraka. Sūtrasthāna, 27.95; FD. p 150
15. K. II. 20.46
16. K. II. 34.20

78. *Tila*

The plant Sesamum indicum. Its grains, from which oil is extracted, are referred to in the AV and later works.[1] Pāṇ and Patañjali refer to it.[2] Kauṭilya, Caraka and Suśruta knew it.[3] K makes frequent mention of it. A handful of it was an essential requisite for a Brāhmaṇa going for his midday bath. Gifts of it are very efficacious. Pitṛs are satisfied by it. One is allowed to accept it from others only in dire necessity.[4]

79. *Udumbara*

Ficus glomerata.[5] It does not occur in the RV. But it is mentioned in Tai. S., AV. etc Its wood was used at sacrifices.[6] According to K it is a prohibited item of food, for eating which one has to undergo taptakṛcchra as expiation.[7]

80. *Vaṁśa or Veṇu*

Bambusa avundinacea, Bamboosa indica or gigantia. It is bamboo.[8] Vaṁśa is referred to by Pāṇ. It is also known as maskara.[9] One should not sleep on cots made of this. A Gṛhastha's daṇḍa and a Yati's vessels are made of of it.[10]

81. *Vārttāka*

Solanum malongena or Brinjal. It is mentioned by Caraka and Suśruta[11]. It is taboo in a srāddha.[12]

82. *Vaṭa*

Ficus bengalensis or the Fig tree.[13] It is unknown to Vedic literature and is referred to by Pān.[14] It is grown in

---

1. AV. II. 8.3; Chānd. Up V. 10.6; Vide VI. I. p. 312; WD
2. Pāṇ. VI. 3.71; Mahābhāṣya (on āṇ. III. 2. 28) II. p. 102
3. Kuṭilīya Arthaśāstra II. 15. 40; Caraka, Sūtrasthāna 27.109; Suśruta Sūtrasthāna, 46.39
4. K. II. 18.56; 26.43; 20.37; 16.10; 17.24, etc.
5. MD. p. 186
6. Tai. S. III. 4.8.4; AV. XIX. 31.1-4
7. K. II. 17.21; 34.23
8. WD
9. Pāṇ. V. 1.50; VI. 1.154; cf. IKP. p 213
10. K. II. 19.29; 15.3; 29.9
11. Caraka Sūtrasthāna 27. 97; Suśruta, Sūtrasthāna 46.269.
12. K. II. 20.46
13. AD. p. 1382; WD; IKP. p. 211
14. Pāṇ. VI. 2.82; IKP. p. 211.

abundance in Jambudvīpa.[1] One who happens to die under this tree in Prayāga, reaches Rudraloka after traversing Svargaloka.[2]

83. *Veṇu*

Vide Vaṁśa

84. *Vidāri*

Ipomea digitata,[3] given as gift at śrāddha.[4] Vidāri is mentioned as a variant of Vidāsva.

85. *Vidāśva*

Gifts of this are made at śrāddha.[5] It cannot be identified. Probably it is the same as vidāri.

86. *Vrīhī*

A variety of paddy.[6] It does not occur in the RV but is alluded to in the AV and later.[7] Pāṇ mentions special fields for growing vrīhī.[8] Pitṛs are satisfied with this.[9] cf. Nīvāra.

87. *Vṛntāka*

The egg-plant.[10] It is taboo. Prājāpatya is prescribed as expiation for eating it.[11]

88. *Yava*

Hordeum vulgare or barley. In the RV the word seems to have been used as a generic term for any sort of grain and note merely 'barley' which latter sense is probably found in the AV and later.[12] Pāṇ refers to fields for growing barley. Yavaka another variety of barley, is also mentioned.[13] It was the staple food of vegetarians during Patañjali's period.[14] Pitṛs are satisfied with this. It can be accepted from others only when one is extremely hungry.[15]

---

1. K I. 45.16
2. K. I. 37.8-9
3. WD
4. K. II. 20.38
5. Ibid
6. UV. p. 128
7. Vide VI. II. p. 345; AV. VI. 140.2; Mait.S. II. 11.4
8. IKP. p. 205; Pāṇ. V. 2. 2.
9. K. II. 20.37
10. AD.
11. K. II. 17.18; 34.19.
12. UV. p 128; RV. I. 23.15; Kāt. S. 12.4.11; AV. VIII. 7.20; Kauṣītaki Brāhmaṇa 4. 13-14; cf. VI. II. p. 187; WD
13. Pāṇ. V. 1.7; 2.3; cf. IKP. p. 206
14. Mahābhāṣya (on Pāṇ. I. 1. 1.) I. p. 42; cf. ITP. p. 94
15. K. II, 20.37; 16.10

B. *FAUNA*

The Ś. Br. gives a two-fold classification of the animals, viz., grāmya (domestic) and araṇya (wild) paśus and mentions seven domestic and seven wild animals. Though the Ś. Br. does not mention their names, Vā does.[1] This two-fold classification was later followed by a four-fold one, viz., aṇḍaja, svedaja, udvijja and jarāyuja. Under jarāyuja come the beings born from the uterus or rather Placentalia, viviparous. Beings born of an ovum comprised the class aṇḍaja. Those born of moisture and heat or asexually generated, comprised the class svedaja (uṣṇaja or saṁsvedaja). Under the last class, udvijja, come the beings born of vegetable organisms. This classification is the one followed by Caraka and Suśruta.[2] This four-fold classification was based upon the three-fold classification of animals given by the Chānd. Up. Here animals are classified on the basis of their vīja into three, viz., (a) aṇḍaja, born of egg, (b) jīvaja, viviparous and (c) udvijja.

There was yet another classification which divided the animals into two groups, viz., (a) ayonija - animals that are asexually generated of small dimensions (kṣudrajantu); (b) yonija – sexually generated. The latter is sub-divided into two groups: (i) jarāyuja - placentalia or viviparous and (ii) aṇḍaja – oviparous. This is the classification adopted by Praśastapāda[3] and followed by Patañjali who gives several alternative definitions for the kṣudrajantus like (a) 'animals without bones' (anasthikāḥ kṣudrajantavaḥ); (b) 'animals that do not possess any blood of their own' (yesāṁ svaṁ śoṇitaṁ nāsti te) or (c) 'numbering more than a thousand in a palmful' (yeṣāmāsahasrādañjalirna pūryate) and (d) 'not easily crushed' or (e) comprising all animals up to the ichneumon' (nakulaparyantāḥ kṣudrajantavaḥ) in the series[4].

---

1. Ś. Br. 3.8.4.16; Vā. 9.46-48; cf. CHV. pp. 237, 238 and 114
2. Seal, pp. 117, 179; Suśruta, Sūtrasthāna, 1.30
3. Padārthadharmasaṅgraha (Translated into English) by Gaṅgānāth Jha pp. 76-79
4. Mahābhāṣya on Pān. II. 4. 8; Vide Seal. pp. 177-178.

The Tattvārthasūtra, a Jaina work (40 A. D), classifies the animals according to the number of senses they possessed.[1] They were divided into four classes and only senses actively determining the life habits of the animal were counted: (1) animals with two senses, viz., touch and taste, e. g. Vermes, Annelids, Arthropoda, Leeches and some forms of Mollusca; (2) animals with three senses, namely of touch, taste and smell comprising the ants, red-ants, bugs, flees, lice, spring-tails, plant-lice, termites and white ants; (3) animals with four active senses of sight, smell, taste and touch e. g., the bees, wasps, hornets, flies, gnats, mosquitos, scorpions, moths, locusts, etc; (4) animals (man and tiryagyonis) with five well-developed and active senses. Omitting man, this division comprises (a) Matsya-Fishes (b) Uraga, (c) Bhujaṅga (d) Pakṣi, birds and (e) Catuṣpada – Quadrupeds.

The first three divisions fall under the Invertebrata and the last division is identical with the Vertebrata. The last division is again sub-divided, according to the mode of reproduction, in three, viz., (a) aṇḍaja - oviparous, (b) Jarāyuja - mammals born with placenta and (c) Potaja – a class of placental mammals comprising the Deciduata with the exception of man, the apes and the carnivora, e. g., porcupine, elephant, rabbit, mice, etc.[2]

Seal, after considering all the ancient works, divides the animal kingdom first into two broad groups, viz. A– kṣudra-jantus and B- tiryakyoni. Kṣudrajantus are animals which are boneless and without (red) blood - Invertebrata. They are sub-divided into two: (a) ayonija or asexually generated and (b) yonija or sexually generated, e. g., aṇḍaja - oviparous. Tirya-kyonis are animals, sexually generated other than those of the ovipara included under the kṣudrajantus, i. e. sexually generated animals possessing bones and blood. They correspond to the Vertebrata and comprise the two classes aṇḍaja-oviparous and Jarāyuja–viviparous.[3]

Though our text does not mention any of the above classes it reveals knowledge of the two-fold classification of Praśasta-

---

1. Tattvārthasūtra II. 23
2. Seal, pp. 188-91.
3. Seal pp. 193-200

pāda and Patañjali into ayonija and yonija and also the four-fold classification (of Caraka and Suśruta) into aṇḍaja, svedaja, udvijja, and jarāyuja.

Kanakāṇḍaja is one of the epithets of Brahmā.[1] Expiations are prescribed for killing aṇḍajas and svedajas.[2] Nandī, son of Śilāda is called as ayonija[3] for he was found in the field. The fifth of the nine creations of Brahmā is named tiryaksrotas[4] which is the creation of 'paśus'. The K also mentions kīṭa (insect), kṛmi (worm), maśaka (mosquito), vyāla (carnivora),[5] paśu (herbivorous quadrupeds) and pakṣi (birds),[6] paśu, mṛga and uraga,[7] kravyāda (carnivora) and akravyāda (herbivora),[8] jalacara (aquatic or amphibious), vanacara (animals that live in hilly jungle lands, e. g. deer) and sthalacara (kulecara? - herbivorous duadrupeds like elephant and rhinoceros frequenting the banks of rivers and ponds),[9] jalacara, jalaja (aquatic), viṣkira (birds that scatter their food) and praṇuda (pratuda of Caraka's and Suśruta's classificarion?—meaning birds that pierce their food with the beak).[10] These references show much familiarity with Suśruta's detailed classification of the fauna.

The K also divides the animals into asthimat and anasthna.[11] These two may mean the classes tiryakyoni and kṣudrajantu respectively, for, anasthika is used by Patañjali as stated earlier, as a synonym of kṣudrajantu. They may also signify Vertebrates and Invertebrates, the first three groups of the classification made by Tattvārthasūtra forming the Invertebrata and the fourth forming the Vertebrata. The two terms asthimat and anasthna are also found in the Manusmṛti.[12]

---

1. K. I. 9.28
2. K. II. 33.37
3. K. II. 43.21-23
4. K. I. 7. 6, 17
5. K. II. 17.25, 27; I. 19.15; II. 11.49.
6. K. II. 34.31.
7. K. I. 7.63-64.
8. K. II. 34.31; 33.34-35
9. K. II. 17.33-34
10. K. II. 34.17
11. K. II. 33.35-36
12. Manu. XI. 141

The K prohibits and also provides expiations for killing a frog, mungoose, cow, cat, dog, horse, boar, peacock, etc., and birds and animals coming under the groups of anasthna, asthimat, aṇḍaja and svedaja.[1] This shows that birds and animals were looked upon with veneration in the Purāṇik age.

The following is a list of animals that are mentioned in the K arranged alphabetically.

1. *Ahi*

'Snake' - This word occurs in the RV. Many species of snakes are mentioned.[2] Ahi is mentioned by Pāṇ.[3] and falls under the class of kṣudrajantus of Patañjali. Hari is described as sleeping on the coils of a serpent.[4] Uraga also means a serpent.[5]

2. *Aja*

Commonest name for a goat in the RV and later literature.[6] Pāṇ. also refers to it.[7] A herd of goats was called 'ajaka' whereas the terms 'ajāvi' and 'ajaiḍa' were used to mean goats and sheep.[8] Both Vā and K speak of 'aja' as born of the creator's mouth. The former includes them in the list of 'grāmyapaśus.'[9] The milk of goat was taboo for śrāddha.[10]

3. *Anaḍvāh*

An ox. Literally meaning 'cart-draweṛ', the oxen drawing cart are actually meant.[11] Pāṇ mentions it.[12] Gifts of this are very efficacious.[13]

---

1. K II. 33.29-39; Vide infra, Appendix on "Vows and Expiations".
2. RV. VII. 104.7, etc. cf. VI. I. pp 50-51
3. Pāṇ. 3.56; cf. IKP. p 221; Vide p 298 supra
4. K. I. 49.65
5. K. I. 7.63. cf. 'Sarpa' and 'Bhogi', infra
6. RV. X. 16.4; Kāṭ.S. 12.12.33; VI. I. p 12
7. Pāṇ. IV. 1.4
8. VI. I. p 12; IKP. p 220
9. Vā. 9.43; cf. CHV. p 114; K. I. 7.55
10. K. II. 20.46
11. RV. X. 59.10; Vide VI. I. p 21
12. Pāṇ. V. 4.77
13. K. II. 26.45

4. *Aśva*

It is the commonest term for 'horse' in the Vedic literature and later.[1] According to Kauṭilya, Kambhoja and Sindhu had the best class of horses whereas Bāhlīka and Sauvīra had the next best class.[2] They were born of the feet of Brahmā and are good gifts for Brāhmaṇas in a śrāddha.[3] The K also prescribes expiations for killing them.[4]

5. *Aśvatara*

The "mule'. It is frequently mentioned from the AV down-wards.[5] They were born of the feet of Prajāpati.[6]

6. *Avi*

'Sheep' It is repeatedly mentioned in the RV and later, often in conjunction with goats, its main use being the wool.[7] Sheep was also termed avika.[8] It was born of the breast of Brahmā.[9] But its meat is said to have been used for śrāddha purposes.[10]

7. *Baka*

The Indian crane. Syeni, wife of Aruṇa, is described as having given birth to the Bakas along with sārasas and kuraras.[11] Expiations for killing it and eating its flesh are prescribed by the K.[12]

8. *Balākā*

'Crane'. It is one of the victims at the Aśvamedha mentioned in the Yajurveda Saṁhitās.[13] It is tabooed by the K[14] Expiations for killing it and eating its flesh are prescribed.[15]

---

1. RV. I. 83.1; AV. VIII. 7.11; Vide VI. l. p 42
2. Kauṭilīya Arthaśāstra II. 30.29
3. Vā. 9.43; 80.15; cf. CHV. p 115; K. II; 26.45
4. K. II. 33.31
5. AV. IV. 4.8; Ṣ. Br. 12.4.1.10; Vide VI. I. p 43
6. K. I. 7.56
7. RV .VIII. 3.43; Vide VI. I. p 40
8. Kauṣītaki Brāhmaṇa 11.2; Pāṇ. V. 1.8; Vide IKP. p 221
9. K. I. 7.54
10. K. II. 20.40
11. Vā. 69.336; CHV. p 115
12. K. II. 33 33; 34.13
13. Tai. S. V. 5.16; Mait. S. III. 14.3, 14: Vide VI. II. p 61
14. K. II. 17.30
15. K. II. 33.33; 34.13

9. *Barhin*

A peacock. For killing it expiation is prescribed by the K.[1]

10. *Bhāsa*

A vulture.[2] It is mentioned in the Ṣaḍviṁśa Brāhmaṇa.[3] Its flesh is prohibited.[4] For killing it expiation is prescribed.[5]

11. *Bhogi, Bhujaga*

A snake. Bhoga in the RV and later denotes the coil of a serpent.[6] Among Bhogis Śiva is Ananta himself.[7] Bhujaga also means the same for eating which expiation is prescribed.[8] One of Śiva's numerous epithets is 'bhujaṅgahāra'.[9]

12. *Biḍāla.*

Cat. It is mentioned by Pāṇ.[10] The heretics who are said to practise hypocrisy are compared to the legendary 'biḍāla' more than once.[11] Expiation for killing a cat is also prescribed.[12]

13. *Cakravāka.*

The ruddy goose or the Brahmany duck. It is mentioned in the RV and is included in the list of victims at the Aśvamedha.[13] In the AV and in the classical literature it is the symbol of conjugal fidelity.[14] Eating its flesh is forbidden. A twelve day fast is prescribed for eating its flesh.[15]

---

1. K. II. 33 33
2. AD. p 1197.
3. Ṣaḍviṁśa Brāhmaṇa, V. 8.2; Vide VI. II. p. 103
4. K. II. 17.32
5. K, II. 33.34.
6. RV. V. 29.6, Vide VI. II. p 112
7. K. II. 7.9
8. K. II. 34.16
9. K. II. 39.32
10. Pāṇ. VI. 2.72. Vide IKP. p 221
11. K. I. 30.32; II. 16.14
12. K. II. 33.29
13. RV. II. 39.3; Vāj. S. 24.22, 32 etc.
14. AV. XIV. 2.64 Vide VI. I. pp. 252
15. K. II. 17.32; 34.13

14. *Cāṣa*

The 'blue Jay' or the 'blue wood-pecker' mentioned in the RV as well as in the list of victims at the Aśvamedha in the Yajurveda.[1] Killing it and eating its flesh are forbidden. For consuming its flesh a twelve-day fast is prescribed.[2]

15. *Chaga*

Means 'goat' in the RV (chāga) and later.[3] Flesh of this is used for śrāddha purposes.[4]

16. *Dātyūha*

The 'gallinule' mentioned in the list of victims at the Aśvamedha sacrifice in the Yajurveda.[5] Pāṇ also mentions it.[6] It is forbidden food.[7]

17. *Dvipina*

A 'leopard' or 'panther'. It is mentioned in the AV and Mait.S.[8] Flesh of it is allowed for eating.[9]

18. *Eṇa*

A kind of 'black antelope.' Eṇī, the 'female antelope' is referred to in the later Saṁhitās, and also by Pāṇ.[10] Meat of this was used for 'śrāddha purposes.[11]

19. *Gaja*

Common name of the elephant; it is mentioned in the Adbhuta Brāhmaṇa.[12] Airāvata, son of Irāvatī, wife of Pulaha, was the first king of elephants and was the vehicle of Indra. Nāga, hastin, dvipa, etc., are the synonyms of gaja. Śiva is said to be Airāvata, as he is the best of every class of

---

1. RV. X 97.13; Mait. S. III. 14.4, etc; Vide. VI. I. p 261
2. K. II. 34.10-11; 17.31; 34.15
3. RV. I. 162 3; Vide. VI. I. pp. 265-67
4. K. II. 20.40.
5. Tai. S. V. 5. 17.1; Mait. S. III. 14.6, etc. Vide VI. I. p 349
6. Pāṇ. VII. 3.1
7. K. II. 17.30
8. AV. IV. 8.7; Mait. S. II. 1.9; Vide VI. I. p 387
9. K. II. 17.37
10. AV. V. 14. 11; Vide VI. I. p 120; Pāṇ. IV. 3. 159.
11. K. II. 20.41
12. Ṣaḍviṁśa Brāhmaṇa V. 3. 2; Vide VI. I. p. 218.

objects.[1] The elephant is also said to be found in the āśrama of Tūpamanyu on mt. Himavat.[2]

20. *Gardabha*

The 'ass'. It is mentioned in the RV as inferior to the horse. In the Tai. S. it is described as the best bearer of burden among animals.[3] Its flesh was forbidden food.[4]

21. *Go*

'Ox or cow'. It was the chief source of wealth to the Vedic Indian and hence it is repeatedly referred to from RV downwards. The ox is also one of the five sacrificial animals.[5] The RV does not express an absolute prohibition of the killing of a cow. But the White Yajurveda recommends death to a cow-killer.[6] The Gṛhyasūtras permit the slaughter of a cow on the arrival of a guest especially at a wedding. Side by side we also find veneration for the cow. A feeling of reverance is found gradually growing towards the cow in the Gṛhyasūtras.[7] In the Mb. and Dharmaśāstra not only the cow but its five products (pañcagavya) are considered sacred and as purifying agents.

In the K the cow is held in very high esteem. Though expiations are provided for the crime of killing a cow, unintentionally, intentional killing of a cow, according to the K has no prescribed expiation.[8] Eating its flesh is prohibited.[9] The cows were born to Surabhī; wife of Kaśyapa. in the Vaivasvata epoch.[10] The gift of a cow is very efficacious.[11] Gomūtra (cow's urine), gomaya (dung) and pañcagavya are held to be purifiers. Gomaya was used in smearing the ground in order to purify it for the purposes of śrāddha,[12] etc. Gośakṛt

---

1. K. II. 7.5.
2. K. I. 25.6
3. RV. III. 53. 23; Tai. S. V. 1. 5. 5; Vide VI. I. p. 221.
4. K. II. 17.33
5. RV. I. 83.1; *S*. Br. 2. 4.3.13. Vide VI. I. pp. 231 ff.
6. Vide CHV. p 239
7. Social and Religious life in the Grihya Sūtras pp. 95, 109
8. K. II. 33.39
9. K. Il. 34.29
10. K. I. 18.12.
11. K. II 26.45; 41. 2`-24 etc
12. K. II. 22.1; 22.14; 22.49 etc.

(dung) was essential for a Brāhmaṇa going for his mid-day bath.[1] Gomaya, gomūtra, gośakṛdrasa and pañcagavya were also taken in for purificatory and expiation purposes.[2]

A particular species of ox 'gavaya' is mentioned as born from the feet of Brahmā.[3] It is also mentioned in the Vāj. S.[4]

22. *Godhā*

The 'alligator'. It is mentioned in the AV, Tai. S., Vāj. S. etc.[5] Pāṇ also mentions it[6]. Its flesh was offered in śrāddha.[7] and was also eaten.[8]

23. *Gomāyu*

A jackal.[9] Till late Adbhuta Brāhmaṇa it meant only the 'lowing of a cow'.[10] Eating its flesh is prohibited. Expiation is also prescribed for taking in its excretions.[11]

24. *Gṛdhra*

The vulture, often mentioned from the RV downwards. In general it means any bird of prey, the eagle being the chief of the gṛdhras.[12] Their flesh is prohibited food according to the K.[13]

25. *Haṁsa*

A 'swan'. It is mentioned in the RV and later.[14] It is credited with the power of separating Soma from water.[15] It

---

1. K. II. 18.56.
2. K. II. 27.31; 32.2; 34. 4, 16, 23, 35, etc.
3. K. 1.7.55.
4. Vāj. S. 24.28, Vide. VI. I. p. 222
5. AV. IV. 3.6. Tai. S. V. 5.15 etc. Vide VI. I. p. 237.
6. Pāṇ IV 1.129; cf. IKP. P. 221.
7. Vā. 83.9; CHV. p. 117.
8. K. II. 17.34.
9. AD. p. 673.
10. Saḍviṁśa Brāhmaṇa V. 8. 2; Vide VI. I. p. 239.
11. K. II. 34.10; 34.29.
12. RV. II. 39.1; Vide VI.I. p. 229.
13. K. II. 17 31.
14. RV. II. 34.5; etc.
15. Kāṭ.S. 38.12; cf. VI. II. p. 497.

is also mentioned as one of the victims at the Aśvamedha. Their flesh is tabooed by the K. It also prescribes expiations for killing them and eating their flesh. It is the conveyance of Sureśa.[2]

26. *Hariṇa*

A 'gazelle'. It is mentioned in the RV and later.[3] In the Mait. S.[4] it is said to kill vipers. Meat of this was allowed for śrāddha purposes.[5]

27. *Hastin*

The word with or without 'mṛga' attached to it denotes an 'elephant'.[6] It is also called nāga, kuñjara,[7] etc. cf. Gaja. Elephants are described in the K as issues of Pulaha. Expiations are also prescribed for killing it and for eating its flesh.[8]

28. *Jālapāda*

A 'goose'.[9] Its flesh is forbidden as food. A twelve day fast is the expiation for consuming its flesh.[10]

29. *Kāka*

A 'crow'.[11] Its contact defiles the food.[12] Brāhmaṇas by the non-performance of their daily rites are said to be reborn as crows.[13] Killing it and eating its flesh was forbidden.[14]

30. *Kālaśāka*

The pot - herb Ocimum sanctum.[15] But in the K it is mentioned among pāṭhina, rohita, mahāśalka, khaḍga, loha, etc.

---

1. Vāj. S. 24.22,35, etc
2. K. II. 17.30; 33,33; 34.13; I.25.56.
3. RV. I. 163.1, etc.
4. Mait. S. III. 9.3: Vide VI.II. p. 498.
5. K. II. 20.40.
6. RV. IV. 16.14; Vāj.. S. 24.29: Vide VI.II. p. 501.
7. Pāṇ. V. 2.133: II. 1.62; cf. IKP. p. 219.
8. K. I 19.15; II.33.38; 34.8 Vide. 'Gaja'. p. 304
9. AD. p. 736.
10. K. II. 34.14.
11. AD. p. 552.
12. K. II. 17.27.
13. K. II. 19.31.
14. K. II. 73.29; 34.8.
15. MD.

animals the flesh of which served at a śrāddha gratifies the pitṛs for a varying length of time.[1] Hence it seems to denote an animal. The Mitākṣarā explains mahāśāka as kālaśāka whereas the Sm. C. admits that it does not know what kālaśāka is.[2]

31. *Kalavika*

The 'sparrow' (also kalaviṅka). It is mentioned in the Yajurveda Saṁhitās and later.[3]. Its flesh is tabooed by the K.[4]

32. *Kapi*

The 'monkey' (also vānara). It occurs only once in the RV but several times in AV.[5] Sugrīva and his followers led by Hanumān are mentioned by the K.[6] The slaughter of the monkey and eating its flesh are prohibited by the K.[7]

33. *Kapiñjalaka*

The cātaka or the tittiri bird - 'hazel - cock' or 'francoline partridge'. It is mentioned in the Yajurveda Saṁhitās and later.[8] Flesh of it is allowed for food according to the K[9].

34. *Kapota*

The pigeon, especially the spotty-necked. In the Vedas it appears often as a bird of evil omen and as such is mentioned with the owl as a harbinger of misfortune.[10] Its flesh was a taboo and a twelve-day fast is prescribed as expiation for eating it.[11]

---

1. K. II. 20.43.
2. Mit. on Yāj. I. 260: Sm. C, Srāddhakāṇḍa, p. 257. HD Vol. IV. p. 423. note 952.
3. Tai. S. II. 5.1.2; Kāṭ. S. 12.10.28 etc. Vide VI. I. p. 141.
4. K. II. 17.30.
5. RV. X. 86. 4-5: AV. III. 9.4; Vide VI. I. p. 136.
6. K. I. 21. 33-34;
7. K. II. 33.34: 34.10.
8. Tai. S. II. 5. 1.2; Kāṭ. S. 12.10.28; Vide VI. I. p. 136
9. K. II. 17.36.
10. RV. X. 165. 1-5; AV. VI. 29.2; Vide VI. I. p. 137: MD.
11. K. II. 17.32; 34.14.

35. *Kāraṇḍava*

A sort of 'duck' mentioned in the Vā as found on the Devakūṭa mountain.[1] The K mentions the lakes of the mythical Nārāyaṇapura as their abode.[2] Fast for twelve days forms the expiation for eating its flesh.[3]

36. *Khaḍga*

The 'rhinoceros' also known as khaṅga. Both the forms occur in the Vedic literature.[4] Flesh of it served at a śrāddha gratifies the pitṛs eternally.[5]

37. *Khañjarīṭa*

The 'wag-tail'.[6] Its flesh is prohibited as food.[7]

38. *Khara*

An 'ass' - mentioned in the Aitareya Āraṇyaka[8]. It is mentioned by Pāṇ in connection with stables - kharaśālā.[9] The K prescribes expiations for killing it and for eating its flesh.[10]

39. *Kokila*

The 'cuckoo'. The word is frequently used in the classical literature.[11] Its flesh is forbidden. The K also recommends expiations for eating its flesh.[12]

40. *Krauñca*

The 'curlew' or heron'. In the Yajurveda, the faculty of separating milk from water, is attributed to it.[13] The K prohibits the killing of krauñca.[14]

---

1. Vā. 41.70.
2. K. I. 49.56.
3. K. II. 34.13.
4. Mai t. S. III. 14.21: Vāj. S. 24.40; Vide VI. I. p. 213.
5. K. II. 20.43.
6. AD., MD.
7. K. II. 17.31.
8. Aitareya *Ā*raṇyaka 3. 2. 4. (p. 219): Vide VI. I. p. 214.
9. Pāṇ. IV. 3.35: cf. IKP. p. 220,
10. K, II. 33,29; 34. 12. 34.29
11. VI. I. p, 189,
12. K. II. 17.31; 34.16.
13. Tai. S. V. 5. 12; Vāj. S. 24.22, 31; Vide VI. I, p 18
14. K. II, 33.33,

41. *Kṛṣṇa*

A 'black antelope'. It is frequently referred to in the Saṁhitās.[1] Kṛṣṇājina is the dress of a Brahmacārī.[2] Region where the kṛṣṇa deer moves freely is said to be the best place for residence.[3]

42. *Kukkura*

A 'dog'. Its flesh is tabooed by the K.[4]

43. *Kukkuṭa*

'Cock' mentioned in the Yajurveda and also by Pāṇ.[5] According to Patañjali the 'wild cock' could be eaten but not from the village itself.[6] The K prohibits both wild as well as domestic types of cock as food; even food contacted by it is taboo.[7] Expiation by Taptakṛcchra is prescribed for eating it.[8]

44. *Kurara or Kurura*

An 'osprey'. Both forms are found in the K. Eating its flesh is prohibited.[9] The Vedic Index mentions 'kurīrin' as occurring in the AV,[10] suggesting the 'peacock', a crested animal or as an epithet of goat.[11]

45. *Kūrma.*

The 'tortoise' occurs in later Saṁhitās and Brāhmaṇas.[12] The Purāṇa narrated by the Divine Tortoise is named after it.[13] According to the K its flesh is allowed as food by Manu and is also used in śrāddha.[14]

---

1. AV. IX, 6,17; Tai. S. II. 4. 9, 2 etc VI. I. pp. 183,185
2. K. II. 12,6, cf, K. II. 15.8
3. K. II, 16.25,
4. K, II. 17,33,
5. Vāj. S. 1.16; Pāṇ. IV. 4.46,
6. ITP, p 97,
7. AD: K. II. 17,20; 17,32; 17,27
8. K, II, 34,9,
9. K, II, 17.31; 34.32,
10. AV, V. 31,2
11. VI, I. p, 164,
12. AV. IX. 4,16: S,Br. 1,6.2.3; etc,
13. K, I. 1,1; 1.9, etc.
14. K. II.17.34; 20,42

46. *Loha*

The red-haired goat.[1] Its flesh served at a śrāddha gratifies the pitṛs eternally.[2] Probably same as Lohita mentioned by Tai. S.[3]

47. *Mahāśalka*

A kind of sea-crab or prawn.[4] or a fish with large scales referred to in the Yāj.[5] Its utility in the śrāddha lies in that its flesh gives eternal satisfaction to the pitṛs.[6]

48. *Mahiṣa*

The 'buffalo. It occurs in the RV and later.[7] Its meat served at śrāddha is said to gratify the pitṛs for a period of ten months. At the same time its milk was forbidden for śrāddha purposes.[8]

49. *Makṣika*

'Fly' or 'bee'. It occurs in both meanings in the RV and later.[9] In the K it denotes the 'bee' for it is referred to in connecton with honey.[10]

50. *Maṇḍūka*

The 'frog' mentioned in the RV and later. In the Maṇḍūka-sūkta[11] the Brāhmaṇas are compared to the frogs, croaking at the onset of the rainy season. The K recommends expiations for the sins of killing it and eating its flesh.[12]

51. *Mārjjāra*

A cat. Its flesh is prohibited.[13] Killing it is also forbidden.[14]

1, MD.
2, K. II. 20,43,
3, Tai. S, V, 5.14
4, AD,
5. Yāj. I. 259; Vide HD, Vol. IV. p, 423,
6, K, II. 20.43.
7. RV. V, 29.7-8; Mait. S,III, 4.10; Vide Vl. ll. p 144
8. K. ll, 20.41 and 46.
9, RV, l, 162.9; Vide Vl,II, p 115,
1. K. I. 29.27-29
2. RV. VII. 103.
3. K. II. 33.29; 34-16
4. K. 17.33
5. K. II. 33,30

52. *Markaṭa*

The'ape'. It forms one of the victims at the Aśvamedha sacrifice.[1] Its flesh is taboo.[2]

53. *Maśaka*

A 'biting fly' or mosquito. It occurs in the AV[3] and later denoting both. The Gṛhyasūtras have a 'mantra' recited during the Śrāvaṇa rite, for the destruction of 'maśaka'.[4] Places infected by flies and mosquitoes are unfit for practising Yoga.[5]

54 *Mātaṅga*

An elephant. It was born of the feet of Brahmā.[6]

55 *Matsya*

Fish, referred to in the RV, only once, but frequently later.[7] Pāṇ mentions it among aquatic animals.[8] It is one of the incarnations of Viṣṇu and hence the epithet 'matsyarūpin.'[9] Generally fishes are taboo and hence expiations are prescribed for consuming matsyamāṁsa[10]. But an exception is made in the case of fishes with scales which can be eaten after serving them to gods and Brāhmaṇas. Certain other varieties of fishes like rājīva, siṁhatuṇḍa, Pāṭhīna and rohita also are allowed and can be taken when one's life is in danger.[11] So also matsyamāṁsa is allowed in the rites for gods and manes. It i s also added that one who on being invited to a śrāddha or to a rite to the gods, does not eat māṁsa when served, will remain in hells for as many years as there are hairs on the body of a cow.[12] The Vā also prescribes its flesh for śrāddha purposes.[13]

---

1. Tai. S. V. 5.11; Mait. S. III. 14, 11; Vide VI. II. p 136
2. K. II. 17.33, cf. 'Kapi'
3. AV. VII. 58.3
4. Social and Religious life in the Gṛhyasūtras, p 123
5. K. II. 11.49
6. K. I. 7. 55; Vide 'Gaja' and 'Hastin'.
7. RV. X. 68.8; AV. XI. 2.25; Vide VI. II. p 171
8. Pāṇ, IV. 4.35. cf. IKP. p 222.
9. K. I. 6.18
10. K. II. 34.10 and 15
11. K. II. 17.35-39; Vide supra. p 129
12. K. II. 17.40
13. Vā. 83.4; CHV. p. 119

56 *Mayūra*

'Peacock', mentioned in the RV and later[1]. It is one of the victims at the Aśvamedha[2] sacrifice. Flesh of it is allowed as food.[3]

57 *Mṛga*

Means both a 'wild beast' and a 'deer'. It has been used in both the senses in the RV and later,[4] and also in the Aṣṭādhyāyī of Pāṇini.[5] They were born of the feet of Brahmā.[6] Mṛgāṅkā is one of the epithets of Śrī.[7] In both these cases it seems to mean a 'deer' whereas in the third case where they are referred to as the issues of Pulaha[8] the sense is that of 'beasts' or 'quadruped.'

58 *Mūṣika*

A rat or mouse. It occurs in the RV (as mūṣa) and the Yajurveda Saṁhitās.[9] It is also spelt as 'mūṣaka' for killing which expiation is prescribed.[10] In kaliyuga people will be exposed to danger from mūṣika.[11]

59 *Nakula*

'The mungoose'. It is mentioned in the AV for its ability to cut a snake in two and then join it up again and also for its knowledge of a remedy against snake poison.[12] It also appears among the victims at the Aśvamedha sacrifice.[13] Patañjali mentions it under kṣudrajantus.[14] For killing a 'mungoose' expiation is prescribed by the K.[15]

---

1. RV. III. 45.1; Aitaraya Āraṇyaka 3.2.4 (p.218)
2. Mait. S. III. 14.4; Vide VI. II. p 134.
3. K. II. 17.36
4. RV. I. 173.2; AV. IV. 3.6; etc. Vide VI. II. p 171
5. Pāṇ IV. 3.35
6. K. I. 7. 55.
7. K. I. 12. 183
8. K I. 19.15
9. RV. I. 105.8; Mait. S. III. 14.17; Vide VI. II. p 170
10. K. II. 33.29.
11. K. I. 30.26
12. AV. VI. 139.5; VIII. 7. 23.
13. Vāj. S. 24.26; Tai. S. V. 5.12; Vide VI. I. p. 408
14. Vide supra, p. 298
15. K. II. 33.29-30.

60 *Pārāvata*

A 'pigeon'. It appears in the list of victims at the Aśvamedha.[1] Flesh of it is forbidden by the K.[2]

61. *Pāṭhīna*

A kind of sheat-fish, Boalis.[3] Pāṭhīna and rohita are mentioned by Manu as used in rites for gods and pitṛs. Kullūka explains them as kinds of fishes.[4] The K allows its flesh as food.[5]

62 *Pṛṣata*

A spotted antelope. It is mentioned in later Saṁhitās.[6] Meat of this (pārṣata) served at a śrāddha gratifies the pitṛs for seven months.[7] The Vā also speaks of its utility in śrāddha.[8]

63 *Rājīva*

A type of fish, allowed to be eaten.[9] Manu includes rājīva among the fishes allowed to be eaten[10].

64 *Rāsabha*

An ass. It is mentioned in the RV. [11] They were born of the feet of Brahmā.[12]

65 *Rkṣa*

A 'bear'. Mentioned only once in RV and seldom later.[13] It is said to be found in the āśrama of Tūpamanyu on mt. Himavat.[14]

---

1. Mait. S. III. 14.6; etc; Vide VI. I. p. 518
2. K. II. 17.32
3. MD
4. Manu. V. 16 and Kullūka on the same.
5. K. II. 17.37
6. Mait. S. III. 4. 9.
7. K. II. 20.40
8. Vā. 83.5; CHV. p 119; Vide HD. Vol. IV. p 423
9. K. II. 17.36
10. Manu V. 16.
11. RV. I. 34.9; Vide VI. II. p 223
12. K. I. 7.55
13. RV. V. 56.3; cf. VI. I, p 107
14. K. I. 25.6

66 *Rohit*

A red deer.[1] The Tai. S. mentions it;[2] probably it is the same as 'lohitagrīvaschāga' (red-necked deer) mentioned by the same elsewhere.[3] According to MD it may be a red deer or a red horse. Patañjali mentions 'rohit' as the female of the ṛṣya deer.[4] In the K it is included among fishes. Here it is stated that rājīva, siṁhatuṇḍa, pāṭhīna and rohita are the fishes fit to be eaten.[5] Kullūka also explains pāṭhīna, rohit, rājīva and siṁhatuṇḍa as different kinds of fishes.[6]

67 *Ruru*

A kind of deer. It is one of the victims at the Aśvamedha.[7] Its flesh is allowed to be eaten after offering it to gods and Brāhmaṇas.[8] Its flesh offered in śrāddha satisfies the pitṛs for nine months.[9]

68 *Sakuni*

A bird. It is practically used like 'śakuna' but with much clearer reference to divination.[10] It was smaller than śyena or suparṇa,[11] and foretold ill-luck.[12] Later it is used in the sense of 'falcon' or 'raven'.[13] Vihaṅga also means 'bird'. One who cuts off one's body into pieces and feeds the birds by them in Prayāga, is said to gain immense merit.[14] By offering flesh of birds at a śrāddha, the manes are gratified for five months.[15]

69 *Sallakī*

A 'porcupine'. It is one of the five five-clawed animals the flesh of which is recommended as food by Prajāpati

---

1. HD. Vol. IV. p 423
2. Tai. S. V, 5.16
3. Tai. S. VII. 4.12.
4. Mahābhāṣya (on Pāṇ. I. 2. 68) I. p 248; cf. IKP. p 221
5. K. II. 17.37-38
6. Kūllūka on Manu V. 16
7. Tai. S. V. 5.19; Mait. S. III. 4.9; Vide VI. II. p 225
8. K. II. 17.35.
9. K. II. 20.40
10. Vide VI. II. p 347.
11. RV. II. 42.1-2.
12. AV. X. 3.6.
13. Vide VI. II. p 347
14. K. I. 38. 11-12
15. K. II. 20.40

Manu, according to the K.[1] In the Kiṣkindhākāṇḍa,[2] its variant is given as 'śalyaka'.

70 *Śarabha*

It occurs in the AV and later as the name of some wild animal.[3] In the classical literature it appears as a fabulous animal stronger than a lion, having eight legs and as dwelling in the snowy mountains.[4] It is in this sense that it is found to be used in the K where it is described as dwelling in the hermitage of sage Tūpamanyu situated on mt. Himavat.[5]

71 *Śārdūla*

Tiger, leopard or panther. It is mentioned in the later Saṁhitās and Brāhmaṇas.[6] It is mentioned in the K as hunting a deer.[7] It also appears as one of the animals dwelling in the hermitage of Tūpamanyu on the mt. Himavat.[8]

72 *Sarpa*

A 'serpent'; it occurs once in the RV but often later.[9] In the Gṛhyasūtras it appears as the most important animal, the house-holder offering oblations to it at the śrāvaṇa sacrifice.[10] Danger from these to people in Kaliyuga is foretold by the K.[11] The foremost among the sarpas, viz., Vāsuki, Kaṅka, Nīla, Takṣaka, Elāpatra, Śaṅkhapāla, Airāvata, Dhanañjaya, Mahāpadma, Karkoṭaka, Kambala and Aśvatara are mentioned as the carriers of the Sun.[12] In the Vaivasvata epoch, the many-hooded serpents who traversed the sky, were born to Surasā, wife of Kaśyapa.[13] Nāga also means 'serpent'. The

---

1. K. II. 17.34
2. Rām. IV. 17.34
3. AV. IX. 5.9; Tai. S. IV. 2. 10.4;
4. Vide VI. II. p 357
5. K. I. 25.6.
6. Tai. S. V. 5. 11; Ś. Br. 5. 3. 5. 3, etc. Vide VI. II. p 375
7. K. I. 33.4
8. K. I. 25.6
9. RV. X. 16.6; AV. X.4. 23; etc. Vide VI. II. p 438
10. Social and Religious life in the Grihya Śūtras pp. 119-122
11. K. I. 30.26
12. K. II. 42.10-11
13. K.I. 18.9

Mahānāgas, Ananta, etc. were born to Kadru, another wife of Kaśyapa, in the Vaivasvata epoch.[1]

73 *Saśa*

'Rabbit.' It occurs once in the RV but frequently later.[2] It is one of the five five-clawed animals the flesh of which is allowed as food.[3] Its flesh is said to gratify the manes for eleven months.[4]

74 *Siṁha*

A 'lion', mentioned from the RV downwards.[5] It is also mentioned by Pāṇ.[6] The chariot of Śrī or Devī was pulled by a Siṁha.[7] Śiva is described as Siṁha among the beasts.[8] Its meat was forbidden as food.[9]

75. *Siṁhatuṇḍa*

A type of fish. It is allowed as food by Prajāpati.[10] Referred also under 'matsya'. It is a type of fish included by Manu among those allowed to be eaten.[11]

76. *Śiśuka*

A 'porpoise, or a fish resembling a porpoise.[12] It has also the sense of a 'foal' and is mentioned in the AV.[13] The K forbids eating it.[14]

77. *Śiśumāra*

It is either the 'crocodile' or the porpoise and occurs in the RV (Śiṁśumāra) and later Saṁhitās.[15] The K prescribes suitable expiations for consuming its flesh.[16]

---

1. K. I. 18.10
2. RV. X. 28.2; Tai. S. V. 5.18; Vide VI. II. p. 367
3. K. II. 17.34
4. K. II. 20.42
5. RV. I. 64.8; AV. IV. 36.6; etc; Vide VI. II. p 448
6. Pāṇ. VI. 2. 72; IKP. p 221
7. K. I. 12.127.
8. K. II. 7.12
9. K. II. 17.33.
10. K. II. 17.37.
11. Manu. V. 16
12. AD.
13. AV. VI. 14.3; Vide VI. II. p. 382
14. K K II. 27.13
15. RV. I. 116. 18; Tai. S. V. 5.11; etc; Vide VI. II. p 377
16. K. II. 34. 10.11, 15

78. *Śṛgāla*

A jackal. It is forbidden as food by the K.[1]

79. *Śuka*

A 'parrot', occurs in the RV.[2] It is one of the sacrificial victims at the Aśvamedha.[3] Patañjali mentions it.[4] Also referred to by the Vā.[5] Its flesh is prohibited as food and for eating it a twelve-day fast is recommended.[6]

80. *Śūkara*

'Wild Boar', mentioned in RV and later.[7] According to Patañjali the 'wild boar' could be eaten but not those from the village itself.[8] They are described as the progeny of Pulaha.[9] They are not to be seen anywhere near a śrāddha.[10]

81. *Śvāna*

'Dog' mentioned in the RV and later.[11] Its flesh was eaten only when one's life was in danger.[12] It is an inauspicious creature and daily oblation (bali) is offered to it.[13] It is one of the animals mentioned by Pāṇ.[14] Kukkuṭa, śūkara and śvāna are to be allowed nowhere in the vicinity of a śrāddha.[15] Food smelt by a dog is not to be eaten.[16] Expiations are to be undertaken for killing it and eating its flesh.[17]

---

1. K. II. 17.33
2. RV. I. 50 12.
3. Tai. S. V. 5.12; Mait S. III. 14.14; etc. Vide VI. II. p 384
4. Mahābhāṣya (on Pāṇ. IV. 2. 45) II. p 280; cf. IKP. p 221
5. Vā. 36. 1-5
6. K. II. 34.14
7. RV. VII. 55.4; Mait. S. III .14.21; etc; Vide VI. II. p 461
8. ITP. p 97; Mahābhāṣya (on Pān. I. 1.1) I p 5
9. K. I. 19.15
10. K. II. 22.34
11. RV. VII. 104.22; AV. VI. 37.3; Vide VI. II. p. 405
12. RV. IV. 18.13; Vide VI. II. p 406
13. Social and Religious life in the Grihya Sūtras, p 123
14. Pān. IV. 4.11; Vide IKP. p 221
15. K. II. 22.34
16. K. II. 17.33
17. K. II. 33.29-30; 34.8, 18

82. *Śvāvit*

A 'porcupine'. It is mentioned in the AV and later.[1] It is one of the five five-clawed animals allowed by Prajāpati Manu as food.[2]

83. *Śyena*

The 'hawk' or 'falcon'. It is the swiftest of birds and a source of terror to smaller birds.[3] Pāṇ mentions it.[4] It is prohibited as food.[5] One who kills it has to undergo the prescribed expiations.[6]

84. *Ṭiṭṭibha*

A kind of bird. Eating it is prohibited. For consuming it one has to observe fast for twelve consecutive days.[7]

85. *Tittira*

The 'partridge'. Tittiri is its variant form. It is mentioned in the later Saṁhitās and Brāhmaṇas.[8] The K allows its flesh as food, but killing it was prohibited.[9]

86. *Ulūka*

Common word for 'owl' mentioned from the RV downwards.[10] It was inauspicious and was considered as the harbinger of ill-fortune.[11] Its flesh was forbidden food and a twelve-day fast is required to expiate the sin of consuming its flesh.[12] Vā mentions it among the progeny of Bhāsī, wife of Garuḍa.[13]

87. *Uraga*

A serpent.[14] Same as ahi, bhujaga and sarpa.

---

1. AV. V, 13.9; Mait. S. III. 14,14. etc. Vide VI. II. p 408
2. K. II. 17.34
3. RV. II. 42.2, Tai. S. II. 4.7.1, etc; Vide VI. II. p 401
4. Pāṇ. VI. 3. 71; Vide IKP. p 221
5. K. II. 17.31
6. K. II. 33.34.
7. K. II. 17. 32; II. 34 14
8. Tai. S. II. 5.1.2: Ś. Br 1.6.3.5, etc; VI. I. p 309
9. K. II. 17.36; 33.32
10. RV. X. 165. 4; Mait. S. III. 14.4
11. Vāj. S. 24.38; Tai S. V. 5.18, etc.
12. K. II. 17.32; 34.14.
13. Vā. 69.328-38
14. K. I. 7.63.

88. *Uṣṭra*

Camel, mentioned in RV and the Brāhmaṇas.[1] Camel is referred to by Pāṇ.[2] It is supposed to be born of the feet of Brahmā. Its meat is taboo according to the K.[3]

89. *Vallūra*

'Wild-hog'. The K prohibits its flesh.[4]

90. *Varāha, Viḍvarāha*

'Boar', found in the RV and later.[5] Viṣṇu's Boar incarnation is described.[6] Meat of this is said to gratify the pitṛs for ten months.[7] Viḍvarāha is a village hog. Meat of both is prohibited as food.[8] Expiations are prescribed for the slaughter of varāha and also for eating its meat.[9]

91. *Vārdhrīṇasa*

An animal included in the list of victims at the Aśvamedha.[10] Sāyaṇa takes it to mean a 'rhinoceros'.[11] But the Viṣṇudharmottara, the Mitākṣarā and Aparārka on Yājñavalkya smṛti[12] explain it as an old red or white goat that is 'tripiba'-whose ears are so long that they touch the water it drinks.[13] AD also explains it as a wild goat with long ears. Its flesh is eatable and is used in śrāddha.[14]

---

1. RV. I. 138.2; Ṣaḍviṁśa Brāhmaṇa V. 11. 1
2. Pāṇ. IV. 3. 157. etc. cf. IKP. p 219.
3. K. I. 7.56; Vā. 9.42-44; K. II. 34,12
4. K. II. 17.31
5. RV. I. 61.7; Aitareya Āraṇyaka 3,2.4. (p 219)
6. K. I. 6.8-10. 18, 22-24.
7. K. II. 20,41
8. K. II. 17. 19: 34.9
9. K. II. 33.32; 34.9
10. Vāj. S. 24.39; Tai. S. V. 5.20, etc.
11. Vide. VI. II. p 288.
12. Viṣṇudharmottara Purāṇa I. 141. 48-49; Aparārka and Mitākṣara on Yāj. I, 259-260
13. Vide. HD, Vol. VI, p 423, note 951
14. K. II. 17,37; 20.41

92. *Vṛṣa, Vṛṣabha*

A bull; vṛśa occurs in the Mait.S. and is taken to mean a small animal.[1] Vṛṣabha denotes a bull in RV.[2] Vṛṣa is mentioned as the conveyance of Gaurī or Śrī,[3] whereas vṛṣabhas are referred to as the conveyance of the Rudras.[4]

93. *Vyāghra*

'Tiger' is never mentioned in the RV but is mentioned frequently in the AV.[5] The tiger is a symbol of strength.[6] It is one of the carnivorous animals mentioned by Pāṇ.[7] Its meat is taboo.[8]

Though the classification of the animals given by the K indicates a fore-knowledge of Suśruta's classification, as said earlier, the stray references of the animals are of no importance to us concerning the chronology of the text.

---

1. Mait. S. IV. 8,1; cf, VI.II. p 321
2. RV. I. 94.10
3. K. I. 12,100; 12.178,
4. K. I. 10,35
5. AV, IV. 3,1; 4.7; 36.6, etc. VI. II. p 337
6. AV. IV. 8.4. cf. VI. II. p 337
7. Pāṇ, II. 1.56, cf. IKP. p 221
8. K. II. 17.83

Chapter VII

CHRONOLOGY, DATE AND LINGUISTIC PECULIARITIES OF THE KŪRMA PURĀṆA

According to the K[1] the entire text consisted of four Saṁhitās, viz., Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī respectively, the extant text being the Brāhmī Saṁhitā alone with six thousand verses as its extent. The K further states that the Brāhmī Saṁhitā included sarga, pratisarga, manvantara, vaṁśa and vaṁśānucarita and also the glorification of dharma, artha, kāma and mokṣa in its contents. Our text speaks nothing about the other three Saṁhitās. But the N gives us an account of the contents of all the four Saṁhitās and also their extent. The account of the Brāhmī Saṁhitā as given by the N tallies fully with our text. According to the N the Bhāgavatī Saṁhitā consisted of five pādas and was called 'Pañcapadī', dealing with the means of livelihood of the different castes. The first four pādas were devoted to the means of livelihood respectively of the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras and the fifth to that of the mixed castes. The Saurī Saṁhitā consisted of six parts and dealt with the methods of performing the 'six acts' (ṣaṭkarma, i. e. vaśīkaraṇa, māraṇa, etc.) and the Vaiṣṇavī Saṁhitā which consisted of four pādas dealt with Mokṣadharma for the twice-born. The N also states that the Saṁhitās contained six, four, two and five thousand verses respectively. The extent of the K is seventeen thousand verses according to the Bhāgavata, eighteen thousand according to the Matsya and only eight thousand according to the Agni..[2]

The present text as it has come down to us is a Pāśupata document showing the two main stages of development it passed through in order to reach the present form.[4] The first two chapters of book I prove that the K in its original form was a Pañcarātra document which passed through the Pāśupatas who being motivated by sectarian ends interpolated many new

---

1. K. I. 1.21-25
2. N. I. 106. 1-22
3. HD. Vol. I. p 162
4. PR. p 58

myths, legends and accounts of holy places and also brought about other changes in the body of the text.

In the first chapter Sūta Lomaharṣaṇa commences his narration, to the inquisitive sages, of the ancient discourse given by Viṣṇu in the form of Kūrma to the gods who attended the churning of the ocean of milk. It was during the churning of the ocean of milk that Śrī arose who was introduced by Viṣṇu to the gods as his own Śakti. Thereupon the gods reveal their desire to know what would happen at 'kāla-kṣaya', As an answer to this the divine Tortoise gives them in brief the story of Indradyumna to whom he had narrated the Purāṇa Saṁhitā along with the knowledge regarding karma and jñāna. The gods then request the Tortoise to narrate to them what he had said to Indradyumna. In the second chapter, the Tortoise narrates to them the origin of Brahmā, Rudra and Śrī, the creation of the nine sages and the four varṇas and the establishment of the rules of conduct for the different varṇas and āśramas.

The M, Ag and N[1] speak of the K as narrated by the Tortoise in course of relating the story of Indradyumna. Thus these texts vouchsafe the originality of the first two chapters of the K referred to above.[2]

In these two chapters Viṣṇu is identified with the Supreme Brahma, the One Reality. Many attributes, usually applied to the Supreme Brahma, are applied to him. Śiva and Brahmā occupy only an inferior position to that of Viṣṇu. They are said to be born of him. Śrī, his wife, is born of him and is his Śakti. Brahmā, Śiva and other gods derive their power from her. She is Prakṛti endowed with the three attributes and is the source of the universe. She is Māyā who was appointed by Viṣṇu to delude people and compel them to undergo rebirths.[3] None can gain the knowledge of Viṣṇu-Brahma until one knows and surpasses this Māyā of Viṣṇu. Hence Indradyumna through his worship of Viṣṇu overcomes this Māyā who appears before him and reveals her true self and her identity with Viṣṇu. She also instructs him about the true knowledge. Subsequently,

---

1. M. 53.46-49; Ag. 272.19; N. I. 106,1-2
2. PR. p 59
3. K. I. 1.34-38; 2.12-13

Indradyumna gains this true knowledge. Subsequently Indradyumna gains this true knowledge from Viṣṇu and realises the Supreme Brahma.[1] Thus the theology of these two chapters bears great similarity to that of the Pañcarātra Saṁhitās like the Ahirbudhnya, for, the philosophy in both is based on Theistic Yoga.[2]

That the Kūrma Purāṇa in its Visnuite form contained some chapters on the knowledge of Brahma can be inferred from (1) the name Brāhmī Saṁhitā given to our text; (2) the references to Jñāna in the first two chapters; (3) Viṣṇu's promise to impart the secret knowledge to Indradyumna; (4) Lakṣmī's words to Indradyumna that Viṣṇu himself would impart the true knowledge to him and (5) the statement at the end of the K about the knowledge having been declared by Nārāyaṇa. The Īśvara-Gīta[3] dealing with jñāna, is a Pāsupata document. But there is evidence enough to show that these chapters once belonged to the Viṣṇuite Kūrma Purāṇa and that these were first spoken by Viṣṇu in the form of Tortoise. In the very first chapter of the Īśvara-Gītā, Lomaharṣaṇa requests Vyāsa, who had just arrived, to impart to the sages that knowledge which he had once given to Lomaharṣaṇa but was originally given by Viṣṇu in the form of Tortoise to the sages.[4] But Vyāsa's reply to Lomaharṣṇa that "I shall tell you what Śiva himself, being asked by the sages Sanatkumāra and others, spoke out to them in ancient times"[5] which is followed by Śiva's discourse on the knowledge of Śiva-Brahma sounds irrelevant and points out to the spurious character of the chapters.

The original Kūrma Purāṇa which was a Pañcarātra document was later recast by the Pāśupatas making the necessary changes adding much new material with the express purpose of glorifying the worship of Śiva, Pāśupata-vrata and Yoga. Thus in K 1.25, Kṛṣṇa who is an incarnation of Viṣṇu is presented as worshipping Śivaliṅgas, accepting the Pāśupata-vrata and practising Yoga wishing for a son. Rāma, another

---

1. Supra, p 117
2. PR. p 61
3. K. II. chs. 1-11
4. K. II. 1. 12-13.
5. PR. p 62

incarnation of Viṣṇu, is also presented as worshipping the liṅga of Śiva.[1] Sage Śvetāśvatara (who seems to be identical with the first incarnation of Śiva, viz., Śveta), the foremost among the Pāśupatas, is also introduced through the story of King Suśīla.[2]

When compared with the relevant chapters of the Viṣṇu Furāṇa, the first two chapters of the K represent an advanced stage of theology, for the former shows Śākta influence. The Jayākhya Saṁhitā of the Pañcarātras makes mention of Lakṣmī, Jayā, Kīrti and Māyā as the wives and Śaktis of Viṣṇu. But they have no role in creation and so lack in the Śakti theory of the Ahirbudhnya Samhitā. Allowing a period of a hundred years for the acceptance of the Śakti theory by the Pañcarātras and incorporating it in the K, we reach the upper limit of the Viṣṇuite Kūrma as 550 A. D., the date of the Jayākhya Saṁhitā[3] being 450 A.D. This upper limit is also supported by the account of the dynasties given by the K, which according to Pargiter[4] is a late composition following the M in preference to Vā wherever they differ and showing Brahmanical fabrications in preference to the tales of the Vā.

The K refers to the Atharvaśiras Upaniṣad at several places.[5] Mention is also made of the Dharma-śāstras, Purāṇas, Upapurāṇas and the six aṅgas of the Veda.[6] Manu (smṛti) is referred to in various instances.[7] The various verses which are borrowed from the Manusmṛti by the K have been indicated in a separate section.[8] The story of the Rāmāyaṇa upto the recovery of Sītā is dealt with twice which make two different versions.[9] Out of the Mahābhārata heroes, only two are mentioned, viz., Arjuna and Yudhiṣṭhira.[10] The eighteen

---

1. Supra. p 68
2. Supra. p 72
3. Bhattacharya, Foreword to Jayākhya Saṁhitā, pp 26-34. cf. PR
4. AIHT. p 81
5. K. I. 2.19; 9.66; II. 21,5; 39.20, etc.
6. K. I. 12. 265-271; II. 22,76
7. K. II. 13.29; 14.25; 16.7; 19.3; 20.5-6; 20.24-25; 29,9, etc.
8. Supra, pp. 271-275
9. Supra, p 113ff
10. K. I, 28; I. 36.5, 13, etc

Purāṇas (in fact nineteen) are named[1] followed by a list of the Upāpurāṇas.[2] But these verses which contain the list of the Upapurāṇas seem to be later interpolations not forming part of the Viṣṇuite Kūrma, for, the verse following and referring to the Kūrma as the fifteenth seems to have immediately followed the verse which ends with the names of Purāṇas.[3] The Purāṇa which goes by the name of Vāyavīya and the Brahmāṇḍa (originally narrated by Brahmā) are referred to separately.[4]

Verses from the extant K have been profusely quoted[5] by Vācaspati Miśra (1425-1490 A. D.), Śūlapāṇi (1375-1450 A. D.), Madanapāla (1360-1390 A. D.), Madhvācārya (1300-1386 A. D.), Hemādri (1260-1270 A. D.), Devaṇabhaṭṭa (1200-1225 A. D.), Ballālasena (1158-1183 A. D.) and Aniruddhabhaṭṭa (1150-1180 A.D.) which shows that the K became a Pāśupata document not later than at least 1100 A. D.[6] The Vedic Pāśupatas while propagating their faith and doctrine condemn all the non-Vedic śāstras which are termed as pāṣaṇḍa śāstras. They are Kāpāla, Bhairava, Yāmala, Vāma, Ārhata, Lākura, Pāñcarātra, Nākula, Pūrva and Paścima, Pāśupata, Soma, Sāttvata and many others.[7] Thus even the Pāśupatas who follow debased practices like that of the Tantras are also termed Pāśupatas though characterised as 'pāṣaṇḍa'. This clearly shows that the terms 'Śaiva' for the pāṣaṇḍa-Pāśupatas and 'Āgama' for their literature did not come into vogue at the time the K was appropriated by the Vedic Pāśupatas.[8] But Aparārka, Bhāskarācārya and others seem to have been quite familiar with the distinction of the two sects, Śaivas and Pāśupatas. Aparārka's quotations from the Devī-Purāṇa and Yoga-Yājñavalkya[9] also show that the two terms Śaiva and Āgama came into vogue even before the 10th century A.D. Again the K makes repeated

---

1. K. I. 1.13-15
2. K. I. 1.15
3. S. Upp. I. p 15
4. K. I.25.43; II. 43.14
5. For a list quotchious cf. PR. pp.291-96
6. Ibid p 66
7. K. I. 12.261 - 63; 16.117 - 119; 30.25, 29; II. 16.15; 21. 32 - 33; 39.61-62, etc.
8. PR. p. 68,
9. Aparārka on Yāj. I. 7. p 11

mention of the Vāmas alone among the Śākta sects, which indicates that the Dakṣiṇa (righthand school) at the time of the recast of the Kūrma Purāṇa was not regarded as a prominent sect by the Pāśupatas, for, had it occupied a prominent place among the then existing sects, the Pāśupatas would have lost no opportunity to desecrate and condemn them as much as the Vāmas.[1] Aparārka mentions these two schools of Śāktas and quotes a verse from the Devī Purāṇa in which these two schools are referred to.[2] This again proves that the Kūrma Purāṇa must have been recast before the 10th century A. D. Bhāskrācārya in his Brahmasūtra Bhāṣya[3] also makes a clear distinction between the Pāśupatas and the Śaivas. That the Āgamas became current not later than 800 A. D. is proved by the references to Āgamas made by the Tamil poets Tirumūlar (800 A. D.), Sundarar (c. 800 A. D.) and Māṇikka Vācakar (c. 900 A. D.).[4] Thus the date of the recasting of the Kūrma Purāṇa cannot possibly be later than 800 A. D. Parts of the Kūrma Purāṇa which did not belong to the Viṣṇuite Kūrma make various references to Brahmā worship[5] which indicates that Brahmā still occupied a place among other deities, thus supporting the above date. Allowing an interval of fifty years between the date of the composition of the Viṣṇuite Kūrma Purāṇa and its recast, R. C. Hazra comes to the conclusion that the date of the Viṣṇuite Kūrma falls between 550 and 650 A. D. and that of its recasting between 700 and 800 A. D.[6]

The first two chapters of the K speak much about jñāna and karma as the two ways of attaining liberation. As the story of Indradyumna is inseparably connected with these two topics, it seems that some chapters on Varṇāśramadharma formed part of the Viṣṇuite Kūrma. K. I.2.37-76a and I.3 which are blended together with stories of creation are only its

---

1. PR. p 69
2. Ibid p 16
3. Vide "Tatra māheśvarāścatvāraḥ pāśupatāh śaivaḥ kāpālikāḥ kāṭhakasīddhāntinaśceti - Bhāskarabhāṣya on Brahmasūtra II. 2,37. (p 127)
4. PR. p 70
5. K. II. 18; I. 12. 135; II. 29.14, etc.
6. PR, p 71

fragments. Hence these chapters must be of the same date as of the Viṣṇuite Kūrma.[1]

In K. I.2.73 and 76a the yogīs are said to constitute a fifth āśrama. But a fifth āśrama is denied by K I.2. 76b-88a. This contradiction goes to prove that the whole chapter, i. e., K. I.2. is not the work of a single hand.[2] This is equally true with regard to K. I.4. which gives two contradictory accounts regarding the evolution of the five elements.[3] Similarly K. I.7, verses 14 and 11 of which are contradictory, in as much as they describe Bhūtasarga as the second and fifth creation, are composed respectively by different hands.[4]

Chapters 12-34 of the second part of the text which constitute the Vyāsa-gītā, also belong to the period of recasting of the Viṣṇuite Kūrma.[5] In the Viṣṇuite Kūrma nothing seems to have intervened between the Īśvara-gītā (K. II. 1-11) and K. II.45 which deals with Pralaya, for, the opening verses of K. II. 45 make it clear that the sages have just heard the 'vijñāna' from Nārāyaṇa.[6] 'Vijñāna' here stands for the Īśvara-gītā. Similarly when in the next verse the sages mention that the 'dharma' has been narrated to them, the word 'dharma' points out to the smṛti chapters of the former half of K.[7] Hence the Vyāsa-gīta did not belong to the Viṣṇuite Kūrma. Pāśupata-vrata and Yoga are repeatedly mentioned in these chapters which proves that these chapters must have been interpolated by the Pāśupatas.[8] In the Vyāsa-gīta, moreover the Āgamik-Śaivas are also called Pāśupatas though they are, classed with the pāṣaṇḍas which points to a date earlier than 800 A. D.[9] Of these K. II. 31 which is a glorification of the Kapālamocana seems to be a later interpolation due to its irrelevant character and the breach it creates in the treatment of the subject matter.[10]

---

1. Ibid
2. Ibid, p 71
3. Supra. p 20
4. Supra p 21
5. PR. p 64 footnote 132
6. Ibid
7. K. I. 2·37-76 and I. 3
8. PR. p 65. footnote.
9. Ibid; supra. p 326
10. PR, p 72

That the chapters dealing with Yugadharma and the glorification of Vārāṇasi and Prayāga[1] did not belong to the Viṣṇuite Kūrma is proved by the following facts: (1) The glorification of holy places is not found in the enumeration of the contents of the Kūrma Purāṇa.[2] But the contents of the Brāhmī Saṁhitā as given by the N include the glorification of the holy places.[3] (2) In the very beginning of K. I. 40 the sages refer to the topic of creation as one just finished which refers to K. I, 27 and chapters preceding it.[4]

Of these chapters, K.I. chs. 28-30 dealing with Arjuna's meeting sage Vyāsa, the glorification of Vārāṇasī and praise of Śiva-worship, could not have been written by a non-Pāśupata. For the same reason they are to be dated not earlier than 700 A. D. and may be assigned to the period of the recasting of the Viṣṇuite Kūrma.[5] At the same time these chapters must have preceded the chapters I. 31-35, for, Vyāsa who narrates the glorification of Vārāṇasī in these chapters is first introduced in K. I. ch. 28.[6]

Chapters 31-35 of K. I. also, which deal with the glorification of Vārāṇasī and laudation of the various liṅgas in the vicinity of Vārāṇasī together with the stories attached for the purpose of proving the greatness and merit that would accrue by the worship of these liṅgas, doubtless prove their Śaivite character and origin.[7] Several references are made to the Pāśupatas' recast of the Viṣṇuite Kūrma. These chapters are again referred to in the very first verse of the following chapter.[8] Vācaspati Miśra and Hemādri quote verses from the chapters relating to the glorification of Prayāga.[9] Hence chs. 31-35 of K. I which are presupposed by K. I. 36 cannot be dated later than 12th century A. D.[10] Probably these chapters also belong

---

1. K. I. chs. 28-39
2. K. I. 1.24-25
3. N. I. 106.12
4. PR. p 72
5. PR. p 73
6. Ibid.
7. Ibid.
8. K. I. 36.1
9. cf. PR. pp 293-96
10. PR. p 73

to the period 700-800 A. D. (the period of recasting the text) and there is nothing in the text which goes to prove a later date[1].

K. I chs. 36 - 39 deal with the glorification of Prayāga. These chapters do not seem to be by a Pāśupata follower for they do not propagate worship of any particular deity. Their chief aim seems to glorify the Gaṅgā and Prayāga. Hence these chapters are to be later than 750 A. D., i. e., after the appropriation of the text by the Pāśupatas.[2] They are, however, not later than the beginning of the 13th century A. D. for Vācaspati Miśra (1425-1490 A. D.) and Hemādri (1260-1270 A. D.) draw upon these chapters.[3]

K· II. 40. 3 refers to the chapters on Prayāga-māhātmya[4] which are earlier than K. II. 40. As the chapters 35-44 of K. II are drawn upon by Madhvācārya (1300-1386 A. D.) they are to be dated not later than 1250 A. D.[5] So are the chapters (K. I) 36-39 of which reference is found in K. II. 40. 3. A comparison between the glorification of Prayāga in the K and that in the M[6] shows that the K account was the earlier.[7] That the additional verses and chapters contained in the M are not later than 1300 A. D. is proved by the quotations of Vācaspati Miśra and Caṇḍeśvara (1300-1370 A. D.).[8] Allowing a period of at least fifty years each between Caṇḍeśvara and the M (chs 103-112) and the K (I. 36-39), we come to 12th century A. D. as the lower limit of the K chapters.[9]

Chapters 35-44 of K. II give us an account of the holy places, many of which are sacred to Śiva. They also mention many Purāṇas[10] which shows that their contents were borrowed from those Purāṇas. These chapters which bear a Pāśupata

---

1. PR. p 74
2. Ibid.
3. Ibid.
4. K, I. chs. 36-39
5. PR. p 74
6. M. chs. 103-112
7. PR. p 74
8. Ibid.
9. PR. p 74
10. K. II. 35.2; 39.79; 40.6, etc.

stamp also presuppose the Vyāsa-Gītā[1] in which the penances are dealt with. It has already been noted that K. II. 40. 3 refers to the Prayāga-māhātmya chapters. Hence K. II. 35-44 cannot be earlier than about 750 or 800 A. D. nor can they be dated later than 1250 A. D., for, these chapters are drawn upon by Vidyākara Vājapeyin and Narasiṁha Vājapeyin.[2] Thus I fully agree with the chronology of the chapters of K given by Hazra.

According to Anandswarup Gupta,[3] the absence of the mention of the Dakṣiṇa division of the Śākta cult is merely negative evidence which should not lead to any definite and positive conclusion regarding the date of K. There would have been no difficulty in agreeing with Gupta if the other sect also viz Vāmas were not mentioned. The same applies to the use of the term Pāśupata and absence of the use of the term Śaīva in K. While condemning the Pāśupatas following the debased practices, the author would have done everything possible to distinguish himself or his own sect from the condemned ones, by applying a distinct term if available in common parlance, just as Aparārka did.[4]

According to Hazra it is the Smṛti-sections which occur in the beginning of the Kūrma Purāṇa that are meant by the word 'dharma[5] in the following verse:

"Kathito bhavatā dharmo mokṣajñānaṁ savistaraṁ /
lokānāṁ sargavistāro vaṁśo manvantarāṇi ca //
idānīṁ devadeveśa pralayaṁ vaktumarhasi" //

According to Gupta, the Vyāsa-Gīta and the following chapters on Tīrthas also must have belonged to the original Kūrma Purāṇa for it contains purely Dharmaśāstra topics such as ācāra, aśauca, dāna, varṇāśramadharma and prāyaścitta and the Tīrthas[6]. But the above verse sets out the contents in the sequential form as dharma, sarga, vaṁśa and manvantara. As such 'dharma' cannot indicate other than the beginning chapters.

---

1. cf. K. II. 44.24
2. PR. p 75
3. Kūrma Purāṇa cr. ed,. Introduction p IX
4. Vide supra pp 326-327
5. Vide supra p 328; Kūrma Puraṇa cr. ed.. Introduction
6. Kūrma Purāṇa cr. ed., Introduction, p IX

The following additional points support the date of the Kūrma Purāṇa given above:

(1) Apart from the opening two chapters there is no instance where worship of Brahmā alone is recommended.

(2) K. II. 18 recommends the worship of Brahmā, Śiva (Śaṅkara), Sūrya and Viṣṇu (Madhusūdana) along with other deities of one's own choice which seems to be an attempt to create a sense of unity and the spirit of religious toleration among the sects worshipping different deities. Thus the theology of K. II. 18 seems to reveal the state of affairs just preceding the setting in of Pañcāyatanapūjā established by Śaṅkara (788 A. D.).

(3) K. II.2 also contains the Advaita theory of Śaṅkara in as much as it says that the sages call Him Advaita—the unmanifested principle formed of 'Sat' and 'Asat' which is the indestructible Ātman'[2]

(4) K. II. 7. 18-32 enunciate the principles underlying the idea of Paśu, Pati and Pāśa being identical with Śiva, which forms the basis of Kashmir Śaivism.

(5) K. II. 34. 109, following Śaṁkha[3] (600-900 A. D), recommends self-immolation by a widow (satī) by entering the funeral pyre along with her husband. By such immolation she is said to purify her husband even if he be guilty of Brāhmaṇa murder, guilty of ingratitude or of any other mahāpātakas.

(6) The account of Dakṣa's sacrifice given by the Vām.[4] marks an earlier stage of development of Śaivism as compared to the story given by the K. According to Vām, Vīrabhadra sets at naught all the weapons hurled against him by Viṣṇu and also swallows the discus of Viṣṇu. Enraged at this, Viṣṇu violently dashes Vīrabhadra to the ground owing to which force, the discus comes out of the body of Vīrabhadra. Vīrabhadra makes a report to Śiva. Śiva then enters into a combat with Viṣṇu and the latter guaging the situation disappears and retires to Kubjā-

---

1. K. II. 2.13-23
2. cf. quotations by Mit. on Yāj. I. 86, Aparāka, p 110, etc.
3. Vām. chs.2-5

mraka. According to K, Vīrabhadra stops the fleeing Viṣṇu. But before Vīrabhadra could do any harm Viṣṇu is released at the personal intervention of Brahmā.[1]

Table of Chronology

I.2, verses 37-76a I. 3	on the duties of castes and āśramas	-C. 550-650 A. D.
II. 12-13 II. 14 II. 15 II. 19 II. 24-25 and 27-29	on the duties of castes and āśramas	
II. 16	on customs in general	C. 700-800 A. D. Most probably at the beginning of the 8th century.
II. 17	on food;	
II. 18-19	on daily duties & mode of eating	
II. 20-22	on funeral sacrifices	
II. 23	on impurity	
II. 26	on Gift	
II. 30 and 32-34	on penances	
II. 29	on Yugadharma	C. 700-1400A. D.
I. 30	On the nature of Kali age	Probably 700-800 A.D.
I. 31-35	On holy places	C.700-1150 A. D. Probably 700-800 A. D.
II. 35-44	on holy places	C. 750–1250 A. D. or rather 800-1250 A. D.
I. 36-39	on holy places	C. 750–1200 or 800–1200 A. D.
I. 2 verses 76b-88a	on duties of castes and āśrmas	Interpolated much later.
II. 31	on holy places	Interpolated much later

1. For the story of Dakṣa's sacrfice vide supra p 81 ff.

Linguistic Peculiarities

Majority of the verses of the K are regular. The metre used in almost all the verses is Anuṣṭubh. There are also very few instances of Triṣṭub. The following verse is an example of Upendravajrā, a verse of four pādas each pāda having an amphibrach, an antibacchic and again an amphibrach followed by two long syllables.

"namostu samāya sumadhyamā ya
namostu devāya hiraṇyabāho /
namo' gnicandrārkavilocanāya
namo' mbikāyāḥ pataye mṛḍāya" // I. 16. 205.

In K. II. 5. 18-40, I. 12. 235, etc., we get other examples of Triṣṭubh.

"sanatkumāraḥ sanako bhṛguśca
sanātanaścaiva sanandanaśca /
raibḥyo' ṅgirā vāmadevo' tha śukro
maharṣiratriḥ kapilo marīciḥ" // I. 5. 18.

In the above verse, the first, second and fourth pādas are of the type of Upendravajrā whereas the third is of the Indravajrā type. But in the very next verse, the first three lines are of the Indravajrā type (with two antibacchics, one amphibrach and two long syllables) whereas the fourth line is Upendravajrā. Thus both the verses come under Upajāti. In K. I. 12.237 we have again an example of Upajāti. But here the first two pādas are Indravajrā followed by two pādas of Upendravajrā;

"avyāhataiśvarvamayugmanetraṁ
bṛhmāmṛtānandarasajñamekam /
sukomalaṁ devi vibhāsi śubhraṁ
namāmi te rupamidaṁ bhavāni" //

In K. I. 16.203 and 17.62 we get examples of irregular forms of Triṣṭubh. The first pāda of the former has twelve syllables thus making a total of 45 syllables for the entire verse:

"trimūrttaye'naṁtapadātmamūrttaye"

In the latter, the second pāda begins with a molossus:

"samāsyatāṁ bhavatā tatra nityaṁ
bhuktvā bhogāndevatānāmalabhyān" /

Such irregularities are found in the Epics also when the system of classical metres was not followed so strictly as in later days. The most irregular form of Triṣṭubh found in the K is:

"ādityavarṇo bhuvanasya goptā
nārāyaṇaḥ puruṣo yogamūrttiḥ /
taṁ paśyante yatayo yoganiṣṭhā
jñātvātmānaṁ mama tattvaṁ vrajanti" // K II. 45.61.

The first pāda is in line with Indravajrā. The second pāda has an antibacchic, a dactyl followed by a second antibacchic and two long syllables. The third and fourth pādas have each a molossus, a dactyl, an antibacchic and two long syllables. Thus here the whole pattern of Triṣṭubh is changed though the total number of syllables remain unchanged, i. e. 44. This irregularity is a pointer towards the antiquity of its date.

I. *Phonology*

(a) Hiatus within a pāda.
"te ubhe brahmavādinyau"-K. I. 13.20.
"velā iva mahodadeḥ" - K. II. 45.45.
"mahālaya iti śrutam" - II. 37.1.

Hiatus between two pādas:
"santatiścānasūyā ca ūrjjā svāhā svadhā tathā" /
– K. 1. 8. 18.
"tābhyaḥ śiṣṭā yavīyasya ekādaśa sulocanāḥ" /
- K I. 8. 17.

(b) Irregular saṁdhi:
"viprordhapañcamān" - K. II. 14.61. Here 'viprāḥ' is in the vocative.
"ekavasāthavā" for ekavāsāḥ athavā – K. II. 28.14

(c) Instances where a vowel is shortened are found in the K though rarely.

Shortening of long vowels:

"gangāyamunasaṁgame" – K. I. 38.1; 37.16.
"kuṭiṁ" for "kuṭīṁ" - K. II.30.12.

(d) There is also an example of the loss of the initial syllable of the preposition adhi, viz., "dhiṣṭitaṁ" -
"sarvamāvṛtyadhiṣṭitaṁ" – K. II. 5.10,

II. *Morphology*

As in the Epics the K also shows declensional irregularities examples of which are given below.

Irregular compounds:

daityarājānaṁ (K. I. 16. 37); asurarājānaṁ (K. I. 16.88), govadhyeyam (K. I. 16.107).

Change in gender:

Neuter for Masculine : santoṣaṁ (K. I. 2. 66).
avatārāṇi (K. I. 3.33; 53.1); parigrahaṁ (K. I. 36.44); ālayāni (K. I. 48.61); triśulānkaṁ (K. I. 2. 108).

Masculine for neuter:

"visarjayāmāsa harirdatvā tadabhivāñchitān" for "abhivāñchitam" - K. I. 26. 45.

Conjugation

Change of pada:

(a) gaccheta (K. I. 1.10); sṛjadhvam (K. I. 2.89); saṁbhavate (K. I. 4.2); vadasva (K. I. 4.3); sasarjire (K. I. 4.28); krīḍate (K. I. 4.66); sṛjasva (K. I. 10.37); namasye (K. I. 10.69; 30.51); prasīdadhvam (K. I. 27.7); jīvante (K. I. 47.2); pṛcchāmahe (K. II. 1. 4); dhyāyīta (K. II. 18.98; 28. 30); nābhinandeta (K. II. 28.12); gaccheta (K. II. 34.149),; paṭheta (K. II. 34.150); śṛṇuṣva (K. II. 40.6); paśyante (K. II. 45.61); dṛkṣyase (K. I. 1.88). etc.

(b) amanyat (K. I. 7.5); utpatsyati (K. I. 9.75; 34.24; II. 39.64); ārabhat (K. I. 21.26); samārabhat (K. I. 23.37); rarāma (K. I. 26.1) sevanti (K. I. 35.30); labhet (K. I. 37.21; II. 35.18; 37.16); ramanti (K. I. 47.3); āsevet (K. II. 16.69); ādadyāt (K. II. 19.21); īkṣet (K. II. 34.81); modati (K. II. 40.16), etc.

Transference of verbal stems:

dadmi (K. I. 26.90)

Change of conjugatiou:

saṁsmaran for saṁsmaranti (K. I. 1.57);
nivasiṣyatha for nivatsyatha (K. II. 37.55);

dahiṣyati for dhakṣyati (K. II. 45.29);
samanuvrajan for samanvavrajan (K. II. 43.8);
gacchadhvam for gacchata (K. I. 15.76).

Irregular gerunds are also met with in the K:

(i) -tvā for -ya
e. g., paryaṭitvā (K. I. 9.26)
ācāmayitvā (K. I. 17.51)
visarjayitvā (K. I. 20.45; 34.14).
nivedayitvā (K. I. 21.39).
vyākulībhūtvā (K. I. 29.51)
vikarttitvā (K. I. 38.11).
saṁveṣṭayitvā (K. I. 49.1).
saṁspṛṣṭvā (K. II. 43.7)

(ii) -ya for tvā
e. g., sthāpya (K. II. 41.87).
snāpya (K. II. 41. 105).
bhartsya (K. II. 38.24).

Irreglar participles:

(i) -at for -(m)āna
e. g., jāyanta (K. I. 16.121).
yatanta (K. I. 25.30; II. 2.1; 38.61).
upatiṣṭhan (K. I. 26.46)
smayan (K. I. 9.67).

(ii) -(m)āna for -at (śatṛ)
nṛtyamāna (K. II. 5.2).

III. *Syntax*

Examples of irregular usage of cases are rarely found.

i) *Dative for Accusative.*

"Namaskṛtyāprameyāya
viṣṇave kūrmarūpiṇe" / K. I. 1.1.

ii) *Locative for Dative.*

"Na nāstike kathāṁ puṇyām-
imām brūyāt kadacana" / K. I. 1.10.

The above list is not exhaustive of all the linguistic irregularities found in the K. Several of these usages are termed as 'ārṣa' by the editor.

APPENDIX - I

List of Weapons.

The following is a list of the weapons, mentioned in the K, arranged in alphabetical order:

1. ***Asi.***

It is a 'Sword'. According to Dikshitar it measures fifty thumbs in length and four inches in width. It is also known as khaḍga and is commonly worn on the left side. It is used in cutting, rending, lopping and striking the enemy.[1] It is mentioned in the RV[2], to denote a sacrificial knife. Its use in war is referred to in the AV[3]. In the Vā its use is associated with Śiva.[4] The K mentions it as a weapon of Viṣṇu.[5] The sons of Kārttavīrya, viz., Śūrasena, etc., fought with the demon Videha with this weapon.[6] It is also referred to as a weapon of Kṛṣṇa Vāsudeva.[7]

2. ***Astra or Śastra.***

Astra and Śastra both mean 'arrow'. It is also known as 'iṣu'. The bows and arrows are frequently mentioned in the Saṁhitās and Brāhmaṇas.[8] According to Kantawla[9] astra means a weapon that can be discharged or thrown and śastra means a cutting instrument. They were the chief weapons of war in those times. The Ś.Br.[10] has a story regarding the origin of the term 'śara' (arrow). The making of arrows is also described in the Ag.[11] The astras are frequently referred to in the Vā also. Āgneyāstra, Paramāstra and Vedaśiras astra are a few types of astras mentioned by the Vā[12]. Hiraṇyakaśipu and his army released a shower of śastras upon the

---

1. WAI. pp 116-118
2. RV. I. 162.20; X. 79.6, etc.
3. AV. XI. 11.1; cf. VI. I. p 47
4. Vā. 101.272
5. K. I. 6.14
6. K. I. 22.55
7. K. I. 25.23; 25.55
8. WAI. p 93
9. Cultural History From the Matsya Purāṇa, p 143
10. Ś. Br. 1.2 4 1;
11. Ag. 245.12
12. Vā. 88.135. 90.32; 23.167; cf. CHV. pp 102, 3

warrior, Puruṣa, sent by Viṣṇu for the destruction of the demon.[1] The various astras employed by the four sons of Hiraṇyakaśipu, viz., Prahrāda, Anuhrāda, Saṁhrāda and Hrāda were respectively Brāhma, Vaiṣṇava, Kaumāra and Āgneya.[2] Hiraṇyākṣa is said to have used the Paśupaṭi astra against Viṣṇu.[3] Raudra, Vāruṇa, Prājāpatya, Vāyavya, Kaubera, Aindra and Āgneya were the astras used by the sons of king Kārttavīrya against the demon Videha.[4] Another type of astra, viz., Brahmaśiras is the one by which Śiva brings about the total destruction of the universe at the end of two parārdhas.[5] Śikhaṇḍin and Havirdhāna and Prācīnabarhi, son of Havirdhāna are referred to as the foremost among the wielders of all types of śastras.[6] The food of a Śastrajīva (professional warrior) and a Śastravikrayin (one who sells arrows) is tabooed by the K.[7] cf. 'sara'.

3. *Bāṇa.*

Bāṇa also denotes 'arrow' in the RV[8] and later. It is mentioned as the weapon of Vīrabhadra who was deputed by Śiva for the destruction of Dakṣa's secrifice, where Viṣṇu was overwhelmed by his bāṇas.[9] cf. astra or śastra, supra.

4. *Cakra.*

Cakra or 'discus' as a weapon is not mentioned in the Vedic Index. The Nītiprakāśikā includes it under the category of 'mukta' (thrown) weapons. It is a circular metallic disc with a small opening in the middle with four, six or eight spokes; it is used for felling, breaking, etc.[10] It is a revolving weapon made of iron or steel used in offence.[11] It is also referred to in the Vā.[12] The K mentions it as a weapon of Devī[13] and also of

---

1. K. I. 16.46
2. K. I. 16.48-49
3. K. I. 16.61
4. K. I. 22.56-57
5. K. II. 46.6
6. K. I. 14.19; 14.52
7. K. II. 12.12
8. RV. VI. 75.17; AV. III. 23.2, etc; Vide VI. II. p 65
9. K. I. 15.66
10. Nītiprakāśikā IV. 47-48; cf. WAI.
11. MSI. p 53
12. Vā, 30.124; Ag, 252.8
13. K. I. 1.39; 12.54, etc.

Varāha. This cakra-weapon which has a brilliance of a thousand suns appeared before Jayadhvaja, son of Kārttavīrya, when he worshipped Viṣṇu. He killed the demon, Videha by name, by using the cakra.[1] It is known by the name of Sudarśana[2] and was received by Viṣṇu from Śiva on propitiating him by means of austerities.[3] The cakra is also connected with the naming of the forest Naimiṣa. The story of the naming of the forest is included elsewhere.[4]

5. *Daṇḍa.*

It is a 'staff' used as a weapon and mentioned from AV[5] downwards. It is also described as a javelin or a kind of 'tamara' included under the mukta category.[6] The use of daṇḍa is mainly referrred in connection with Śiva. Hence the epithets of Śiva: Daṇḍa, Daṇḍadhṛk, Sadaṇḍin, etc.[7] In the K it is referred to as a weapon of the Rudras who destroyed Dakṣa's sacrifice.[8] The king is also directed to punish a Brāhmaṇa thief by a daṇḍa made of steel.[9]

6. *Dhanus.*

Dhanus is the common name used to meen the 'bow' in the RV and later.[10] The weapon was composed of a stout staff bent into a curved shape and of a bow-string made of a strip of cow-hide[11]. The bows and arrows are the chief weapons of the mukta (throwing) group. The very name 'Dhanurveda' meaning military science proves that the bow and arrow were the chief weapons of war in those times. Its other names are Śārṅga, Kodaṇḍa and Kārmuka.[12] The Ag[13] gives details of a bow. Prācīnabarhi, son

---

1. K. I. 22.62
2. K. I, 22.64
3. K, I. 22.66
4. Vide p 143
5. AV. V. 5,4; Ai. Br.2,35
6. cf. WAI. p 107
7. CHV. p 103
8. K. I. 15,45
9. K. II. 32.6
10. RV. VIII. 72.4; AV. IV. 4,6
11. RV. VI. 75.11; AV. 1.2.3, etc. Vide VI. I. p 389
12. WAI. p 93
13. Ag. 245. 5-10

of king Havirdhāna, is stated to be a master of Dhanurveda.[1] So were Arjuna Kārttavīrya who was killed by Rāma Jāmadagnya[2], Andhaka, son of Aṁśu, and Bhajamāna, son of Sāttvata. Lifting a dhanu was the feat by which Rāma won Sītā.[3] Dhunu was supposed to be the best among the yantras, for Śiva is said to be dhanu among the yantras.[4]

7. *Gadā.*

It is a mace or a club, an offensive weapon also known by other names like musala, parigha, etc.[5] It is a heavy rod of iron four cubits long with one hundred spikes at the top classified under amukta weapons by the Nītiprakāśikā[6]. It is able to destory even elephants and rocks. It is not mentioned in the Vedic Index. In the Vā, Śiva is often addressed as the wielder of gadā.[7] Vīrabhadra used it in his raid of Dakṣayajña.[8] In the K it is mentioned as one of the weapons of Devī, of the Rudras, of the Puruṣa created by Viṣṇu in order to kill the demon king Hiraṇyakaśipu[9] and also of Kṛṣṇa, one of the five sons of Kārttavīrya, who used it in his encounter with the dānava, viz., Videha.[10]

8. *Hala.*

It is the 'plough', a weapon as heavy as 'mudgala'.[11] It is not mentioned by the Vedic Index. It is the weapon of Rāma Vāsudeva[12] and hence he is called Halin[13].

9. *Kavaca.*

It is the 'corselet' or 'breastplate' possibly made of metal and referred to in the AV and later.[14] It is the commonest name

---

9. K. I. 14.51
10. K. I. 22.19; 24.30; 24.35
11. K. I. 21.22-24
12. K. II. 7.12
1. MSI. p 53; AWI. p 18
2. Nītiprakāśikā V. 29-34. cf. WAI. p 113
3. Vā, 38.237; 30.247 etc; cf. CHV. p 105
4. Vā. 30.124; cf. CHV. p 105
5. K. I. 16.37-39
6. K. I. 22.58
7. AWI. p 22
8. K I. 24.71-72
9. Vā. 96.64; cf. CHV. p 105
10. AV. XI. 12.22; Ai. Br. 7.19. Vide VI. I. p 143

for armour, a defensive weapon.[1] In the K there is a reference to 'Nārīkavaca' worn by king Nakula (son of Aśmaka), who being afraid of Rāma resorted to the forest.[2]

10. *Khādira.*

It is probably a staff of Khādira (Acacia catechu) wood. Khādira is mentioned in the Saṁhitās and Brāhmaṇas.[3] The king is advised to use this weapon carried by the Brāhmaṇa thief on his shoulder in order to mete out punishment to him.[4]

11. *Laguḍa.*

It is a 'heavy rod'[5] or a 'cudgel' with metallic feet two cubits long and encased in a sheath of leather. It is used for cutting, hitting, striking and breaking.[6] It is classified under the mukta category of weapons.[7] It is not mentioned by the Vedic Index, Its other forms are lagura and lagula and may mean a club, stick, staff or cudgel.[8] In the K it is referred to as one of the weapons which can be used by the king for punishing a Brāhmaṇa thief of gold.[9]

12. *Mudgara*

It is a 'hammer' or 'hammer-shaped staff', three cubits in length with a strong circular handle used in breaking heavy stones and rocks.[10] It is classified under the'amukta weapons'[11] and is referred to by Kauṭilya[12] as a movable machine for it was also used as a missile. The Vedic Index does not mention it. In the Vā, it is associated with Vīrabhadra and the bhūtas.[13] The five sons of king Kārttavīrya used this weapon against the

---

1. AWI. p 23
2. K. I. 21.14; cf. Vā. 88.179; CHV. p 105
3. Tai. S. III. 5 7.1; Ai. Br. 2.1; S.Br. 1.3.3.20; Vide VI. I. p. 213
4. K. I. 32.6
5. AWI. p 19
6. WAI. p 108
7. Nītiprakāśikā IV. 42-43
8. AD.
9. K. II, 32.6
10. WAI. pp 113-114
11. Nītiprakāśikā V, 35.36
12. Kauṭilīya Arthaśāstra II. 3.34.
13. Vā. 69.253; cf. CHV. p. 105.

dānava, Videha by name.[1] It may also be a mallet, a club or a staff.[2]

13. *Musala.*

It is a pestle-shaped 'club' included under the amukta weapons by the Nītiprakāśikā.[3] It is not mentioned by the Vedic Index. Kauṭilya calls a gadā, musala and yaṣṭi, movable machines.[4] It may be a pestle, club or a mace.[5] The king was to use this weapon, carried by the Brāhmaṇa thief on his shoulder, in or derto mete out punishment to him.[6]

14. *Paraśu*

It is the 'axe' referred to in the RVand later.[7] It was composed of a wooden handle and a blade made of steel and was used in cutting and rending.[3] It is one of the amukta weapons.[9] It was the weapon of Paraśu-Rāma.[10] According to Date it is identical with Vajra.[11] In the K the Paraśu appears as the weapon of Bhairava and his followers and also of Śiva.[12]

15. *Pāśa.*

It is the noose of two or three ropes which kills the enemy at one stroke. It is triangular in shape with bells of lead attached.[13] The RV and later Saṁhitās mention it to mean a 'rope' used for fastening or tying and is the chief weapon of Varuṇa.[14] In the Vā the Pāśa is associated with Śiva.[15] In the K, Kāla is said to have tied king Śveta with this[16]. The beings who

---

1. K. I. 22.55
2. AD.
3. cf. WAI. p. 114
4. AWI. p 18
5. AD
6. K. II. 32.5-6
7. RV, I. 127.3; X. 28.8; AV. III. 19.4; Vide VI.I . p 492
8. WAI. p. 111.
9. Nītiprakāśikā. V. 9. 10
10. Raghuvaṁśa. 11.78.
11. AWI. p. 19
12. K. I. 16.137; 25.53.
13. WAI. p. 108
14. RV. VI. 74.4; VII. 88.7; AV. II. 12.2; Vide VI. I. p. 523.
15. Vā. 24.159; 24.117; cf. CHV. p. 106
16. K. II. 36.20

constitute creation are likened to Paśus whom Śiva binds by means of his māyā pāśa (fetters)[1].

16. *Pināka.*

What weapon was actually meant by 'Pināka' is not quite clear. According to some it is a mace or a club also known by other terms such as gadā, musala, patigha,[2] etc. According to some others it is the śūla of Śiva—a 'trident' measuring four cubits. It has three prongs made of iron and the front is of brass. It was used for striking, cutting, breaking, thrusting, etc. The Nītiprakāśikā[3] classifies it under amukta weapons. The bow of Śiva is also called as Pināka[4]. The K also does not make it clear as to what particular weapon is meant by 'Pināka'. 'Pinākin' and 'Pinākadhṛk' are epithets of Śiva[5].

17. *Ṛṣṭi.*

It is the 'javelin' or ' spear' known by other names also like śakti, paṭṭiśa, kunta, kaṇapa, etc. It is frequently employed in the RV to denote a weapon of Maruts, indicating the lightning.[6] According to Apte it may mean a double edged sword, a sword in general or any weapon as a spear, lance, etc.[7] It is referred to in the Kūrma as a weapon of Nandīśvara and his followers.[8]

18. *Śakti.*

It is identified with a 'spear', two cubits long having an open and broad leaf-shaped mouth, Its handle was made of wood and the blade of metal.[9] As a weapon it is not mentioned in the Vedic Index. It is an offensive weapon also called as 'kunta'[10] According to B. K. Majundar it was made of iron and was plated with gold and adorned with bells; it was commonly used by a car-warrior.[11] In the Vā it is associated with Skanda.[12]

1. K. II. 7 19-20.
2. cf. AWI. p. 13
3. cf. WAI. p 113.
4. Bhīṣma. 58-58 cf. AD.
5. K. II. 39 22; 46.13
6. RV. V, 52.6; cf. VI, I. p 118
7. AD.
8. K. I. 16.137.
9. WAI. p 106
10. MSI. p 53
11. AWI. p 15
12. Vā. 41.38-39; 54.24; cf. CHV. p 106

It is the weapon of Śiva and his followers.[1] It is also used by the sons of Kārttavīrya in their encounter with the dānava Videha.[2] The śakti can also be used by the king for punishing a Brāhmaṇa thief.[3]

19. *Saṅkha.*

In the AV the word is used to denote a 'pearl-shell' which was worn as an amulet. In later literature it denotes a 'shell' or a 'conch' used for blowing as a wind instrument[4]. Vīrabhadra also had it in his hand when he raided Dakṣa's sacrifice.[5] The śaṅkha is referred to by the K in connection with Devī, Viṣṇu and Kṛṣṇa.[6]

20. *Śara.*

It is an 'arrow' usually three cubits long.[7] Śara meaning 'reed' is used in RV and later Saṁhitās.[8] Its use for arrow shafts is referred to in the AV.[9] The arrows were made either of iron or bamboo having feathers at the tail-end. Kauṭilya mentions five kinds of arrows, viz., veṇu, śara, śalāka, daṇḍa-sāra and nārāca.[10] The city of Bāṇa was burnt by Śiva with one arrow.[11] cf. 'Astra'.

21. *Śārṅga.*

According to Dikshitar it is a 'bow'.[12] It is not mentioned in the Vedic Index. Śārṅgin is an epithet of Viṣṇu.[13] cf. Dhanus.

22. *Śūla.*

It is the 'trident' which is the regular emblem of Śiva in post-Vedic literature. As the weapon of Rudra it is not

---

1. K. I. 15.45; 16.137, etc.
2. K. I. 22.55.
3. K. II.32.6
4. VI. II. p 350
5. Vā. 30.124, cf. CHV p 106
6. K. I. 1.39; 12.54, 16.37; 25.23, etc.
7. WAI p 97
8. RV. I. 191.3; Tai. S. V. 2.6.2; Kāṭ. S. 12.10.28; etc.
9. AV. I. 2.1; 3.1, etc.
10. WAI. p 98
11. K. I. 18.4
12. WAI. p 93
13. K. I. 6.14; 25.23

mentioned till the time of the Ṣaḍviṁśa Brāhmaṇa;[1] cf. 'pināka (supra). In the K also it is referred to as the main weapon of Śiva and the Rudras. Hence the epithets of Śiva: Triśūlapāṇi, Śūlapāṇi, Śūlin, Triśūlin, etc.[2]

23. *Upala.*

Upara or Upala generally means a 'stone'. The word rarely occurs in the RV. In the Brāhmaṇas it denotes the upper and smaller stone which was used as a pestle for crushing Soma.[3] In the K, however, it appears as a weapon of the Rudras.[4]

24. *Vajra.*

It is the 'thunderbolt'. The story regarding its mythic origin is given in the Mb.[5] It is also referred to in the Tai.S., Ś.Br, Ai. Br., etc.[6] It is included in the category of amukta weapons.[7] According to Date the Vajra may mean any of the following: trident, axe, combined axe and trident, the double axe, the double trident and the double spear.[8] Indra is said to have wielded the 'Vajra' in the different Manvantaras.[9] The K mentions it as the best striking weapon[10].

These isolated references to the weapons do not give us any clue regarding war in ancient days. The K does not provide us with information regarding the army and the vehicles or conveyances used in wars in the ancient days. Thus the above data cannot be availed of in fixing the date of the text.

---

1. VI. II. p 393
2. K. I. 9.51; 12.54; 18.5; 46.12; II. 39.21; 46.10-12, etc
3. VI. I. pp 93-94. cf. AD
4. K. I. 15.45
5. Āraṇ 98.
6. Tai. S. V. 2.6.2; Ś.Br. 1. 2. 4.1; Ai. Br. 2.35
7. WAI. p. 110
8. AWI. p. 18
9. Vā. 64.7; CHV. p 106.
10. K, II. 7.8; cf. CHV. p 106

Appendix II

Vows and Expiations

Pātaka (sin) is defined as "an act which is regarded as a wilful rebellion against or disobedience of some law supposed to be laid down by God or Revelation; it is opposition to the will of God manifested in an authoritative work or at least failure to abide by the regulations contained therein"[1] Traces of the doctrine of sin are found in the RV connected with the conception of the word 'ṛta'. The term ṛta is also used to mean moral conduct of man.[2] Prayers are directed to the gods, viz., Varuṇa and Ādityas for forgiveness and freedom from the consequences of sin. In this connection several words such as āgas, enas, agha, durita, duṣkṛta, drugdha, aṁhas, etc., are employed which mean sin or guilt[3].

The enumeration of the sinful acts and the classifications of sins into several grades are also found in the RV. Thus from RV. VII. 86.6, drinking surā and playing dice can be inferred as sinful acts. RV. X, 5.6 speaks of the seven limits the violation of any of which is a sin. The Nirukta[4] explains the seven sins as theft, violating the bed (of the guru), murder of a Brāhmaṇa, murder of a bhrūṇa, drinking of liquor, continual performance of the same sinful act and telling a lie as to a sinful matter. It also appears that from very ancient times, the murder of a Brāhmaṇa was regarded as the gravest of all sins,[5] though the Kāṭ. S. holds the killing of a bhrūṇa as worse than Brāhmaṇa murder.[6] According to the Chānd. Up. the five great sinners are the thief of gold, the drinker of surā, the violator of the guru's bed, the murderer of a Brāhmaṇa and one who associates with any of the preceding four.[7] The Āp. Dh. S. classifies the sins into two[8]: patanīya and aśucikara. The patanīya sins are those that cause loss of caste whereas

---

1 HD. Vol. IV. p. 1
2. RV. I. 90.6; V. 12.2; cf. HD. IV. pp. 2, 4
3. RV. VII. 86; VIII. 45.34; II. 29.5. etc; HD. Vol. VI. p. 5
4. VI. 27
5. Tai. S. II. 5. 1, 2; V. 3. 12.1-2; S. Br. 13. 3. 1. 1 etc.
6. Kāṭ. S. 31. 7.20
7. Chānd. Up. V. 10. 9
8. Āp. Dh, S. I. 7.21.7, 12.

aśucikara are those that cause impurity though no loss of caste is caused. The former includes theft (of gold), complete loss (by neglect) of the Vedic learning that one secured by study, destruction of a foetus, drinking of surā, etc.[1] Among acts which render a man impure (aśucikara) are the co-habitation of an Ārya woman with Śūdras, eating the flesh of forbidden animals such as that of a dog or a human being or village-cock or pig, partaking of food left by a Śūdra, cohabitation by Ārya men with apapātra women, etc.[2] Confession, repentance (anutāpa), prāṇāyāma (restraint of breath), tapas (austerity), homa (sacrifice into fire), japa (muttering of prayers), upavāsa (fasting), dāna (gifts) and tīrthayātrā (pilgrimage) were held[3] to be the means of reducing consequences of sins from very ancient times. Thus according to Manu, Gaut, etc the Vedic student guilty of sexual intercourse had to proclaim his lapse while begging at seven houses.[4] Manu and Vi. lay emphasis on repentance in order to be free from sin.[5] The Vas states that the proper performance of prāṇāyamas instantly destroys all the sins committed by day or night.[6] The Baud. Dh. S. provides for varying number of prāṇāyāmas for different kinds of sins.[7] Manu declares that all the sins committed by people in thought, word and deed are burnt by austerities.[8] Tai. Ār. recommends to a person who considers himself impure, a sacrifice with the kūṣmāṇḍa mantras.[9] Upavāsa though strictly meaning total abstinence of food and drink, generally means light diet restricted in quantity and also as regards the nature of the articles taken.[10] The Tai. S. speaks of three ways of observing vrata on the days of the Darśapūrṇamāsa - iṣṭi by subsisting only on food available in the village or on forest-food or partaking of no food at all.[11]

---

1. Ibid. I. 1.7.21.8-11
2. Ibid. I.7. 21.12-18; cf. HD. Vol. IV. p. 12
3. cf. HD. Vol IV. pp. 41-56
4. Gaut. 23.18; Manu. XI. 122; Āp. Dh. S. I. 9.24. 15, etc.
5. Manu. XI. 229-230; Vi. II. 6.40; Viṣṇudharmottara Purāṇa II. 73. 231-32;
6. Vas. 26.1-4.
7. Baud. Dh. S. IV. 1. 1. 5-11.
8. Manu. XI. 239-241.
9. Tai. Ār. 2. 8,
10. HD. Vol. IV. p. 52.
11. Tai. S. I. 6.7.3-4

Japa has already been dealt with[1] whereas tīrthayātrā and dāna are dealt with in Appendix - III.

The words prāyaścitti and prāyaścitta occur in Vedic works without distinction of meaning.[2] In the language of the Mīmāṁsā, prāyaścitta may be kratvartha or puruṣārtha. The smṛti works are generally concerned with the latter type. The word 'prāyaścitta' is derived from 'prāya' meaning 'tapas' and 'citta' meaning 'resolve', the idea being that prāyaścittas are so called "because of a firm belief that it will be a means of the removal of sin".[3] Many of the sins for which penances are prescribed are also crimes punishable by the king.[4] The caste of the offender as well as of the victim played an important role in determining the magnitude of the prāyaścitta as well as the legal punishment.[5] Some of the penances that are mentioned in the K are described below:

Atikṛcchra

According to Manu[6] this penance is constituted by eating only one morsel of food for the first three days in the morning, next three days in the evening only, for the next three days eating one morsel got without asking for it and observing a complete fast for the following three days. Yāj[7] differs with this in as much as he prescribes the eating of just as much food as would fill the hand, and not merely one morsel. The Sām. Br. seems to hold Atikṛcchra to be the same as Kṛcchra in which the intake of food is limited to one morsel and with the additional principles of speaking the truth, not holding conversation with anāryas, bathing thrice a day, offering oblations etc.[8] The bearing of K on this and other expiations is given at the end of this list. This penance is also referred to by several other works.[9] The same penance is prescribed

---

1. Vide supra p 174
2. Tai. S. II. 1. 2. 4; 1.4.1; III. 1. 3. 2-3; Sāṅkhāyana Śrauta Sūtra 3.19.1. etc.
3. Prāyaścittaviveka p. 2. cf. HD. Vol. IV. p. 59
4. HD. Vol. VI. p 68
5. Ibid. p 80
6. Manu XI. 213; cf. Atri 113; Band. Dh. S. IV. 5.8
7. Yāj. III 319. p 1238; cf. Gaut. 26. 19.
8. cf Sāyaṇa and Bharatasvāmin on Sām. Br. I. 2.8-9
9. Gaut. 26.18-19; ViS. 54.30; Vas. 24.1-2; Baud. DhS. IV. 5,5,8,

by Manu for expiating the sin of striking a Brāhmaṇa with a weapon.[1] cf. Kṛcchra (infra).

Cāndrāyaṇa.

Cāndrāyaṇa is described as the rite "where there is action by means of increase and decrease (in the intake of food in imitation of the course of the phases of the moon"[2]. Manu, Yāj., Vas, Baud.Dh. S.,[3] etc define Cāndrāyaṇa as follows: On the first day of the bright half of a month only one morsel of food is taken, on the second two and so on; on the full moon (paurṇamāsī) 15 morsels are taken; then on the first of the dark half 14 morsels, one being reduced on each succeeding day, there being complete fast on Amāvāsyā. This Cāndrāyaṇa is known as Yavamadhya[4] (being large in the middle like a grain of yava) since the largest number of morsels is taken in the middle of the month. But if one begins the vrata on the first tithi of the dark half by reducing one morsel each day, one has complete fast on the Amāvāsyā. Then on the first of the bright half one morsel is taken and the intake is increased till the Paurṇamāsī on which 15 morsels are taken. In this latter case as no food is taken in the middle of the month and a large number of morsels is taken at the beginning and at the end of the month it is called pipīlikāmadhya (having the middle like that of an ant). Thus the vrata lasts for a month, there being homa and tarpaṇa every day.[5] There are several other varieties of Cāndrāyaṇa.[6]

Ekādaśī.

There are various separate works on Ekādaśī written by medieval writers like Ekādaśīviveka of Sūlapāṇi, Ekādaśītattva of Raghunandana, etc.The Purāṇas also speak much about Ekādaśī. Some of them like the N[7] prohibit the partaking of food. According to the Brahmavaivarta Purāṇa a house-holder should

---

1. Manu. XI. 208; cf. HD. Vol. IV. p 130 ff.
2. HD. Vol. IV. p 134
3. Manu. XI. 216-217; ViS. 47.2-3; Yāj. III. 323; Vas. 23.44-46; 27.21; Baud. Dh. S. IV. 5. 5. 17; Bṛhadyamasmṛti II. 6.
4. Saṅkha (18.11) calls it yāvaka; cf. Atrismṛti 3.14
5. cf. ViS. 47.2-6; B. quoted by Hemādri, Vratakhaṇḍa ch. 27. pp. 787-789,
6. cf. HD. Vol. IV. pp. 134-37
7. N. II. 24.4; 23.24

observe a fast on only the dark Ekādaśīs between Śayanī (Āṣāḍha Śukla-pakṣa) and Bodhinī (Kārttika Śukla) and on no other Ekādaśī of the dark half.[1] Nārada prohibits a house-holder with a son, observing fast on a saṅkrānti day, on the day of Ekādaśī in the dark half and on eclipses of the sun and the moon.[2] But these restrictions do not apply to professed devotees of Viṣṇu who have to observe fast on all Ekādaśīs[3]. As time passed even the rules regarding absolute fast seem to have been relaxed. Thus the N[4] allows a person to take roots, fruits, milk and water on Ekādaśī, though not cooked food. According to Mār.[5] one may observe the methods of ekabhakta (taking only one meal after the middle of the day), nakta (taking food only at night), ayācita (subsisting on what is obtained without asking), complete fast and dāna but should not deprive oneself of the benefits of the observance of dvādaśī(with Ekādaśī). The N[6] describes the procedure of Ekādaśī-vrata. From this description it appears that upavāsa, worship of Viṣṇu, jāgara at night with songs and music, pāraṇa on 12th and certain restrictions about looking at some persons or speaking to them and restraint of the senses, seem to be the main matters concerning the vrata, there being no homa.[7] The K recommends fast on Ekādaśī to be followed by worship of Viṣṇu in the person of a Brāhmaṇa in order to attain the supreme place.[8] Aparārka quotes two verses as coming from the K,[9] but these verses are not found in the extant text.

Gomūtra-Kṛcchra.

This expiation is performed in the following manner: one should feed a cow to satiety with grains of wheat mixed with barley. Then the yava grains that are found in her dung are col-

---

1. Brahmavaivarta Purāṇa IV. 26.39; cf. HD. Vol. V. Part I. p 97
2. Nārada quoted by Hemādri. Kālanirṇaya p. 183; Samayaprakāśa p 63, etc.
3. Samayaprakāśa. p 63
4. N. II. 24.7-8
5. Mār. quoted by Hemādri. Kālanirṇaya. p 176; Vratakhaṇḍa ch. 15 p 1010; cf. HD. Vol V. part I. p 100
6. N. I. 23.12 ff
7. cf. HD. Vol. V. part I. pp. 95-121
8. K, II. 26.32
9. On Yāj. I. 154, pp. 204-205

lected. Of these grains a gruel is prepared, cooked in cow's urine and drunk[1]

Kṛcchra.

Kṛcchra is a general word for several penances. According to Sām Br. "one should eat sacrificial food for three days only by day and eat nothing at night, then for three days more one should eat at night only, then for three more days one should not beg or ask for food from others and should then observe a complete fast for three days". In order to expedite purification one is also asked to pass the day by standing and the night in a sitting posture[2]. Gautama describes the kṛcchra penance of twelve days[3] which is called Prājāpatya by Manu, Yāj and others.[4] Apart from rules regarding the intake of food, Gautama prescribes certain other observances, viz., speaking the truth, not holding conversation with men and women that are anāryas, bathing thrice a day, performing the mārjana and offering oblations of clarified butter. On the 13th day oblations of cooked rice are made followed by feeding of the Brāhmaṇas.[5] The Vratakhaṇḍa of Hemādri mentions the different kinds of Kṛcchras, viz. Jalakṛcchra, Paitāmaha, Māhendra, Vaiṣṇava, Saptarṣi, Āgneya, Bhāskara, etc., In all these vratas, the worship of Viṣṇu is performed.[6] cf. Ati-kṛcchra.

Kṛcchrātikṛcchra

This is a kṛcchra where only water is drunk on those days on which food is allowed in the Kṛcchra penance.[7] Yāj, ViS, Atri and Devala prescribe this penance[8] for 21 days. Gaut, and Sām Br.[9] state that this penance frees a man from all sins. Manu prescribes the same penance for striking a Brāhmaṇa with a weapon and drawing blood.[10] The Prāyaścitta Prakaraṇa

---

1. Prāyaścittasāra p. 187; cf. HD. Vol. IV. p 134
2. Sām. Br. I. 2. 1-6; Vasiṣṭha 21.21; Vide HD. Vol. IV. P. 132
3. Gaut. 26.2-17
4. Manu XI. 211; Yāj. III. 319; cf. Prāyaścittaprakaraṇa p. 15
5. HD. Vol. IV. pp. 131-33; cf. ViS. 46.24-25: Sām. Br. I. 2. 7
6. Hemādri, Vratakhaṇḍa ch. 27. pp. 769-771,931 ff; cf. ViS. 46.14-17
7. Baud. Dh. S. II. 1. 2. 28; Gaut. 26.19; Sām. Br. I. 2. 10; cf. HD. Vol. IV. p. 133.
8. Yāj. III. 320; Atri. 127; Devala 86; ViS. 46.13
9. Gaut. 26.22; Sām. Br. I. 2. 11
10. Manu, XI. 206

allows a substitute of one milch cow for those who are unable to undergo Kṛcchra, of two milch cows for Atikṛcchra and of four for Kṛcchrātikṛcchra.[1]

Mahāsāntapana

According to Yāj, Manu, ViS. etc., Sāntapana lasts for two days.[2] On the first day the sinner is to drink together cow's urine, dung, milk, curds, ghee and kuśa water followed by a fast on the second day. For the Mahāsāntapana, the sinner drinks separately for six days in succession the six ingredients mentioned above and fasts on the seventh. Thus the Mahāsāntapana penance lasts for seven days.[3] Śaṅkha and Baud Dh.S. speak of Māhāsāntapana of 21 days duration[4] (which ViS calls Atisāntapana) whereas Yama speaks of the same as lasting for fifteen days.[5] Mahāsāntapana of eighteen days is known as Atisāntapana.[6]

Pañcagavya.

The Pañcagavya is prepared with the five ingredients due to the cow, viz, its urine, dung, milk, curds, and ghee. The sinner drinks it with the middle of a sprig of three Palāśa leaves or with a lotus leaf after offering it into fire. This penance is prescribed by Manu for petty thefts.[7] To one guilty of killing a cow, Yāj. prescribes the same penance for a month.[8] Devala, Parāśara, etc., allowed Śūdras to take pañcagavya without vedic mantras.[9] Atri and others forbid Śūdra from taking Pañcagavya.[10]

---

1. Prāyaścittaprakaraṇa p 15; cf. HD. Vol. IV. pp. 133-134.
2. Yāj. III. 314; Manu. XI. 212; ViS. 46.19; cf. Baud. Dh. S. IV. 5.5.11; Śaṅkha. 18.8; Devala 81; Atri. 117-118.
3. ViS. 46.20; Yāj. III. 315; Devala 82; Atri 118-119
4. Baud. Dh. S. IV. 5. 5. 16; Śaṅkha 18.9. cf. ViS. 46.21
5. Mit. on Yāj. III. 316
6. Ag. 171.10; HD. Vol. IV. pp. 147. 130
7. Manu XI. 165
8. Yāj. III. 264
9. Devala 61; Parāśara 11.3; cf. HD. Vol. II. part II pp 773-774; Vol. IV. pp. 141-142
10. ĀpS. V. 3-4; Atri 300

Parāka.

The Parāka lasts for twelve days. The performer of this penance takes no food for twelve days and remains vigilant controlling his senses.[1]

Prājāpatya.

This penance is already described above cf., Kṛcchra. According to Mādhavācarya the word Kṛcchra without any qualifying epithet means Prājāpatya[2]. According to Manu Prājāpatya is constituted of four periods of three days each following one another in which there is respectively eating once only by day, once only by night, eating once only without asking for it (ayācita) and complete fast.[3] Atri also speaks of Prājāpatya as constituted of four consecutive periods of three days each. But during the first three days one is to eat once only by night, and on the next three days once only by day followed by the three days of ayācita and three days of complete fast. Moreover, Atri puts a limit to the quantity of food to be taken during these days as twelve grāsa at night, fifteen during day and twentyfour on ayācita days, grāsa being a mouthful or equal in size to that of a hen's egg.[4]

A second variety of Prājāpatya is also described by Vas. "where on the first day food is taken only by day, on the second only at night, on the third day food got without asking for it is taken and on the fourth a complete fast is observed the whole process being repeated for two periods of four days each.[5]

Sāntapana.

Sāntapana is described above under Mahāsāntapana.

Taptakṛcchra

This penance is described differently in different works. In the opinion of Manu, Vas, Baud. Dh. S., etc., the penance

---

1. Baud. Dh. S. II. 1.2.25; IV. 5. 5. 15; Manu XI. 215; Yāj. III. 320; cf. HD. Vol. IV. p 142
2. cf. Mādhavācārya's Commentary on Parāśara Smṛti Vol. II. part I. p 30; HD. Vol. IV. p 132.
3. Manu. XI. 211; cf. Baud. Dh. S. IV. 5. 6; Vas. 21.20; ViS. 46.10
4. Atri 119-122.
5. Vas. 23.43; HD. Vol. IV. p 145

is of 12 day duration comprising four periods of three days each.[1] In this the performer takes hot water (Kuśodaka), hot milk and hot ghee for three days each and then for three days there is a complete fast when he inhales hot vapour or atmosphere. According to Manu the performer has to bathe only once and should practise self-control. Yāj. and Devala speak of this penance as of four day duration, where the performer takes hot milk, hot ghee and hot water for one day each and fasts on the fourth day.[2] This penance according to the Mitākṣarā is called the mahātaptakṛcchra. The Mitākṣarā also mentions a Taptakṛcchra of two days in which the performer on the first day takes all the three, viz, hot water, hot milk and hot ghee and has a fast on the second day.[3]

Chs. 30-34 of the K (Uttarārdha) deal with the topic of expiations. Acccording to the K the murderer of a Brāhmaṇa, one how drinks surā, a thief, a gurutalpaga (one who defiles the proceptor's bed) and one who cherishes contact with these four are the worst criminals.[4] One who keeps company of the fallen ones knowingly by sharing bed, seat and food with them becomes a fallen one at the end of a year. Performing sacrifices for them, having marital connections with them, imparting religious instruction to them and taking food in their company also brings one's downfall. Studying in their company for a year brings similar result.

A Brāhmaṇa-murderer should in order to expiate his sin, make his stay in the wilderness for a period of twelve years. Throughout this period he should keep away from temples and spots frequented by Brāhmaṇas. He should wander about in the forest engaging himself in self-censure by announcing his crime and with a skull in arm he should beg for food at only seven doors which are not selected before-hand. He should take food only once a day or may subsist on wild fruits and roots. On the completion of the period of twelve years in this manner, the sin will be destroyed.[5] But this expiation is prescribed

---

1. Manu XI. 214; Vas. 21.21; ViS. 46.11; Baud. Dh S. IV. 5 5.10; Śaṅkha 18.4; Likhitasmṛti 68-69; Vaśiṣṭha 21.22-23
2. Yāj. III. 317; Devala 84
3. HD. Vol. IV p 138
4. cf. ViS 35,1-2; Likhitasmṛti 76; Vasiṣṭha 1.18-19
5. cf. Laghu Śātātapasmṛti 2

only for an unintentional murder or for a murder committed inadvertently. Wilful murder of a Brāhmaṇa will be expiated only by the person's committing suicide by throwing himself from a precipice, by entering into fire or water or by resorting to fast. Or else he may, as an expiation, give up his life for the sake of cows and Brāhmaṇas. Feeding scholarly Brāhmaṇas at the time of extreme adversity, giving away one's entire belongings to a Brāhmaṇa well-versed in Veda, feeding a Brāhmaṇa after bathing at the famous confluence of Sarasvatī with Aruṇā for three consecutive nights, taking the bath at Aśvamedha, a pilgrimage to Rāmeśvara and visiting Rudra after bathing in the sea at Rāmeśvara and propitiation of the gods and pitṛs after bathing in the Kapālamocana tīrtha— severally help one destroy the sin of murdering a Brāhmaṇa.[1] K. II. ch. 31 deals with the story regarding Bhairava's plucking of the head of Brahmā and his expiation of Brahmahatyā.[2] Ch. 32. deals with the modes of expiating the other four vilest of sins. One who has committed the sin of drinking surā can expiate the sin by drinking, when red-hot, surā, urine of cow, gośakṛdrasa (juice of dung) milk, ghee or water. Gaut, Āp. Dh. S., Baud.Dh. S, Manu and Yāj. prescribe similar expiation for a Brāhmaṇa drinking liquor.[3] Performance of Brahmahatyā - vrata and worship of Nārāyaṇā with wet clothes on are also prescribed by the K as expiations for the sin of drinking surā. A Brāhmaṇa who steals gold should approach the king with a weapon, viz., Musala, Khādira, laguḍa, śaktī of sharp point or an iron staff on his shoulder and ask for suitable punishment after announcing his guilt. The king may kill him at once with the weapon or if the king allows him to go (half-dead), the thief is freed from guilt. But the king who allows a thief go unpunished derives the sin of the thief. Similar punishments are prescribed by Manu also.[4] According to the K the same sin can be expiated by performing the Brahmahatyā-vrata in the forests wearing bark garments, by giving away to Brāhmaṇas gold equal to one's

---

1. K. II. ch. 30
2. For story Vide p. 85-86 supra
3. Gaut. 23.1. *Ā*p. Dh. S. I. 9. 25. 3; Baud. Dh. S. II. 1. 2. 24; Manu. XI. 90-91; Yāj. III, 253; Laghu Śātatapasmṛti 4; VH. 9. 285-289
4. *Ā*p. Dh. S. I. 9.25.4-8; Manu. VIII. 314-316; Yā j. III. 257; Laghu Ṣātātapasmṛti 6; VH. 9.292-293

own weight after bathing at the Aśvamedha sacrifice or by performing Kṛcchra for a year. The expiations prescribed by the K for defiling the bed of the preceptor are: Tightly embracing a statue of a woman made of iron while it is red-hot,[1] sleeping on the bare floor for a whole year embracing a log of wood or a branch of a tree full of thorns, excision of the testicles and penis and proceeding towards the south or southwest till the body falls, performing Kṛcchra for a year wearing bark garments, taking the avabhṛtaka bath at the Aśvamedha sacrifice, performing four or five cāndrāyaṇas, etc. Gaut, Vas. and Manu also prescribe for incest the penance of excision of the testicles and penis and proceeding towards the south or south-west till the body falls.[2] One who contacts any of the afore-said four types of sinners has to undergo the same punishment set for the four respective offences mentioned above.[3] Performance of Taptakṛcchra for a year is also prescribed for them. They may also undertake a pilgrimage to the holy places situated on the Earth. The sinner may also enter fire in a holy place while worshipping god Kaparddin[4]. The K also prescribes various penances for sexual intercourse coming under the prohibited classes. Thus sexual union with one's own daughter, sister, mother's or father's sister, wife of maternal uncle, sister's daughter, brother's or a friend's wife, daughter of uncle, niece, an amānuṣī (sub-human), a cow, wife's sister, a woman in her courses, an old woman, a prostitute, a patitā, a cāṇḍālī, pulkasī, a naṭī (actress), a danseuse, a washer-woman, a cobbler's daughter, one belonging to the same gotra as of the mother or of the same pravara, etc, is prohibited. The penances prescribed for such offences are: entering into burning fire, performance of austerities with bodily mortifications, Cāndrāyaṇa, Sāntapana, Prājāpatya, Kṛcchra, Atikṛcchra, etc. A Brahmacārī committing a sexul union with a woman should bathe thrice a day, wear the skin of a donkey, and go about for alms in seven houses announcing his guilt for the period of a year. The performance of Brahmahatyā-vrata for a period of six months is also prescribed

---

1. Laghu Śātātapasmṛti 6; Gaut. 23.10.
2. Gaut. 23.10-11: Āp. Dh. S. I. 9.25.1-2; Vas. 20.13; Manu. XI. 104; Yāj. III. 259-260
3. Laghu Śātātapasmṛti 7
4. K. IḶ. ch. 32

as an expiation.[1] When compared with the smṛtis of Manu, Yājñavalkya, etc, the smṛti chapters of the K mark a further stage of development. Thus the K prescribes penances for several prohibited sexual connections which are not spoken of by other smṛtis.

As far as punishment is concerned it becomes clear from the K that it depended upon the varṇas of the parties concerned in a dispute. The Brāhmaṇa had much advantage over the other varṇas and the Śūdra was the one much oppressed. We have already seen that the murder of a Brāhmaṇa was considered to be one of the five vilest sins, which when done unintentionally was expiated by the Brahmahatyā-vrata of twelve years, and when done intentionally had no expiation but death of the sinner. At the same time a Brāhmaṇa committing an intentional murder of a Kṣatriya was to perform the Brahmahatyā-vrata only for six months and was to give away (to the Brāhmaṇas) five hundred cows. Prājāpatya, Sāntapana or Taptakṛcchra also are mentioned as expiations for the same.[2] For a Brāhmaṇa killing a Vaiśya a three year Brahmahatyā-vrata is prescribed with the gift of a thousand cows (to the Brāhmaṇas). Kṛcchra, Atikṛcchra and Cāndrāyaṇa are other expiations. Intentional killing of a Kṣatriya, Vaiśya and Śūdra by a Brāhmaṇa can be expiated by the performance of Brahmahatyā-vrata for eight, three or one year respectively and by giving away a thousand, five hundred and two hundred and fifty cows in that order. An eight year, six year, three year and one year vow of Brahmahatyā-vrata is capable of washing the sins of a Brāhmaṇa murdering a Brāhmaṇī, Rājanyā, a Vaiśyā and a Śūdrī respectively. Killing of a Vaiśyā by a twice-born can be expiated by giving away something to the twice-born. For the killing of the inferior tribes (antyajas) Cāndrāyaṇa or Parāka forms the expiation.[3]

Minor sins are also destroyed by the performance of suitable expiations. For abduction of men and women, burglary and pilfering, Cāndrāyaṇa is the penance. For the theft of corn, food and property belonging to persons of the same caste, half of the austerities comprising a Kṛcchra are to be

---

1. K II. 33.1-20
2. K. II. 33.21-22.
3. K. II, 33.23-28

performed. Pañcagavya destroys the sins of appropriation of eatables, path, bed, seat, flowers, fruits, and roots, etc. After stealing grass, trees, dry vegetables, molasses (guṛ) etc., one was to spend three nights without food. For stealing pearls and jewels, gold and other metals one is to subsist on kāṇa for twelve days. For stealing cotton, dviśapha (animals with cloved hoof), ekaśapha (with single hoof), flowers, unguents and herbs one should remain without food for three consecutive days.[1]

Expiations are also prescribed for killing the following animals: Maṇḍūka, nakula, kāka, biḍāla, khara, mūṣaka, śvāna, mārjjāra, aśva, sarpa, ṣaṇḍha, varāha, tittira, krauñca, haṁsa, balāka, baka, barhin, vānara, śyena, bhāsa, uṣṭra, hastin and go. The expiations prescribed are prāṇāyāma, making gifts of cow, load of straw, idol or image made of iron, a vessel of sesame seeds, undertaking severe austerities, walking a distance of a yojana, etc. Cāndrāyaṇa and Parāka are prescribed for the unintentional killing of a cow whereas there is no expiation for its intentional killing. For killing an asthimat (vertibrate) some thing is made over to a Brāhmaṇa and for killing an anasthimat (invertibrate) prāṇāyāma is the expiation. For cutting down trees, plants and herbs and shrubs also expiations like the sipping of ghee, gifts of fruits to Brāhmaṇas and chanting of ṛk one hundred times are prescribed.[2]

Eating the flesh of crow, dog, elephant, varāha, kukkuṭa śvāpada, uṣṭra, khara, nakula, ulūka, mārjjāra, baka, balāka, haṁsa, kāraṇḍava, cakravāka, kapota, ṭiṭṭibha, śuka, sārasa, jālapāda, śiśumāra, cāṣa, matsya, kokila, maṇḍūka, bhujaga, praṇuda, viṣkira, raktapāda, khaḍga and kuṁbhīka should be followed by the necessary expiations like the performance of austerities, performing sacrifices, sāntapana, twelve day fast, gomūtra-yāvakāhāra for a month, Cāndrāyaṇa, performance of sacrifice, making offerings of kūṣmāṇḍa and ghṛta for twelve consecutive days, are the expiations for partaking the flesh and urine, flesh of the beasts of prey, flesh of cow, frog, monkey, śiśumāra, cāṣa and matsya. Similarly by taking palāṇḍu, laśuna, nālikā, kusumbha, taṇḍulīya, alābu, kiṁśuka, aśmāntaka and

---

1. K. II. 34.1-7
2. K. II. 33. 29-39

udumbara, one has to undergo austerities and cāndrāyaṇa. Cāndrāyaṇa also is prescribed as an expiation for partaking food at śrāddha, for taking food in the house which is under pollution, for drinking soma, for partaking food offered by a cāṇḍāla, etc. For partaking the food left over by a Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, and contaminated by the excretions, for drinking water from the well of a cāṇḍāla, taking the excretions of a mouse, pig, donkey, camel, frog, crow, monkey, etc., the expiations are austerities, Cāndrāyaṇa and Prājāpatya. Other upapātakas mentioned are drinking water by a pale used for surā, touching a mahāpātaki, rajasvalā, caṇḍāla, a corpse, giving up the daily rites like the saṁdhyā, tending the fire, etc, nāstikya, devadroha, gurudroha, wearing red or blue clothes, conversing with a caṇḍāla, touching a person polluted by the touch of a caṇḍāla, sūtaki (one who is polluted by the impurity caused due to birth or death) or a corpse, touching surā, palāṇḍu and laśuna, following the corpse of a Śūdra, crossing the shadow of a śvapāka, answering the calls of nature in a temple or in front of sages or (images of) gods and cavilling gods, deities and sages. The necessary purifications are also described. A Brāhmaṇa has to drink water for three days in order to purify himself after a dog-bite (on foot). The same penance is performed, twice, thrice, and four times depending upon the regions of the body where the dog bites as above navel, on the arms or on the head respectively. But for a woman who is chaste and who is engaged in the service of her husband no sin affects here or hereafter. To uphold the ideal of chastity the story of (Chāyā- or Māyā-) Sītā is narrated.[1]

The purificatory rites which are to be performed at birth and death are described in ch. 23 of the K (Uttarārdha): Ten days subsequent to a birth or death in the family constitute the days of pollution for a Brāhmaṇa.[2] During this period the daily rites and the Vedic studies should be suspended by him. Meanwhile offerings can be made in the fire through other righteous Brāhmaṇas. People who are thus affected should not be touched by others nor should anything be accepted from them throughout the period of ten days. The sapiṇḍas of the affected family, may touch each other except the mother and the

---

1. K. II. ch. 34; supra p. 114 ff.
2. cf. Ati. 85

father. They become purified after bathing on the eleventh day. Persons who suffer from contagious diseases and who do not carry out the rites enjoined by the śāstras remain impure throughout their life-time, i. e., there should be no contact with such persons. Impurity may be of three or ten days duration depending upon the age of the deceased child being less than a year or more than a year. Kane quotes[1] verses from the K to the effect that " if a child dies within ten days of birth, the father and mother have to observe Jananāśauca. They get purified at the end of the aśauca on birth and the father remains untouchable for those days." But according to the K[2] the father is 'spṛśya'. If a child dies before it struck teeth the sapiṇḍas have to observe aśauca for one day. If a child dies before completing two years the mother and father have to observe aśauca for three days and nights. If the death of a girl occurs before marriage the sapiṇḍas have to observe impurity for three days. If the death occurs before the end of two years sadyaḥśauca is observed (the person gets purified after a bath). After the initiation all (sapiṇḍas) have to observe aśauca (for ten days). In the case of a srāva (miscarriage in the first six months) the aśauca is observed as many days as correspond to the months of pregnancy. In the case of pāta (miscarriage in the sixth month) the impurity is only for twelve days. The impurity consists of only the mother being untouchable. The sapiṇḍas are purified by a bath. In the case of garbhacyuta the sapiṇḍas have to observe impurity for a day and night. In case two pollutions are caused by two deaths occurring more or less at the same time, one should purify oneself after the remaining part of the latter pollution. If a birth and death coincide, the days of pollution are counted with regard to the death. When ten days have passed after the event of death, the man who hears of the death is impure for three days and if he hears of the same more than a year after death he becomes pure after bath.[3]

Impurity is also observed on the death of the maternal grandfather, preceptor, co-student, the king, etc. But the duration varies with regard to the different categories. A Brāh-

---

1. HD. Vol. IV. p 277
2. K. II. 23.13
3. cf. Manu. V. 76 and Śankha 15.12 for similar views

maṇa gets purified in ten days, a Kṣatriya in twelve, a Vaiśya in fifteen and a Śūdra in a month. A Brāhmaṇa purifies himself in ten days after the death of any of his Kṣatriya, Vaiśya or Śūdra relations. A Vaiśya, Kṣatriya and a Brāhmaṇa purifies himself in six, three, and one night respectively after the death of any of his Śūdra relations. Every varṇa has to observe his own rules of impurity. If a lower varṇa is affected by the birth or death of its relations belonging to a higher varṇa, the rules of the higher varṇa are to be adhered to in counting the days of pollution. A period of fifteen, six and three days respectively purifies a Śūdra, Kṣatriya and Brāhmaṇa from the pollution of a Vaiśya relative. Six or ten days purify a Brāhmaṇa, Vaiśya and Śūdra from the pollution of a Kṣatriya relative. A period of ten days purifies a Brāhmaṇa from the pollution caused by his Śūdra, Vaiśya and Kṣatriya relations. Impurity is also to be observed by a Brāhmaṇa for ten days after performing the funeral rites of an asapiṇḍa, sodaka and maternal relative. A Brāhmaṇa who follows the dead body of a twice-born (Brāhmaṇa) purifies himself by taking a bath with clothes on and sipping ghṛta. But if he follows the dead body of a Kṣatriya, Vaiśya or Śūdra the impurity is of one, two or three days respectively with the performance of a hundred prāṇāyāmas in the last case. Sadyaḥśauca is also prescribed for persons undertaking the various vows and sattras, the king who is consecrated, at a sacrifice, marriage, at the destruction by fire and storm, famine, and poison, after a long travel, etc. One who kills oneself by means of fire, poison and the like does not cause aśauca. Similarly the death of naiṣṭhikas, Vanasthas, Yatis, Brahmacārīs and fallen ones does not cause impurity. For them there is no cremation, no antyeṣṭi, nor collection of bones, no shedding of tears, no piṇḍa and no śrāddha.[1]

---

1. K. II. 23. cf. HD. Vol. IV. p 301

Appendix III

Pilgrimage and Gifts.

(Tīrthayātrā and Dāna)

Like all other religions the Hinduism of ancient times laid great emphasis on pilgrimages to certain localities, large rivers, mountains and forests which were venerated as sacred and as the abodes of gods.[1]

In the RV the word 'tīrtha' appears to mean a road or a way.[2] The same word is also used in RV to mean 'a holy place'.[3] In the Tai. S. when it is said that the sacrificer is to bathe at a tīrtha, it probably means a holy river.[4] Tīrthas are held to be holy because of the natural characteristics of the locality or on account of the fact that some sages resorted to them for bathing, austerities, etc. Thus a tīrtha is a locality or spot or expanse of water which gives rise to the accumulation of merit owing to its own peculiar nature without any adventitious circumstances.[5] According to Sk, a spot of earth resorted to by ancient good men for the sake of earning merit is called tīrtha and the main thing is to associate with holy men, and pilgrimage is only a secondary object.[6] The P states that all rivers are holy whether flowing through a village or forest.[7] According to Vā. and K all parts of Himālaya are holy, the Gaṅgā is holy everywhere, all rivers falling into the sea and all seas are holy.[8] In the RV a large forest is invoked as a deity.[9] The Vām names seven holy forests of Kurukṣetra which remove sin, viz., Kāmyaka, Ditivana, Vyāsavana, Phalakīvana, Sūryavana, Madhuvana and Śītavana.[10] The ViS includes pilgrimage to holy places in the sādhāraṇa dharma.[11] But tīrthas do not occupy as prominent

---

1. HD. Vol. IV. pp 552-553
2. RV. I. 169.6; IV. 29.3, etc.
3. RV. X. 31.3
4. Tai. S. VI. 1.1.1-2
5. Sk. IV. 6. 43-44; HD. Vol IV. p 555
6. Sk I. 2.13.10; HD. Vol. IV. pp. 554-55
7. P. II. 39.46-47
8. Vā. 77.117; K. II. 37.49-50
9. RV. X. 146
10. Vām (SM) 13. 3-5.
11. ViS. 2.16-17

a position in the sūtras and the ancient smṛtis such as Manu and Yājñavalkya as in the Mb. and the Purāṇas. The Āraṇyakaparva holds a pilgrimage to holy places as superior to sacrifices.[1] The Mb. and Purāṇas contain several chapters on Tīrthayātrā eulogising a visit to the most important tīrthas and the merit that will be gained by bathing there, sipping the waters, making gifts, staying there,[2] etc. Pilgrimages were of much advantage to the Indian people following different cults to foster the idea of the essential unity of Indian culture and of the Indian people. Moreover in those times a visit to the different places lying scattered throughout the length and breadth of the country was the only means of knowing first-hand the layout of the country and its people. Above all, the pilgrimages supplied the necessary stimulus to make men think of the higher moral values.[3]

Dāna or gifts of various kinds have been eulogised in the RV in several places.[4] Among the objects gifted, the cow occupies the most prominent place.[5] Tapas, knowledge (metaphysical), sacrifices and gifts formed respectively the principal aspects of religious life in the four yugas, viz, Kṛta, Tretā, Dvāpara and Kali.[6]

"Dāna consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical."[7] About the things that can be the subject of gifts is said that whatever is most desirable in this world and what one prizes most in one's house may be given as gift to a man endowed with good qualities.[8] Food, curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia, medicine, etc., form

---

1. *Āraṇ.* 80.30-40
2. *Āraṇ.* chs. 80-154; Salya chs. 34-53; K. I. 30-39; II. 35-44; cf. Appendix V
3. cf. HD. Vol. IV. p 553
4. RV. I. 125; I. 126.1-5; V. 61; etc.
5. RV. I. 126.3; VIII. 5.37, etc.
6. Sānti 224.27; Manu. I. 86; Vā. 8.65-66 etc.
7. HD. Vol. II. part II, p. 841
8. Anu. 59.7

the middling calss of gifts whereas shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and old and worn out objects form the inferior class of gifts.[1]

Dāna is distinguished into four types viz., dhruva, ājasrika, naimittika and kāmya. Dedication of a garden, tank, etc., is called dhruva. Whatever is given everyday (such as food after Vaiśvadeva) is called ājasrika. Gift made on certain specified occasions (such as eclipses) or on account of certain acts (such as expiations for lapses) etc., is naimittika. Whatever is given with a desire for securing something such as progeny, success, prosperity, wife, etc., is called kāmya. The ājasrika is the same as nitya[2].

The Smṛtis, Purāṇas and digests also specify the places where gifts are to be made. According to Skanda Purāṇa, Vārāṇasi, Kurukṣetra, Prayāga, Puṣkara, the banks of the Gaṅgā and of the ocean, Naimiṣa forest, Amarakaṇṭaka, Śrīparvata, Mahākāla (at Ujjayinī), Gokarṇa, Veda-parvata, all mountains, rivers, oceans, and the habitations of cows, siddhas and sages are holy; whatever is donated in these sacred places confers infinite reward.[3]

The K deals with dāna in ch. 26 of the Uttarārdha. It defines dāna as bestowing upon a fit person anything of material value with devotion. It is conducive to the well-being of the donor and his gaining 'mukti'. According to the K, dāna is of four types, viz., nitya, naimittika, kāmya and vimala. What is given daily to a Brāhmaṇa stranger, without wishing for the fruit thereof is known as nitya. The gift which is made as an expiation of sins, etc, is known as naimittika. Kāmya is the gift which is made over wishing for a son, welfare, svarga, etc. Whatever is given with devotion to a knower of Brahma in order to please Īśvara is the fourth and foremost of the gifts known as Vimala. Dāna is to be bestowed upon a Brāhmaṇa who is a śrotriya (learned), kulīna (of good family), vinīta (modest), tapasvī, vratastha (one who undertakes vows), daridra (poor) and one who tends fire daily.[4] Land, food, knowledge, sesame

---

1. HD Vol. II. part II. p 847
2. Ibid. p 848; Aparārka on Yāj. I. 201, p 289
3. Sk. quoted by Hemādri. Dāna p 83. cf. HD. Vol. II. part II. p 854
4. cf. Bṛhaspatismṛti. 56-57; Laghu Śātātapasmṛti 102; Vasiṣṭha 3.9

seeds, honey, gold, butter, water-pot, wealth, etc, are specified as articles of gifts. The full-moon day of Vaiśākha, the dvādaśī of Māgha, amāvāsī, the 8th, 11th, 12th and 14th days of the dark fortnight are the particular days on which the worship performad of the Brāhmaṇas reaches Mahādeva, whereas worship of Brāhmaṇas performed on the corresponding dates of the bright fortnight reaches Viṣṇu. A wise man should worship the Brāhmaṇas to please the god he wishes to adore. For, the gods always dwell in the bodies of the Brāhmaṇas. So they should be worshipped in the Brāhmaṇas very diligently by those who desire the fulfilment of their wishes. By making gifts much merit is gained by the donor, the sins committed by him in his seven births are expiated, he is freed from rebirth and he ascends to Brahmaloka. Gifts are also made of water, lamp, gold, house, silver, corn, religious knowledge, wood, fruits and roots, vegetables, medicines etc. The first day of an ayana, days of solar and lunar eclipses, viṣu and saṁkrānti are the special days on which dāna is to be perfcrmed. For the rewards of dāna to be everlasting, it should be made in holy places like Prayāga, the banks of river or in woods. The earthly beings have no other piety than that of making gifts. Hence one should always give away gifts to the learned Brāhmaṇas. The man who does not give food to the starving Brāhmaṇas in times of famine is a hateful murderer of Brāhmaṇas. Nothing should be accepted from him, nor should anything be given to him. The king should brand such a person and drive him out of his territory. But gifts should be made only to the good. A man should feed a pious and learned Brāhmaṇa even if the latter has already got a full meal, but never an illiterate and undutiful one who has been fasting for ten nights. A person versed in the laws should not offer even water to an infidel, a rationalist, the pāṣaṇḍas and one who is not learned in the Vedas. An illiterate one who receives gifts will be destroyed and reduced to ashes within no time. One may accept gifts from the twice-born ones of high standing or from persons from his own caste but never from a Śūdra. One who begs daily is in no way better than a thief. He will never gain svarga.

For a funeral repast the characteristics of the Brāhmaṇas accepting the havis were enquired into and certain categories of Brāhmaṇas were disqualified from attending the funeral repast.[1]

The K, like several other Purāṇas, gives a long list of tīrthas dāna, snāna, etc., performed wherein brings immense merit to the performer.[2]

---

1. Vide supra pp 208-209
2. Vide Appendix V, infra

Appendix - IV

Geographical Chapters of the Kūrma Purāṇa

The description of the Bhuvanakośa (geography of Earth) is an important topic dealt with by many of the Purāṇas M, Vā, Mār, Vām, Br, K, etc. These descriptions show that there were two different conceptions about the Earth. According to the first theory, the Earth is of the shape of a lotus with mt. Mahāmeru as its pericarp and the four continents, viz., Bhadārśva on the east, Jambudvīpa on the south, Ketumāla on the west and Uttara Kuru on the north forming its petals.[1] Here Bhadrāśva or the 'White Horse' signifies China. Jambudvīpa was also known as Bhārata Varṣa or Haimavata Varṣa situated south of the Himālayas. Ketumāla was the land of river Vaṅkṣu (Oxus) towards the west of Meru and Uttara-Kuru was the vast region from the Altai mountain to the northern ocean.[2]

According to the second view the earth is composed of seven continents (Saptadvīpī Bhūgola),[3] the seven continents being arranged concentrically with the seven seas surrounding them. The seven continents are Jambu, Plakṣa, Śālmali, Kuśa Krauñca, Śāka and Puṣkara, the Jambu being situated at the centre. The Jambudvīpa is again divided from the south to north into seven Varṣas, viz., Haimavata V, also called Bhārata V,[4] Hemakūṭa V, Kiṁpurṣa V, Hari V, Ilāvṛta V, Ramyaka V., Hiraṇyaka V and Uttara Kuru. Thus in the older scheme of Caturdvīpī Bhūgola, Jambudvīpa was only one of the four Varṣas, but in the new scheme the name Jambudvīpa was given to the seven continents from the southern to the northern ocean. Two Varṣas of the older scheme, viz., Bhadrāśva and Ketumāla were left out as they did not find any adjustment in the Saptadvīpi conception. In the older scheme along with the four continents, four mountains, four rivers, four groves, four lakes and four animals were named. The new theory

---

1. M. 113.43-44.
2. MPS pp. 184-185
3. Vide 'Saptadvīpa under Appendix V, infra
4. M. 113.28

disturbed this arrangement and names seven mountains in the Jambudvīpa which are named as Varṣaparvatas.[1]

The Bhārata V or Bhārata is again divided into nine parts representing the new India which had developed in the Kuṣāṇa Gupta period as a result of commercial intercourse with the islands across the seas.[2]

Chs. 45-50 of the former half form the geographical portions of the K. The K gives both the conceptions regarding the Earth. It speaks of the centrally situated mt. Meru as the pericarp of the Earth-lotus with Bhāratas, Ketumālas, Bhadrāśvas and Kuravas as the petals.[3] Nothing more is said about this conception. But the new theory is much dilated upon by the K. The seven continents that constitute the Earth are named as Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara respectively surrounded by the seas of kṣāra, ikṣurasa, surā, ghṛta, dadhi, kṣīra, and svādūda. At the centre of Jambudvīpa is situated mt. Mahāmeru.[4] Though the M describes Jambudvīpa as constituted of only seven Varṣas (as referred to earlier), the Vā and the Vām speak of the nine Varṣas of Jambudvīpa,[5] which include Bhadrāśva and Ketumāla. The K while speaking of Jambu names only seven Varṣas: Bhārata, Kiṁpuruṣa, Hari, Ramyaka, Hiraṇmaya, Uttara Kuru and the centrally situated Ilāvṛta.[6] But in a subsequent chapter[7] it gives the characteristics of the people of Bhadrāśvā and Ketumāla along with those of the Varṣas of Jambudvīpa, viz., Ramyaka, Hiraṇmaya, etc, thus probably indicating that Bhadrāśva and Ketumāla are parts of Jambudvīpa. Thus here we get a mixture of the two conceptions of four and seven continents fused into one of nine continents as in Vām.[8]

A description of Bhārata Varṣa with its mountains, rivers, and Janapadas is also given by the K.[9] According to the K,

1. MPS. 186
2. Ibid pp. 191 ff.
3. K. I. 46.34-35.
4. K. I. 45. 1-6
5. Vā. chs. 34-35; Vām. ch. 13. 2-6
6. K. I. 45. 11-12
7. K. I. 47
8. cf. VPS. p. 27
9. K. I. 4.7

Bhārata is divided into nine parts, viz., Indradvīpa, Kaserukmān, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva and Vāruṇa, the ninth being left unnamed. These eight divisions are identified as:[1]

Indradvīpa	Andaman
Kaserukmān	Malaya
Tāmraparṇa	Ceylon
Gabhastimān	Java (?)
Nāgadvīpa	Nicobar
Saumya	Sumatra (?)
Varuṇa	Borneo
Gandharva	

The ninth division is identified by Rājaśekhara in his Kāvya-Mīmāṁsā as the Kumārī dvīpa or Bhārata.[2] The Vām substitutes Saumya and Gandharva with two other names Kaṭāha (Kathiawar) and Siṁhala (Ceylon). Ali identifies the regions as follows.[3]

Tāmravarṇa = the sector of the Indian peninsula south of the Kāverī
Indra = the Trans Brahmaputra region
Kaserumat = the coastal plain between the deltas of Godāvarī and Mahānadī.
Gabhisti mān = the hilly belt between the Narmadā andthe Godāvarī
Saumyo = the coastal belt of the Indus.
Gandharva = the cis-Indus region
Varuṇa = the western coast of India.

Kaṭāha and Siṁhala were dropped (by Vām) from the list, according to Ali, most probably because in a later period of Indian History, rhe Trans-Indus regions were lost to India and were consequently considered extra-Indian.[4] The Janapadas of Bhārata named by the K are: Kurupāñcāla, Madhyadeśa, Pūrvadeśa, Kāmarūpa, Puṇḍra, Kaliṅga, Magadha, Dākṣiṇātya, Aparānta, Saurāṣṭra, Śūdra, Hīna, Arbuda, Mālaka, Malapa, Pāriyātra, Sauvīra, Saindhava, Hūṇa, Mālyā, Bālyā, Mādra, Rāma, Āndhra and Pārasīka. When compared with other Purāṇas this list seems to be shorter. Such short lists are given by the Vi, and Ag. also.[5] Longer lists are given by the Mār, Br, M, Vā, B and Vām.[6] Thus the K list seems to be incomplete.

---

1. MPS. pp. 191-193; VPS. pp. 28-29
2. MPS p. 191
3. Ali. p. 130
4. Ali. p. 129
5. Vi. II. 3. 14.17; Ag. 118.1-8
6. Mār. 54.32-58; Br. I. 16.40-68; M. 114.34-57; Vā, 45. 109-137; B, 27.41-64; Vām. 13. 35-58; Vide MPS. pp. 191-196.

APPENDIX V

Indentification of Places.

1. *Adhikārika*

mt. One of the seven kulaparvatas of Krauñcadvīpa.[1]. According to Vā it is Andhakāraka.[2] cf. Krauñcadvīpa.

2. *Agni*

Tī. Vyāsa is said to have visited this tirtha.[3] It is located (i) on the southern bank of the Yamunā[4] (ii) on the Sarasvatī[5] (iii) on the Sābhramatī[6] (iv) under Vārāṇasī[7] and (v) under Kubjāmraka[8]

3. *Ahalyā*

Tī. A person who worships Ahalyā in this spot, on the thirteenth day of the bright fortnight of Caitra, i.e., on the day of Kāmadeva, becomes a second Kāmadeva - a darling of the womenfolk.[9] It is referred to under Narmadā[10] and also under Godāvarī.[11] SGK identifies this place with the temple of Ahalyeśvara in Bhalod[12].

4. *Ākāśa.*

Tī. Referred to under Vārāṇasī[13] as a place visited by Vyāsa where he worshipped Śiva.[14].

5 *Akolla.*

TĪ, under Narmadā; by bathing here, giving away gifts and offering piṇḍas to the pitṛs, the manes are satisfied.[15] It

---

1. K. I. 49.27
2. Vā. 49.61-62
3. K. I. 35.7
4. K. I. 39.4; M. 108.27; P. I. 45.27; cf. HD. Vol. IV. p. 731; PI. I. p. 13; SGK. p. 130
5. Salya 46. 12, 18
6. P. VI. 134. 1
7. P. I. 37.37
8. Var. 126.66; HD. Vol. IV. p. 731
9. K. II. 41.43-45
10. K II. 41.43; P. I. 18.84; M. 191.90-93
11. B. 87.1; cf. HD. Vol. IV. p. 731
12. SGK. pp. 130-131
13. P. I. 37.3; cf. HD. Vol. IV. p 731
14. K. I. 35.3
15. K. II. 41.63-65

is the modern name of Agastyāśrama situated to the east of Nasik on the Godāvarī.[1]

6 *Alakanandā*

r. Alakanandā, one of the four branches of Gaṅgā on mt. Meru, flows to the south and reaching Bhārata divides itself into seven branches and enters the sea.[2] Ādi says that Gaṅgā is so called among gods and also speaks of the seven mouths of the river.[3] According to Bh the Bhāgīrathī (Nandā) is joined by the Alakanandā at the Devaprayāga; the combined stream is then called Gaṅgā.[4] According to N the Bhāgīrathī and Alakanandā meet near Badarikāśrama.[5] It is a tributary of the Gaṅgā which descends the southern slopes of Meru, traverses the Hemakūṭa, Himalayas and Bhārata and dividing itself into seven branches, enters the sea on the south.[6]

7. *Ali*

Tī. By its power even Brahmahatyā is cured. Mentioned under Narmadā.[7]

8. *Amarakaṇṭaka.*

mt. situated in the Bilaspur District.[8] Law and Dey identify it with a part of the Mekhala hills in Gondwana in the territory of Nagpur, the source of the rivers Narmadā and Son.[9] SGK and Rayachaudhuri also support this view.[10]

Rudra accompanied with Devī, Brahmā, Viṣṇu and the Vidyādharas has made his stay on this mt. A visit to this mt. bathing here in Narmadā, or a circumambulation on this mt.

---

1. Dey p 217
2. K. I. 46.31; Vā. 41.18; Vi. II. 2.34; 8.114
3. Ādi, 158. 17-18
4. Bh. IV. 6. 24; V. 17.5
5. N. II. 67.72-73
6. Bh. V. 17.9; cf. PI. I. p. 114; Dey. p. 3; HG. pp. 35,73; HD. Vol. IV. p 731
7. K. II. 42.37-38
8. HD. Vol. IV. p 732.
9. HG. pp. 23, 165; Dey. p.4
10. SGK. p 132; SIA. p 118

etc., is of immense merit.[1] The river Narmadā flows from this mount which is situated on the western quarter of Kaliṅga.[2] The famous lake of Jaleśvara is situated on the western foot-hills of this mt.[3] Śrāddha performed here is of infinite merit.[4] It is a Siddhikṣetra where Aṅgiras performed penance for fifteen crores of years.[5] Worship of Śiva and performance of Śrāddha on this mount are highly eulogised by Vā, ViS, M, etc.[6]

9. *Amarāvati.*

Cy. On the east of the city of Brahmā on the same mt. (Meru) is situated Amarāvatī, the city of Indra. This city which withholds entry even to gods is reserved for people who are righteous, who perform sacrifices and know Veda.[7] It is, however, noted for the pleasure-park Nandana. A description of this city is given by Bh and Vā.[8]

10. *Āmbīkeya.*

mt. One of the mountains of Śākadvīpa.[9] A hill citadel of Śākadvīpa[10]. cf. Śākadvīpa.

11. *Amṛtā*

r. The K and Vā mention it as a river of Plakṣadvīpa.[11]

12. *Ānanda.*

V named after Ānanda, son of Medhātithi, in Plakṣadvīpa.[12]

---

1. K. II. 40.32-39
2. K. II. 40 9-13
3. K. II. 48.22-23
4. K. II. 20.29
5. Br. II. 13.4-16; cf. PI. I. p. 81
6. Vā. 77.4-16; ViS 85.6; M. 22.28; 186.12-34; 188.79; etc; Vide HD. Vol. IV. p 732
7. K I. 46.10-12
8. Bh. VIII. 15.11-22, 33; Vā. 77.26
9. K. I. 49.34
10. Br. I. 19.89; Vā. 49.83
11. K. I, 49.8; Vā. 49.17
12. K. I. 40.26-27, 23-24; Vā. 33.32; 49.14; Vi. II. 4.4-5; Mār. 50.31

13. *Ānandapura.*

Tī. Vyāsa is said to have visited this tīrtha, bathed there, worshipped Śiva and propitiated the gods and manes with oblations of water and rice. Included under Vārāṇasī.[1]

14. *Anaraka*

Tī. K mentions it under Narmadā and avers that one who bathes there would never enter 'naraka' (hell). In case the bones of a person be dropped in the waters of this tīrtha, he will be attended with beauty and all prosperity in later birth.[2] M also refers to it as a kṣetra on the Narmadā,[3] This tīrtha can be located near Motasanja, two miles from Uchadia. Temples of Anarakeśvara and Saṁgameśvara are found at the confluence of the Narmadā and the Madhumatī near Motasanja.[4] K and P call it Dharmarāja tīrtha also and place it to the west of Yamunā.[5] Vām includes it under Kurukṣetra.[6]

15. *Andhakāra*

V of and named after the son of Dyutimān, king of Krauñcadvīpa.[7]

16 *Āndhras*

The Āndhras are mentioned by K as the name of a people who made use of the waters of the rivers of Bhārata.[8] The Vā and Mār also mention the Āndhras as a southern people.[9] They are also mentioned in the Ai.Br.[10] Law and Dey consider the Andhra country as the region between the Godāvarī and the Kṛṣṇa including the district of Kṛṣṇa, i. e., the present Āndhra Pradesh.[8] The Āndhra people formerly occupied large parts of the Central and Northern Deccan.[9]

---

1. K. I. 35.15; P. I. 37.18
2. K. II. 41.91-2
3. M. 193.1-3; 194.17-18
4. SGK, p. 134
5. K. I. 39.5-6; P. I. 27.56
6. Vām. (SM) 20-24; cf. HD. Vol. IV. p. 733
7. K. I. 40.19-21; Vā. 33.21-23; Vi. II. 4
8. K. I. 47.41-44
9. Mār. 54,48; Vā. 45.127
10. Ai. Br. 7.18
11. HG. p. 167; Dey. p. 7; cf, SGK. p. 135
12. GAMI. p. 31, note 1.

17. *Aṅgārakeśvara*

Mentioned under Narmadā as a place by visiting which one attains Rudraloka.[1] SGK locates it at Angāreśvara, one mile from Nikora on the nothern bank of the Narmadā where there is a temple of Aṅgāreśvara[2]. Ag includes it under Gayā.[3]

18. *Āṅgīrasa*

Ti. On Narmadā. It was here that Āṅgirā, son of Brahmā, attained Yoga by worshipping Śiva.[4]

19. *Añjana*

mt. in Jambudvīpa. On this mt. is situated the Nārīpura wherein live the apsarās, Rambhā, etc, with unsatiating love for amorous sports. Citrasena and others always come there seaking pleasure[5]. K places it on the south of Lake Mahābhadra.[6] Mentioned in the Rāmāyaṇa.[7] Vā speaks of this mt. as a hill situated to the west of Sitoda lake and as a residence of Uragas.[8] B refers it under Godāvarī. The Bṛhat Saṁhitā says that Añjana is a mt. in the east.[9] Identified with the Sulaiman range in the Panjab.[10]

20. *Annada.*

mt. One of the kulaparvatas of Śālmalidvīpa.[11] The Vā gives Unnata[12] instead ot Annada.

21. *Antaḥśilā*

r. Emerging from the foot of mt. Vindhya.[13] It cannot be identified.[14]

---

1. K. II. 41.6-7; cf. M. 190. 9; 191.59-60
2. SGK. p. 137
3. Ag. 116.29; HD. Vol. IV. p. 733.
4. K. II. 41.31-33: cf. P. I. 18.50; HD. Vol. IV p 733
5. K. II. 48.47-49
6. K. I. 45.33
7. Rām. IV. 36.5
8. Vā. 36.26-29
9. B. 84.2; Bṛhat Saṁhitā 14.5. cf. HD. Vol. IV. p 733.
10. HG. p 74; Dey. p 8
11. K, I. 49.14.
12. Vā. 49.33
13. K. I. 47.35; cf. Br I. 16,33-34 (Annaśilā); Vā. 45.103; cf. PI. I. p. 65; HD Vol. IV. p 733
14. GAMI. p 51

22. *Ānuṣa.*

Tī. Holy place referred to under Vārāṇasī. Vyāsa visited this holy spot, pleased gods and manes and performed worship of Śiva.[1] Not mentioned in HD. K wrongly mentions Ānuṣa in place of Ṛṣabha which latter (given as a variant by K) is mentioned by other works.

23. *Anutapta.*

r. One of the seven rivers of Plakṣadvīpa.[2]

24. *Aparānta*

Ja. The Aparāntas are referred to as a people who used the waters of the various rivers of Bhārata V.[3] According to Bhandarkar, Aparānta is the western coast below Sahyādri.[4] Aśoka is said to have sent a Buddhist missionary to this place in 245 B. C.[5] The Vā also refers to the Aparāntikas on the Vindhya plateau.[6]

25. *Apsareśa*

Tī. On the Narmadā.[7] One who bathes here reahces Nākaloka and enjoys with the apsarās[8].

26. *Arbudas*

Ja. The Arbudas are said to be people who used the waters of the rivers of Bhārata.[9] The country of the Arbudas is included by the Vā among the Dākṣiṇātya deśas.[10]

27. *Aruṇā*

r. Between the Sarasvatī and Dṛṣadvatī near Pṛthūdaka (Pehoa). Sarasvatī is said to have joined itself to Aruṇā to

---

1. K. I. 35.33; for Ṛṣabha vide P. I, 37.3
2. K. I. 49.7; Vā. 49.17; Br. I. 19.19; VI. II. 4.11
3 K. I. 47.42.
4. cf. SGK. p 138; Jayamaṅgalā on Kāmasūtra II. 5. 26
5. Dey. pp. 9-10.
6. Vā. 58.75-81; cf. Vā. 45.128
7. M. 194. 16; P. I. 21.16; K. II. 42.24
8. K. II. 42.24-25
9. K. I. 47.42
10. Vā. 45.131

cleanse the Rākṣasas of sins and Indra of Brāhmaṇa murder.[1] This confluence of Sarasvatī with Aruṇā is famous throughout the world for even the sin of Brahmahatyā is expiated by bathing at this confluence and feeding a Brāhmaṇa for three consecutive nights.[2] According to Ārāṇ. the Aruṇā is a branch of the Kauśikī[3]. It is also mentioned under Godāvarī[4] by B, P, etc. Aruṇā-saṁgama which is its junction with Sarasvatī is three miles north-east of Pehoa or Pṛthūdaka[5].

28. *Aruṇoda.*

1. It is one of the four sacred lakes situated in Ilāvṛta.[6] The mountains lying on the east of this lake are also made mention of;[7] cf. Ilāvṛta; According to M it is on mt. Meru.[8] Vā refers to it as on the east.[9]

29. *Asitoda.*

1. Another lake in Ilāvṛta.[10] Kesarācala, etc., are the mountains situated on the west of lake Asitoda[11] (cf. Ilāvṛta). The Vā gives Śītoda[12] instead.

30. *Aṣṭagiri.*

mt. One of the Kulaparvatas of Śākadvīpa;[13] Astagiri is also given as a variant.

31. *Aśvaratha.*

V. of son of Jyotiṣmān, king of Kuśadvīpa. His Varṣa was named after him[14]. cf Kuśadvīpa.

---

1. Śalya 42.24-26; cf. HD. Vol. IV. p 734
2. K. II. 30.22
3. Araṇ. 82.135
4. B. 89. 1; P. VI. 176,59
5. Dey. p. 11; SIA. p 125
6. K. I. 45.23-24
7. K. I. 45.27-30; cf. Vi. II. 2.25
8. M. 113.46
9. Vā. 36.16
10. K. I. 45.23-24; Vi. II, 2.25
11. K. I. 45.36-39
12. Vā. 36,16
13. K, I. 49,34; cf. Vā. 49. 83; Br. I, 19.89
14. K. I, 40.22-23

32. *Aśvatīrtha.*

Tī. The confluence of the Gaṅgā and the Kālindī in the district of Kanauj.[1] Referred to by Vi[2]. M and P mention it under Narmadā and as sacred to pitṛs[3] whereas B places it on Godāvarī where the two Aśvins were born.[4] K refers to it as an abode of the siddhas. Therein resides Nārāyaṇa in the com- pany of the Hayaśiras.[5]

33. *Avimuktam.*

Tī. Vārāṇasī or Banaras which is not left by Śiva at any time.[6] According to Br, Avimuktam is the name which Vārāṇasī (Banaras) got after Śiva and Umā made it their resi- dence.[7] It is the city of Vārāṇasī which is glorified by K in five full chapters.[8] Among the kṣetras, Śiva is Avimuktaka itself for he is the foremost and the best of everything.[9] M chs. 180-185 deal with the glorification of Avimukta.

34. B*adari.*

Tī. Here stay Nara and Nārāyaṇa. It is a tīrtha be- loved by Śiva.[10] A holy place situated on the Gandhamādana, sacred to Nara and Nārāyaṇa.[11] It is also called Viśāla. The temple of Badrinath is situated on the right bank of the Alakanandā.[12]

35. *Badarikāśrama (or Badarī).*

Tī. Badrīnāth in Garhwal, U. P.[13] It is a peak of the Himālayan range situated to the north of Hardwar and 55 miles north-east of Srinagar.[14] Situated on the Gandhamādana moun-

---

1. Dey, p 13
2. Vi. IV.7.7-8
3. M. 194.3; P.I. 21.3; cf. PI. I. p. 125
4. B. 89.43; cf. HD. Vol. IV. p. 735
5. K. II. 35.38
6. M. 180. 54. 93-94; 181. 13, 15, 31; 182.4-5, etc.
7. Br. II. 67. 60, 62; cf. Vi. V. 340.30, 39. 41
8. K. 1. chs. 31 to 35
9. K. II. 7.14
10. K. II. 37.50-52; cf. M. 22.73
11. Bh. III. 4.4. 22,32; VII. 11.6; Br. III. 25.67; Vi. V, 37. 32-33
12. HD. Vol. IV. p. 737
13. Ibid,
14. Dey, p. 15.

tain and was the abode of Nara and Nārāyana.[1] The Sk. describes it in glowing terms.[2] K states that the sages Sanatkumāra, Sanaka, Sanandana, Āngira, Rudra, Bhṛgu, Kaṇāda, Garga, Vāmadeva, Śukra and Vasiṣṭha performed severe austeritieis in the hermitage of sage Badari pleased by which Śiva appeared before them and imparted to them the supreme knowledge.[3]

36. *Bāhudā.*

r. rising from mt. Himavat.[4] It is a river near the Sarasvatī.[5] According to Pargiter it is the river Rāmagaṅgā which joins the Gaṅgā near Kanauj and according to Dey it is the river Dhabala, now called Dhumela or Burha-Rapti, a tributary of the Rapti in Oudh.[6]

37. *Balāhaka*

mt. One of the kulaparvatas of Śālmalidvīpa.[7]

38. *Balākā*

r. rising from the Vindhyas.[8] It is referred to in Mb also.[9] The Vā mentions Śitibāhu instead.[10]

39. *Bāṇa*

Tī. Under Narmadā. One who dies here gains Rudraloka.[11] It is mentioned by B[12] under Godāvarī.

---

1. Vi. V. 37.34; Br. II, 25.67
2. Sk. II. 3
3. K. II. 1.18; 1.31
4. K. I. 47.29; cf. Anu. 151.22; (Bahudā) P. I. 32.31; M. 114,22. Vā. 45.95
5. HD. Vol. IV. p. 737
6. cf. Dey. p. 16
7. K. I. 49.14; Br. I. 19.37; Vā. 49.34; Vi. II. 4.26
8. K. I. 47.34
9. Anu. 26.18
10. Vā. 45.102
11. K. II. 41.9-10
12. B. 123.214

40. *Bhadrā*

r. Bhadrā is one of the four branches of the heavenly Gaṅgā.[1] Bhadrā after traversing the northern mountains and the land of the Uttara Kurus empties into the North sea.[2] Dey identifies it with the river Yarkand on which the town of Yarkand is situated.[3]

41. *Bhadrajāla or Bhadraśaila*

mt. Situated to the south of l. Mahābhadra in Jambudvīpa.[4]

42. *Bhadrakarṇa*

Tī. Bhadrakarṇa is a tīrtha equal in holiness and fame to Vārāṇasī. People who die there are liberated[5]; also holy for śrāddha.[6] Day identifies it with Karṇapura or Karṇāli on the south bank of Narmadā containing a shrine of Mahādeva.[7]

43. *Bhadrāśva*

V situated on the east of Meru.[8] The men of Bhadrāśva are of white complexion and women are of the hue of moonbeams. They live for a full ten thousand years.[9] It is traversed by Sītā, a branch of the heavenly Gaṅgā.[10] Vā gives a list of its mountains, rivers and janapaadas.[11]

44. *Bhadreśvara*

Tī. Situated on the northern bank of Narmadā. One who takes a dip there enjoys in the company of the various gods[12].

---

1. Bh. V. 17.7.5, 8; Vi. II. 2.36; 8.113; K. I. 46.33
2. K. I. 46.33
3. Dey, p. 31
4. K. I, 45.33
5. K. I. 31.46
6. K. II. 20.35
7. Dey. p. 31
8. K. I. 45.21
9. K. I. 47.2
10. K. I. 46.30
11. Vā. 43
12. K. II. 41.4-5; M. 13.31; 22.25, 32

45. *Bhāgīrathī*

r. Same as river Gaṅgā. Referred to by Br, Vā, M. etc.[1] to its east lay Haṁsaprapatana, a sacred spot.[2] According to the K the Haṁsaprapatana is on the north bank of the Bhāgīrathī.[3]

46. *Bhārabhūti or Bhārabhūtija.*

By pleasing Rudra here, Rudraloka is gained. Śiva is to be propitiated here in the month of Kārttika. It is referred to under Narmadā.[4] M and P also refer to it.[5]

47. *Bhārata.*

Bhārata and other Varṣas are described in the K.[6] Bhārata is situated to the south of Meru.[7] There are four yugas in the Bhārata V, viz., Kṛta, Tretā, Dvāpara and Kali respectively. This system of yugas exists in Bhārata only.[8] The citizens of Bhārata are of varied hue worshipping various deities. Their life span is of a hundred years. The area of this Varṣa is 9000 yojanas. On its east are Kirātas and on the west are Yavanas. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras live in the centre sustaining on sacrifice, war (administration) and commerce. Bhārata consists of nine dvīpas[9] or divisions, viz., Indradvīpa, Kaserukmān, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva and Vāruṇa being the eighth, the ninth being left unnamed which in extent is of 1000 yojanas north-south. The seven kulaparvatas of Bhārata V are Mahendra, Malaya, Sahya, Śaktimān, Ṛkṣaparvata, Vindhya and Pāriyātra (Pāripātra). Many rivers take their origin from these mountains. All these rivers and their tributaries are holy and help the people wash their sins by their waters. By making gifts and bathing in their waters much merit is gained.

---

1. Br. I. 18.42; II.13.100; 54.48-51; M,12.44; Vā. 88.169; HD. Vol. IV. p. 138
2. M. 106.32
3. K. I. 37.24-25
4. K. II. 42.25-30
5. M. 194.18-30; P. I. 21.18 (Bhārabhūta)
6. K. I. 47
7. K. 45.11
8. K. I. 47.45
9. Vide supra p. 369

The rivers that originate from mt. Himavat are Śatadru, Candrabhāgā, Sarayū, Yamunā, Irāvatī, Viṗāśā, Vitastā, Devikā, Kuhū, Gomati, Dhūtapāpā, Bāhudā, Dṛṣadvatī, Kauśikī and Lohinī (Lohitā). The rivers that originate from the Pāriyātra are Vedasmṛti, Vedavatī (Vedarata), Vrataghnī, Tridivā, Varṇāśā (Parṇa, Parṇāśā), Candanā (Sābandanā), Carmaṇyavatī, Surā, Vidiśā and Vetravatī. The following rivers take their source from mt. Ṛkṣavat: Narmadā, Surasā, Śoṇā, Daśārṇā, Mandākinī, Citrakūṭā, Tāmasī, Piśācikā, Citrotpalā, Viśālā (Vipāśā), Mañjulā, and Vāluvāhinī (Ratnavāhinī). Vindhya (mt.) forms the source of the following rivers: Tāpī, Payoṣṇī, Nirvindhyā, Śīghrodā, Vinnā (Veṇyā or Cintā), Vaitaraṇī, Balākā, Kumudvatī, Mahāgaurī, Durgā and Antaḥśilā. In the Dakṣiṇāpatha also there are rivers of which the following ones have mt. Sahya as the source: Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Vaśyatā, Tuṅgabhadrā, Suprayoga and Kāverī. Malaya (mt.) is the source of Ṛtumālā, Tāmraparṇī, Puṇyavatī and Utpalāvatī. The waters of these rivers are cool. The rivers Ṛṣikulyā, Trisāmā, Gandhamādanagāminī, Kṣiprā, Palāśinī, Ṛṣikā and Vaṁśadhāriṇī (Balakāriṇī or Rasakāriṇī) originate from mt. Śuktimat. Water of these rivers is used for bathing, drinking and washing by Kurupāñcālas, inhabitants of Madhyadeśa, Pūrvadeśa and Kāmarūpa, by the Puṇḍras, Kaliṅgas, citizens of Magadhā, Dākṣiṇātyas, Aparāntas, Saurāṣṭras, Śūdras, Hīnas, Arbudas, Mālakas, Malapas, Pāriyātras, Sauvīras, Saindhavas, Hūṇas (Kṛṣṇas), Mālyas (Śālvas), Bālyas (Kalpas), Mādras, Rāmas, Āndhras and Pārasikas.[1] Alakanandā, a branch of the heavenly Gaṅgā, flows to the south and traversing Bhārata branches into seven before joining the ocean.[2]

Similar descriptions of Bhārata with its nine divisions, mountains and rivers are given by Vā, Bh, M, Mār, etc.[3] Bhārata was so called after king Bharata, son of Ṛṣabha.[4] The present name India is a corrupt form of Sindhu or Saptasindhu.[5] Before king Bharata, it was probably called Himāhva[6]

---

1. K. I. 47.24-44
2. K. I. 46.31
3. Vā. 45; Bh. V. 19.9-28; M. ch 114; Mār ch. 54.
4. Bh. V. 4.9; Vi. II, 3.1-22
5. Dey, p. 32
6. Br. I. 14,61-62

or Himavata V.[1] A list of the famous kings that ruled over Himāhva is given by K.[2] Vide Jambudvīpa.

48. *Bharatasya - āśrama*

The hermitage of Bharata is holy for śrāddha, dāna, etc.[3] The K and P mention it under Kauśikī.[4] It is situated in the Himālaya forest.[5] According to Vā it is the hermitage of Bharata situated in Gayā.[6]

49. *Bhīmarathī*

r. Same as Bhīmā, rising from Sahya mountain and tributary of Kṛṣṇā[7]. It is also known as Bhīmarathā.[8] In the Purāṇas it is referred to as a river of the Sahya hill in Dakṣiṇāpatha.[9]

50. *Bhīmeśvara*

Tī. sacred to pitṛs under Narmadā[10]. By bathing here all worries mental as well as physical are annihilated.[10] The Purāṇas refer to it as a tīrtha on the Narmadā[11]. By visiting this tīrtha sacred to the god of gods, Śiva, all sins are washed.[12]

51. *Bhṛgu*

Tī. In this tīrtha Rudra was worshipped by Bhṛgu. Tapas performed here brings everlasting merit.[13] Bhṛgu performed austerities here until he was covered by an ant-hill[14]. Dey identifies it with Bherāghat containing the temple of 64 yoginīs, 12 miles to the west of Jabalpur.[15]

---

1. L. I. 49.7
2. K. I. 40
3. K. II. 37.38
4. P. I. 38.48
5. Br. II. 13.105; Vā. 77.98
6. Vā. 112.24; P. I. II. p. 541
7. HD. Vol. IV. p. 739
8. Dey, p. 32
9. K. I. 47.36; Vā. 45.104; Vi. II. 3.11; M. 114.29, etc.
10. HD. Vol. IV. p. 739
11. K. II. 41.20; cf. M. 22.46, 75; 191.5; P. I, 18.5, etc.
12. K. II. 44.15-16
13. K. II. 42.1-6
14. M. 193.23-49
15. Dey, p. 34

52. *Bhṛgutuṅga*

Tī. Holy for śrāddha performances[1]. Āmarakaṇṭaka according to Nanda Paṇḍita and in the Himālaya according to others.[2] According to Var it is on the eastern bank of the Gaṇḍak[3]; in Gurjaradeśa according to Sk[4]. near Vitastā and Himavat according to Vām[5]; an āśrama on a mountain where Bhṛgu practised penance.[6] Dey identifies it with a mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bhṛgu.[7] According to Nīlakaṇṭha, the commentator of Mb, it is the Tunganātha mountain which is one of the Pañcakedāras.[8]

53. *Bhūteśvara*

Tī. A sacred place visited by Vyāsa mentioned under Vārānasī; P also refers to it under Vārāṇasī[9] whereas Var refers to it under Mathurā[10]. It is Buthiser, situated in Kashmir. It is included in Nandikṣetra. Bhuteśa Śiva's residence is on a mountain spur which stretches south-east from Haramukha peaks.[11]

54. *Bilvaka*

Tī. A very fit place for śrāddha[12]. Pitṛs are satisfied by the performance of śrāddha here.[13]

55. *Brahmapṛṣṭa*

Tī. On the east of Brahmapṛṣṭha (Mundapṛṣṭha or Muñjapṛṣṭha) is situated the tīrtha Kanakanandā by name.[14] Not mentioned by HD.

---

1. K. II. 20.33; 37.33-34; ViS. 85.16
2. HD. Vol. IV. p. 739
3. Var. 146.51-52
4. Sk. IV, 6.25
5. Vām. 55.32
6. Vā. 23.148; 77.82; Āraṇ. 82.45; 90.23, etc; cf. HD. Vol. IV. p 739
7. Dey, p. 34
8. Ibid.
9. K. I. 35.10; cf. P. I. 37.13
10. Var. 169.19
11. HD. Vol. IV. p. 740
12. M. 22.70; Anu. 26.12; N. II. 40.36
13. K. II. 20.33
14. K. II. 37.41-42

56. *Brahmaśiras*

Tī. Sacred for Dāna[1]. Also mentioned by N under Gayā, where is Brahmayūpa.[2]

57. *Brahmatīrtha*

Tī. Mentioned under Vārāṇasī by P and K. It is a sacred place visited by Vyāsa. Viṣṇu consecrated here a liṅga brought by Brahmā with him when he came there for bath. Hence the name[3]. By worshipping Brahmā here, one goes to Brahmaloka[4]. K also refers to it under Narmadā[5]: it is also mentioned under Gayā[6], under Godāvari[7], and also under Sarasvatī[8] . According to Dey it is Puṣkara lake, near Ajmir in Rajputana.[9]

58. *Brahmāvartta*

Deśa. Among the deśas Śiva is Brahmāvartta itself, as he it the best of every class.[10] It is the ancient name for Kurukṣetra, the country lying in between the rivers Sarasvatī and Dṛṣadvatī, the earliest settlement of the Aryans from where they occupied the countries known as Brahmarṣideśa. It has been generally identified with Sirhind. According to Kāl its capital was Karavīrapura[11] and according to Bh it was Barhiṣmatī.[12]

59. *Brahmeśvara-liṅga*

Tī. It is a tīrtha where Brahmā consecrated (?) a liṅga. By bathing there one gains Brahmaloka. It is mentioned under Narmadā[13]; under Śrīparvata and is also called Aleśvara;[14] also mentioned under Vārāṇasī[15].

---

1. K. II. 37.38
2. N. II. 44.66-67; cf. HD. Vol. IV. p. 741
3. P. I. 37.9-12; K. I 35.9
4. K. II. 37.28
5. K. II. 41.56
6. P. I. 38.69; N. II. 45.102; Ag. 115.36
7. B. 113.1, 23; Br II. 13.56
8. Bh. X. 78.19; cf. HD. Vol. IV. p. 741
9. Dey, p. 40
10. K. II. 7.14
11. Kāl. 49.171
12. Bh. III. 22; cf. Dey, p. 40
13. K. II. 41.18
14. L. I. 92.159-160; cf. HD. Vol. IV. p. 741
15. L. quoted by T. K. p. 115

60. *Caitraratha (vana)*

A garden. Situated on the east of Ilāvṛta;[1] in the Candraprabha hill;[2] in the Mahendra hill.[3]

61. *Candanā (or Sābandanā)*

r. Originating from mt. Pāriyātaa in Bhārata.[4] The river Sābarmati in Gujerat[5] or Candan in the Sental Pergana in the former Presidency of Bengal.[6]

62. *Caṇḍavegāsambheda*

Tī. By bathing here and sipping its water even the sin of Brāhmaṇa murder is expiated.[7] Caṇḍavegā is referred to by M as a river sacred to pitṛs.[8]

63. *Candra*

mt. One of the seven kulaparvatas of Plakṣadvīpa.[9]

64. *Candrā*

r. One of the seven rivers of Śālmalidvīpa.[10] cf. Candrabhāgā.

65. *Candrabaāgā*

r. emeriging from the foot of Himavat.[11] It is the modern Chenab (same as Asiknī of the Vedic literature or Sandabala or Sandabal of Ptolemy) or the united stream of the Jhelum and the Chenab.[12] The river rises in the Himālaya in two streams-one called Candrā, on the south west side of Bāra Lācha and the other, called Bhāga, on the north-west slope of the pass. The two join at Taṇḍi and the united stream is known as Candrabhāgā or Chenab. It is one of the ten great

---

1. K. I. 45.22; Vā. 36.11; 42.15; 69.137; Vi. II. 2.24; M. 121.8
2. Bh. IX. 14.18-24; Br. I. 18.7; II. 7.102; 66.6
3. M. 83,31
4. K. I. 47.31; Vā. 45.97
5. GAMI. p. 45
6. Vide Dey. p. 46
7. K. II. 44.16
8. HD. Vol. IV. p. 742; M. 22.28; cf. PI. I p. 577
9. K. I. 49.3; Br. I. 19.8; Vā. 49.7; Vi. II. 4.7
10. K. I. 49.15; Br. II. 19.46; Vā. 49.42; Vi. II. 4.28
11. K. I. 47.28-30; Vā. 45.94
12. HG. pp. 32. 33, 83; Dey. p. 47; GAMI. p. 40; Pargiter. Mārkaṇḍeya Purāṇa (Tr. with notes), p. 291 notes.

rivers of India.[1] The K refers to it under Narmadā and says that Somaloka is gained by bathing here[2]; joining Tāpī;[3] it is a river joining Sābhramatī;[4] it is also identified with Bhīmā, a tributary of Kṛṣṇā.[5]

66. *Candradvīpa*

In Candradvīpa people worship Śiva. Sacrifices are performed in order to please him;[6] south of Uttarakuru where gods live; 1000 yojanas in circumference.[7]

67. *Candrasthāna*

Tī. This is the region wherein stays the moon god. It is situated on the peak of mt. Jārudhi.[8]

68. *Chandratīrtha*

Tī. K refers to it under Vārāṇasī as a tīrtha visited by Vyāsa; P also refers to it under Vārāṇasi;[9] situated at the source of river Kāveri; gifts made here liberate the manes;[10] under Narmāda;[11] by bathing here on paurṇamāsī one becomes World Emperor.[12] It is a spring situated in the Brahmagiri mountain in Coorg from which rises the Kāverī.[13]

69. *Carma or Carmākhya*

Tī. (under Vārāṇasī) a holy spot visited by Vyāsa.[14]

70. *Carmaṇyavatī*

r. that rises from mt. Pāriyātra in Bhārata.[15] It is the modern Chambal, a tributary of the Yamunā.[16] The Chambal

---

1. Sabhā. 9.19; Anu. 26.7; N. II. 60.30; ViS. 85.48
2. K. II. 41.35-36; P. I. 18.61
3. P. VI. 70.44
4. P. VI. 148.12; 149.1
5. cf. HD. Vol. IV. pp. 742-743
6. K. I. 47.7
7. Vā. 45.52-60
8. K. I. 48.53-54
9. K. I. 35.11
10. K. II. 37.23
11. K. II. 42.15-16; M. 193.75; Br. II. 13.28
12. K. II. 42.15-16
13. Dey. pp. 47, 97
14. K. I. 35.4
15. K. I. 47.31; Bh. V. 19.18; Br. I. 16.28; M. 22.30
16. HG. p. 40; Dey. p. 48; GAMI. p. 46

rises about 9 miles south-west of Mhow and falls into the Yamunā 25 miles south-west of Etawah town.[1] It is the same as Carmaṇvatī mentioned in Mb and Vā.[2]

71. *Citrakūṭā*

r. rising from mt. Rkṣavat;[3] same as Payasvinī (Paiśunī or Paśāni), a tributary of Yamunā between the Ken and the Tonse near mt. Citrakūṭa;[4] same as Mandākinī or a part of it.[5].

72. *Citrāṅgadeśvara*

Tī. under Vārāṇasī, here Vyāsa worshipped Śiva.[6] Vām also refers to it[7] (as a liṅga).

73. *Citraśṛṅga*

mt. situated on the south of lake Mahābhadra.[8]

74. *Citrotpalā*

r. Referred to by Mb; rising from mt. Ṛkṣavat;[9] Citrotpalā is the same as Chitropalā, a branch of the Mahānadī or the river Mahānadī itself in Orissa below its junction with the Pyri.[10]

75. *Dadhisāgara*

A sea that surrounds Krauñcadvīpa, itself being surrounded by Śākadvīpa;[11] a sea that surrounds Śākadvīpa.[12] cf. Sapta-dvīpa, infra

76. *Dakṣināpatha*

Early Indian texts speak of five traditional divisions of India. According to the Kāvyamīmāṁsā the eastern country,

---

1. HD. Vol. IV p. 743
2. Ibid; Āraṇ. 80.73; Vā. 45.98
3. K. I. 47.32; Br. I. 16.30; M. 114.25; Vā. 45.99.
4. Dey. p. 50
5. GAMI. p. 47
6. K. I. 35.11; P. I. 37.14
7. Vām. (SM) 25.35
8. K. I. 45.33
9. Bhīṣma 10.32; K. I. 47.33; Br. 1.16.31 (Chitropalā); M. 114.25; Sk. V. Revākhaṇḍa 4.48
10. Mār. 54.22; cf. Dey. p. 50; GAMI. p. 48
11. K. I. 49.33; Br. I, 19.77,81
12. Bh. V. 1, 33; 20.24

Prācya, lies to the east of Banaras, to the south of Māhiṣmatī (Māndhātā on the Narmadā) is the Deccan or Dakṣiṇāpatha; to the west of Devasabhā is the western country, to the north of Pṛthūdaka (modern Pehoa, about 14 miles west of Thaneswar) is the northern country (Udīcya or Uttarāpatha) and the tract lying between the confluence of the Jamunā and Ganges is called the Antarvedī.[1] Dakṣiṇāpatha is the region lying to the south of Māhiṣmatī or Māndhātā according to the Kāvyamīmāṁsā. The Dharmasūtras testify to the fact that Dakṣiṇāpatha lay to the south of Pāripātra, generally identified with a portion of Vindhyas.[2] Dakṣiṇāpatha or Deccan is the name applied to the territory lying to the south of Narmadā. It is Dakhinabades of the Greeks.[3] Dākṣiṇātya or Dakṣiṇāpatha lay to the south of the Vindhya or Narmadā.[4]

The rivers of the Dakṣiṇāpatha are:

(a) Those rising from the foot of mt. Sahya, viz., Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Vaśyatā, Tuṅgabhadrā, Suprayogā and Kāverī;

(b) Those rising from mt. Malaya, viz., Ṛtumālā, Tamraparṇī, Puṇyavatī and Utpalāvatī; and

(c) Those rising from mt. Śuktimat, viz., Ṛṣikulyā, Trisāmā, Gandhamādanagāminī, Kṣiprā, Palāśinī, Ṛṣīkā and Vaṁśadhāriṇī.[5]

77. *Dākṣiṇātya*

Dākṣiṇātyas are referred to as inhabitants of Bhārata V.[6] Vide Dakṣiṇāpatha (supra).

78. *Dāruvana*

It is a holy spot where sages undertake austerities. The story as to how the sages of Dāruvana were hoodwinked by Śiva is given by K.[7] It is Aundha, in the Nizam's territory,

---

1. Kāvyamīmāṁsā pp. 93-94; Vide HG pp. 14-15
2. Ibid.
3. Dey. p. 52; cf. Jayamaṅgalā on Kāmasūtra II. 5.28
4. GAMI. p. 37. f. n. 9
5. K. I. 47. 37-39
6. K. I. 47.42
7. K. I. 16.97; II. 38-39; Vide supra p. 80

containing the temple of Nāgeśa, one of the great liṅgas of Mahādeva;[1] in Garhwal where liṅga - worship was first established according to other Purāṇas;[2] close to the western ocean according to Śiva Purāṇa;[3] on the Himālayan crests,[4] and near Badrīnath;[5] near Vijayeśvara in Kashmir.[6]

79. *Daśārṇā*

r. Rising from mt. Rkṣavat in Bhārata V. Holy for śrāddha, dāna, japa, tapa, homa etc.[7] The river Dhasān which rises in Bhopal and falls into Betwa.[8] It is the Dosaron of Ptolemy.[9]

80. *Daśāśvamedhika*

Tī This tīrtha awards a person the merit of performing ten Aśvamedhas; a tīrtha on the Gaṅgā;[10] situated on the western quarter of Gaṅgeśvara. Bathing here, performing 'pitṛtarāpṇa' etc., brings immense merit. Also mentioned under Narmadā;[11] under Mathurā;[12] under Kurukṣetra;[13] under Godāvarī[14] and under Vāraṇasī.[15]

81. *Daurvāsika*

Tī. Vyāsa paid a visit to this tīrtha; under Vārāṇasī.[16]

---

1. Dey. p. 53; HD. Vol. IV. p. 745.
2. Dey. p. 54.
3. Ibid.
4. Br. I. 27; PI. II. p. 84
5. K. II. 37.53.61; chs. 38-39; Anu. 26.25; HD. Vol. IV. p. 745
6. Haracaritacintāmaṇi 10.3
7. K. I. 47.32; II. 37.35-36; Br. I. 16.30; Sk. V. Revākhaṇḍa 4.47; M 22.34; Vā. 45.99; M. 144.25.
8. Wilson. Vol. II. p. 155; Dey p. 54; HG. p. 22; GAMI. p. 47
9. HD. Vol. IV. p. 745; Dey. p. 54
10. K. II. 37.26; Āraṇ. 81. 11 (Aśvamedhika tīrtha); 83.82; Vā. 77.45; Br, II.13.45; M. 185.68
11. K. II. 41.104-107; P. I. 20.20
12. Var. 154.25-26
13. P. I. 26.12
14. B. 83.1
15. L. quoted by T. K. p. 116. cf. HD. Vol. IV. p. 745.
16. K. I. 35.11.

82. *Devābda*

mt. One of the seven kulaparvatas of the Krauñca-dvīpa.[1] Divāvṛt mentioned in Vā[2] is a variant in K.

83. *Devadāruvana*

Same as Dāruvana situated on the Gaṅgā near Kedar in Garhwal. Badarikāśrama was situated in this vana.[3] Situated on the peak of mt. Himavat. King Vasumanā propitiated Śiva here.[4] Mentioned by Haracaritacintamaṇi.[5] cf. Dāruvana.

84. *Devatīrtha*

Tī. under Narmadā. By bathing here one enjoys the company of the various deities;[6] on the north bank of Gaṅgā.[7] under Sābbramatī.[8]

85. *Deveśa*

Tī. under Vārāṇasī; a sacred place visitied by Vyāsa.[9]

86. *Devikā*

r. Emerging from the Himalayas in Bhārata;[10] A.- a river rising in Himālaya.[11] B.- river that joins Gaṇḍakī;[12] C.- under Gayā.[13] The K also refers to a tīrtha by name Vṛṣa on the Devikā; by bathing there one attains yogasiddhi.[14] It is the modern Deeg, a tributary of the Rāvī.[15] It has also been identified with the river Devā or Devikā in U. P. The southern portion of the Sarayū is called Devikā or Devā, whereas the northern portion is called Kālindī. The junction of the

---

1. K. I. 49.28.
2. Vā. 49.62
3. Dey. p. 54.
4. K. I. 20.49; II. 37.53-61
5. Haracaritacintāmaṅi 10.3
6. K. II. 42.16-17; M. 191.24; P. I. 18.24, etc.
7. B. 127.1.
8. P. VI. 161.1
9. K. I. 35.9; P. I. 37.9
10. K. I. 47.29; Br. I. 16.25; M. 22.20; 114.21; Vā. 45.95. etc.
11. Āraṇ. 80. 110-111; 212.21; B. 27.27; HD. Vol. IV. p. 746,
12. Var. 144. 96, 129, 131.
13. Vā. 112.30; 77.41; cf. HD. vol. IV, p. 746
14. K. II. 37.25
15. GAMI. p. 41

Gandak, Sarayū (Devikā) and the Gaṅgā forms the Triveṇī. The Sarayū now joins the Gaṅgā at Singhi near Chapra.[1]

87. *Dharmapṛṣṭha*

Tī. Holy for śrāddha, dāna, etc.[2] Same as Dharmāraṇya of Buddhist records four miles from Buddha-Gayā.[3] A temple sacred to Dharmeśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara. According to some it comprises portions of the districts of Balia and Ghazipur, while others identify it with Moharapura or ancient Moharakapura, fourteen miles to the north of Vindhyacala (town) in the district or Mirzapur.[4] It is also identified with Kaṇva-āśrama near Kota in Rajputana.[5] The K also refers to it ('Dharmavana') as situated on Himālayas and watered by the Mandākinī where king Suśīla is said to have met sage Śvetāśvatara.[6] Dharmapṛṣṭha is also mentioned by P and N.[7]

88. *Dhātakīkhaṇḍa*

Ja. Kingdom named after and ruled by Dhātakī, son of Savana, the king of Puṣkaradvīpa; a division of Puṣkaradvīpa;[8] also one of the two janapadas of Puṣkaradvīpa[9]. M mentions Dhatakīkhaṇḍa as the Southern half of Gomedadvīpa.[10] Vide Saptadvīpa, infra,

89. *Dhautapāpā*

Tī. A.-On Narmadā.[11] Vṛṣa expiated all his sins here. Even the vilest sins like Brahmahatyā are expiated by bathing here. Also mentioned as Dhūtapāpā.[12] B.-At Gokarṇa where Rudra practised tapas.[13] C-Under Stutasvāmin - less than five

---

1. Dey, p. 55; cf. HG. p. 86
2. K. II. 37.38
3. Dey, p. 56
4. Ibid.
5. *Āraṇ.* 80.64
6. K. I. 14.26; Vide Dey. p. 56
7. P. V. 11.74; N. II. 44.54-55, 78
8. K. I. 40.14-15
9. K. I. 50.5; Br. I. 14.16; 19.117-25; Vā. 49.113; 121; 33.15
10. M. 123.1-10.
11. M. 193.62; K. II. 42.9-10
12. K. II. 42.9-12; M. 22.39
13. Br. II. 13.20

krośas from Stutasvāmin.[1] Cunningham states that Dhopāpura is on the right bank of the Gomatī (popularly Gumti) 18 miles to the south-east of Sultanpur.[2] D. - Near Sangamesvara in the Ratnagiri district. Dhautapāpā is also known as Dhūtapāpa or Dhautapura.[3]

90. *Dhenukā*

r. One of the rivers of Śākadvīpa.[4]

91. *Dhṛti Varṣa*

Ja. Territory ruled by and named after Dhṛti, son of Jyotiṣmān, king of Kuśadvīpa.[5]

92. *Dhruva Varṣa*

Ja. Territory of Dhruva, son of Medhātithi, king of plakṣadvīpa.[6]

93. *Dhūtapāpā*

r. Emerging from the foot of mt. Himavat.[7] It is one of the seven rivers of Kuśadvīpa.[8] M reads Dhautapāpā instead, as a river rising in Himālayas.[9] It is a tributary of the eastern Gomatī;[10] A—river in Vārāṇasī; B—rising in Himālayas.[11] It is also identified with a tributary of the Gaṅgā in the Banaras region.[12]

94. *Droṇa*

mt. One of the Kulaparvatas of Śālmalidvīpa;[13] noted for great medicinal plants, viśalyakaraṇī and mṛtasañjīvanī.[14]

---

1. Var. 148.58-67
2. Ancient Geography of India by Cunningham, p. 337
3. HD Vol. IV p. 747
4. K. I. 49.35; G. I. 56.17; Vā. 49.94; Vi. II. 4.65
5. Br. I. 14.27-29; Vā. 33.24-26; Vi. II. 4.36; G. I. 56.9; K. I. 40.22-23; Vide PI. II. p 180
6. K. I. 40.26-27; PI. II. p. 187; Br, I. 14.37-39; Vā. 33.32-33; 49.14; Vi. II, 4.4-5
7. K. I. 47.29; Vām. 31.80; Br. I. 16.26; Vā. 45.95
8. K. I. 49.21; G. I. 56.11; PI. II. 174; Br. I. 19.61; M. 122.71; Vā. 49.56; Vi. II. 4.42; Vide Yoni, infra
9. M. 114.22; HD. Vol. IV. p, 747
10. HG. p. 35
11. HD. Vol. IV. p. 748
12. GAMI. p. 41; Vide Dey. p. 57 for both the views.
13. K. I. 49.15
14. Br. I. 19.38-39; Vā. 49.35; Vi. II, 4.26

According to M it is mt. of Kuśadvīpa and is famous for its medicinal plants mentioned above.[1]

95. *Dṛṣadvatī*

r. Rising from mt. Himavat in Bhārata.[2] On its banks is the Naimiṣāraṇya.[3] According to Vā its original name was Ratnāvatī.[4] It is mentioned as a holy river for the worship of Agni in RV,[5] Mb, etc. and as forming the southern boundary of Kurukṣetra. It has been identified by some with the Chittang and by others with the Ghagar.[6] Sircar feels this identification with the Ghagar to be unjustifiable.[7] Cunningham identifies it with the Rakshi river 17 miles to the south of Thāṇesar.[8]

96. *Dundubhi*

mt. One of the seven hills of Plakṣadvīpa[9] referred to in Br, Vi, etc.[10] M places it in Śākadvīpa.[11] A mt. in Krauñcadvīpa[12].

97. *Dundubhi*

Ja. son of Dyutimān, king of Krauñcadvīpa. His territory was called after him[13].

98. *Dundubhisvana*

mt. One of the seven kulaparvatas of Krauñcadvīpa[14] and also a Varṣa of the same dvīpa[15].

---

1. M. 122.56
2. K. I. 47.29: Bh. V. 19.18; Br. I. 16.26; Vā. 45.95-96
3. Vā. 1.14.15; Vide PI. II. p. 110
4. Vā. 59.127-8
5. RV. III. 23.4; *Āraṇ*. 88.10
6. Dey. p. 57; HG p. 86
7. GAMI. p. 41
8. cf. HD. Vol. IV. p. 748
9. K. I. 49.3; G. I. 56.3
10. Br. I. 18.75; 19.10; Vi. II. 4.7; Vā. 49.9; PI. II. 98
11. M. 122.13-14; Vide PI. II. 99
12. G. I. 56.14
13. K. I. 40.19-21; G. I. 56.13; Br. I. 14.23, 26; Vā. 33.21, 23; Vi. II. 4.48; Vide PI, II. p, 98
14. K. I. 49.28
15. Br. I. 14.26; 19.69. 73; Vā. 49.63. 68; Vi. II. 4.50 (Dundubhi); PI. II. p. 98

99. *Durgā*

r. Rising from mt. Vindhya.[1] Cannot be identified.[2]

100. *Dvārakā on Dvāravatī*

cy. of Kṛṣṇa guarded by Suparṇa[3]. It is referred to as a tīrtha[4] and also as sacred to Hari. It is Dvārakā in Gujarat, capital of Kṛṣṇa[5]. The name of this holy city does not occur in the Vedic literature. The ancient Dvārakā was situated near Kodinar. Three miles from Kodinar, a little mound rises on the sea-shore between the mouths of the rivers Somat and Singārva and is surrounded by the ruins of a temple. This place is believed to be the original Dvārakā from where Kṛṣṇa transferred himself to Dvārakā in Okhamaṇḍala owing to harassment by Jarāsandha. Dvārakā is also mentioned as situated in Indraprastha.[6]

101. *Dvāravatī*

cy. Same as Dvārakā.[7] It contains the temple of Nāgeśa, one of the twelve jyotirliṅgas of Mahādeva.[8] Also called Kuśasthalī.[9]

102. *Dyutimān*

mt. one of the mountains of Kuśadvīpa;[10] a hill in Yamadvīpa.[11]

103. *Ekaśṛṅga*

mt. situated on the east of lake Aruṇoda.[12] On its peak is the Jaigiṣavyāśrama. On the same mount are various

---

1. K. I. 47.35: Br. I. 16.33-34; Vā. 45.103, etc; PI. II. p. 100; HD. Vol. IV. p. 748
2. GAMI. p. 51
3. K. I. 26.18-29
4. M. 22.38; G. I, 66.6; 81.5; Bh. VII. 14.31; PI. II. p 146
5. Dey. p. 58
6. P. VI. 202,4, 62; Vide HD. Vol. IV. pp. 749-750
7. K. I. 26.18-29; Vā. 86.27-28; HD. Vol. IV. p. 750; Dey. p. 58
8. Dey. p. 59; HD. Vol. IV. p. 750
9. HG. p. 332
10. K. I. 49.20; Br. I. 19.55; Vā. 49.50
11. Vā. 48.19; PI. II. p. 138
12. K, I. 45.29

other hermitages of the siddhas;[1] to the south of Mānasa lake according to Vā.[2]

104. *Eraṇḍisaṁgama (or Eraṇḍi-Narmadā-Suṁgama)*

The confluence of Eraṇḍī with the Narmadā is a cure for all sins inclusive of Brahmahatyā.[3] Eraṇḍī is the river Uri or Or, a tributary of the Nerbuda in the Baroda State, near the junction of which Karnali is situated.[4]

105. *Gabhastī*

r. One of the rivers of Śākadvīpa.[5] It is the same as Sukṛtā.[6]

106. *Gabhastimān*

One of the nine divisions of Bhārata;[7] the hilly belt between the Narmadā and the Godāvarī.[8]

107. *Gajaśaila*

mt. It is on the east of lake Aruṇoda.[9] On Gajaśaila resides Durgā.[10] According to Vā it is a mt. south of Mānasa lake.[11]

108. *Gandhakālī*

r. Daughter of the pitṛs mentioned as holy for śrāddha purposes.[12] Referred to by Vā, Br. etc.[13]

109. *Gandhamādana*

V. Gandhamādana is the Varṣa ruled over by Ketumāla

---

1. K, I. 48.17-25
2. Vā. 36.21-25; cf. CHV. pp. 276,305.
3. K. II. 41.85-87; II, 42.31-32; M. 194.32; P. I. 18.41
4. Dey. p. 59
5. K. I. 49.35; G. I. 56.17
6. Br. I. 19.96; M. 122.33; Vi. II. 4.66; cf. PI. II. p. 513
7. K. I. 47.24; G. I. 55.4; M. 114.8; Vā. 45.79; Vi. II. 3.6
8. Ali. p. 130
9. K. I. 45.29
10. K. I, 48.27-28
11. Vā. 36.24: PI. I. p. 504; HD. Vol. IV. p. 751
12. K. II. 37.30-31
13. Br. II. 13.76-9; Vā. 77.74-75; PI. I. p. 510, HD. Vol. IV. p. 752

son of Agnīdhra, king of Jambudvīpa.[1] It is a division of Jambudvīpa.[2]

110. *Gandhamādana*

Forest. Situated on the south of Ilāvṛta.[3]

111. *Gandhamādana*

mt. Situated to the south of Ilāvṛta and lake Mahābhadra.[4] Bh and Vi[5] say that it is a mountain range to the east (south) of Ilāvṛta and to the west of Meru and a boundary limit of Bhadrāśva. On its top falls the Sītā. Also referred to by Br, M, Vā[6] etc. It is a part of the Rudra Himālaya and according to Hindu geographers it is a part of the Kailāsa range. The portion of the mountains of Garhval through which the Alakanandā flows is called Gandhamādana.[7]

112 *Gandhamādanagāminī*

r. Rising from mt. Śuktimat.[8] It cannot be identified.[9]

113. *Gandharva*

Ti. under Vārāṇasī; one of the holy tīrthas visited by Vyāsa.[10] The Mb mentions it as situated near Gargasrotas on Sarasvatī.[11]

114. *Gandharva*

V .One of the nine divisions of Bhārata V;[12] a kingdom noted for horses;[13] the cis-Indus region.[14]

---

1. K. I. 40.35; Vā. 33.45; Br. I. 14-52
2. Vi. II. 1. 23
3. K. I. 45.22; Vi. II. 2.24
4. K. I. 45.15, 31
5. Bh. V. 16.10; 17.6; Vi. II. 2.18, 29, 37.40
6. Br. I. 15.40; 17.16 etc; M. 61.21; 24.19; Vā. 34.35; 35.16
7. Dey. p. 60; PI. I. p. 511; HG. p. 87 and HD. Vol. IV, p. 752
8. K. I. 47.38
9. GAMI. p. 54
10. K. I. 35.10; P. I. 37.13
11. Śalya. 36.10
12. K. I. 47.25; Vā. 45.79; Vi. II. 3.6
13. Br. III. 16.17; M. 114.8; PI. I, p. 511
14. Ali, p. 130

115. *Gandhavatī*

cy. It is the city of Vāyu situated on the north of Śuddhavatī on mt. Meru. Those who practise 'prāṇāyāma' would reach there.[1] According to Vā it is the sabhā of Vāyu situated on the sixth slope of Meru.[2]

16. *Gaṇeśvara*

Tī. (under Narmadā). By bathing here on the 14th day of the dark fortnight of Śrāvaṇa, one goes to Rudraloka. Holy for śrāddha.[3]

117. *Gaṅgā*

r. It is the holiest of rivers and the highly esteemed tīrthas, viz., Kanakhala, Haridvāra, Prayāga and Kāśī are situated on it and hence it finds the first place among the many rivers invoked in Nadīstuti hymn.[4] Mention of it is also found in S. Br, ViS. etc.[5] The Mb and the Purāṇas eulogise it in most unequivocal terms of several hundred verses.[6]

Thus the K says: Gaṅgā is the holiest of all holy places, the most supeme among the rivers and the giver of mokṣa to all beings including criminals (great sinners). It is easy of access everywhere but is difficult to reach at three places, viz', at Gaṅgādvāra (Haridwar), at Prayāga and at its union with the sea. Those who bathe therein reach heaven and those who die there do not visit hell.[7]

The main stream of the river originally passed southwards, after leaving Jahnu-āśrama at Sultanganj, through the channel of Bhāgīrathī which with the Jellinghi forms the river Hūglī from Shibganj above Boalia. The Gaṅgā after flowing past Triveṇī, Chagda, Guria, Baruipur, Rajganj ond Diamond harbour through Ādigaṅgā or Tolly's Nala falls into the sea near Sagar Island.[8]

---

1. K. I. 46.21-22
2. Vā. 31.89; PI. I. 513
3. K. II. 41.100-102.
4. RV. X. 75.5
5. Ś. Br. 13.5.4.11; ViS 85.10
6 Anu. 27.25-103; N. II. chs 38-43; 51.1-48; P. V. 60; Ag. ch.110
7. K. I. 37.33-36; 39.8-10
8. Vide Dey. pp. 61-62

The Gaṅgā is said to have a three-way course by which it causes the uplift of the human beings, the nāgas and the gods from the earth, netherlands and heavens respectively.[1] About the course of Gaṅgā, the K says: Gaṅgā which originated from under the foot of Viṣṇu after traversing through the sky falls in the surrounding regions of the city of Brahmā on mt. Meru and there branches into four, viz., Sītā, Alakanandā, Sucakṣu and Bhadrā. Sītā which flows to the east reaches Bhadrāśva through the eastern V and then joins the ocean. Alakanandā, flowing to the south, reaches Bhārata and branches into seven before joining the ocean. Sucakṣu traverses all the western mountains, reaches Ketumāla and joins the ocean. Bhadrā joins the Northern seas after traversing all the Northern mountains and also the Northern Kurus.[2] The Gaṅgā also winds its course through Vārānasī.[3] It also waters the hermitage of sage Tūpamanyu[4] and is also present in the Devadāruvana.[5] At the mouth of Gaṅgā is situated the tīrtha Nakulīśvara.[6] The rewards that follow by sipping its water, bathing, performance of śrāddha and giving away gifts on its waters are also mentioned.[7] During the day the river Gaṅgā descends in the Kallolakeśvara tīrtha.[8] It is also mentioned as one of the holy tīrthas visited by Vyāsa.[9] Gaṅgā is the holy tīrtha of the Kaliyuga while Naimiṣa, Puṣkara and Kurukṣetra are of Kṛta, Tretā and Dvāpara respectively.[10] Also mentioned elswhere.[11]

118. *Gaṅgādvāra*

Tī. Dakṣa commenced his sacrifice in this spot.[12] Śrāddha is to be performed here.[13] It is a tīrtha[14] and is a place sacred to the pitṛs.[15] It is the same as Haridwar.[16]

---

1. K. I. 37.31
2. K. I. 46.28-33
3. K. I. 31.49
4. K. I. 25.13
5. K. II. 37.60-61
6. K. II. 44.12-14
7. K. I. 36.29-37; 37.32; 37.38-39; II. 20.29; 37.11; 40.8, etc.
8. K. II. 41.88-89
9. K. I. 35.9
10. K. I. 37.37; For further information Vide HD. Vol. IV. pp. 585 ff, PI. I. p. 501 ff, HG. pp. 35-36
11. K. II. 13.24; 40.7; 40.31
12. K. I. 15.4, 41, 47
13. K. II. 20.33; ViS. 85.28
14. Anu. 26.12; G. I. 81.29
15. Bh. VI. 2.39; M, 22.10; 246.92
16. HD. Vol. IV. p. 751; HG. p. 35; Dey, p. 62

119. *Gaṅgā-Yamunā-Saṁgama*

It is Prayāga.[1] A person who makes a gift of a girl at the confluence of Gaṅgā and Yamunā would never visit 'naraka' but as a matter of course would go to the Uttara Kuru country and would enjoy its comforts for an unlimited period.[2]

120. *Gaṅgeśvara*

Tī. the mouth of Gaṅgā is situated here. A dip here is a cure for all sins.[3] M mentions it as a tīrtha on the Narmadā whereas N refers to it under Vārāṇasī.[4]

121. *Gauḍadeśa*

The city of Śrāvasti (Sāvasti, Śrāvanti) was built by Sāvasti (Śrāvasti, Śrāvanti), son of king Yuvanāśva, in Gauḍadeśa.[5] Uttara Kosala, the capital of which was Śrāvasti, was called Gauḍa or Northern Gauḍa. Gauḍa may be corruption of Gonardda. According to Cunningham, Gonda, a subdivision of Uttara Kosala, forty-two miles south of Śrāvasti is a corruption of Gauḍa.[6] Gauḍa is said to have extended from the Vaṅga country up to Bhubanesvar in Orissa.[7] It formed part of the kingdom of the Imperial Guptas during the 4th, 5th and 6th centuries A. D..[8] As time passed on, the connotation of the term Gauḍa also changed. Thus in modern time Gauḍa implies the whole area inhabited by the Bengali speaking people. Originally, however, the country seems to have comprised the present Murshidabad District with the exclusion of its southernmost part.[9] The whole of Bengal was called Eastern Gauḍa from its capital of the same name the ruins of which lie at a distance of 10 miles to the south-west of modern Malda. The southern Gauḍa was the bank of the Kāverī and Gondvana the western Gauḍa, whereas Uttara

---

1. HD. Vol. IV. p. 752; Āraṇ. 83.69-80
2. K. I. 37.6-8
3. K. II. 41.102-103
4. M. 193.14-20; N. II. 49.46; cf. PI. I. p. 593; HD. Vol. IV. p. 752
5. K. I. 20.19
6. Ancient Geography of India, pp. 343-344; Dey. p. 63; M. 12.30; L. I. 65.34
7. GAMI. p. 98
8. HG. p. 258
9. GAMI. p. 98

Kosala with Śrāvasti as capital formed Gauḍa or Northern Gauḍa[1] which is referred to in our text.

122. *Gaurī*

r. One of the seven rivers of Krauñcadvīpa.[2] Also referred to in Bhīṣma.[3] It is the modern Panjkora, the Gouraios of the Greeks or Garroia of Arrian which unites with the river Swat to form the Landoi, an affluent of the Kabul river.[4]

123. *Gaurī*

Tī. A tīrtha visited by Vyāsa and mentioned under Vārāṇasī.[5]

124. *Gautameśvara*

Tī. Gautama attained siddhi here by worshipping Śiva. By bathing here one reaches Brahmaloka.[6] Mentioned under Narmadā[7] and under Vārāṇasī.[8]

125. *Gayā*

cy. Gayā is famous throughout the three worlds and is a giver of 'mokṣa' to those who die there. Hence it is equal in merit to Vārāṇasī[9]. It is the best place for the performance of śrāddha.[10] The K also says: "One should desire to have many sons, virtuous and of good character, so that even if one out of them goes to Gayā on some other business and offers śrāddha, he would thereby save his pitṛs and would himself reach the highest goal".[11]

It is situated between the Rāmaśilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu.

---

1. Dey. p. 63. cf. HG. p. 258
2. K. I. 49. 29; G. I. 56.14; Br. I. 19.75; M. 122. 88; Vā. 49.69; Vi. II. 4.55
3. Bhīṣma. 10.24
4. HD. Vol. IV. p. 752; HG. p 33; Dey. p. 63
5. K. I. 35.3; M. 22.31; P. I. 37.3
6. K. II. 42.6-8
7. K. II. 42.6-8; M. 22.68; P. I. 20.58
8. L. quoted by T. K. p. 115 (Gautameśa); cf. HD. Vol. IV. p. 752; PI. I. p. 558
9. K. I. 31.46
10. K. II. 20.32
11. K. II. 20.30-31

Gayā comprises the modern town of Shahebganj on the northern side and the ancient town of Gayā on the southern side.[1] Gaya, son of Plati, is the author of two hymns of *R*V.[2] In the AV Gaya is mentioned as a wonder-worker or sorcerer. In later literature he is transformed into Gayāsura. Gayaśiras is named in the Mb., ViS[3] etc. The Gayāmāhātmya states that Gayā is named after Gaya who performed a sacrifice in the Śvetavārāhakalpa.[4] It is mentioned by M and Br.[5]

126. *Gayā*

Tī. Under Vārāṇasī - A holy spot visited by Vyāsa.[6] Fit for śrāddha and is a superior tīrtha.[7] Śiva has caused a permanent foot-mark on a slab of rock situated here.[8] Referred to as a tīrtha by G and P[9] under Vārāṇasī.

127. *Ghaṭotkaca*

Tī. One of the holiest of tīrthas. Mentioned under Vārāṇasī.[10]

128. *Ghṛtodadhi*

Sea. Surrounding Kuśadvīpa and being in its turn surrounded by Krauñcadvīpa.[11] Ghṛta samudra is also mentioned by G.[12] Br and M describe it as an ocean surrounding Krauñcadvīpa.[13] Vide Saptadvīpa, infra.

129. *Go*

Tī. Vyāsa visited this tīrtha, bathed there and worship-

---

1. Dey. p. 64; HG. pp. 259-260
2. RV. X. 63, 64
3. *Ārāṇ*. 85.7-8; 93.9-10; ViS 85.4
4. Vā. 105.7-8
5. M. 12.17; Br. II 13.104; 19.11; Vide HD. Vol. IV. pp. 643-679: PI. p. 516
6. K. I. 35.5
7. Vā. 77.97; 80.45; 83.12-44
8. K. II. 35.7-15
9. G. I. 66.6; 81.31; P. I. 37.5
10. K. I. 35.8; P. I. 37.8
11. K. I. 49.27; Vā. 49.58-60; Bh. V.1.33; Vi. II. 4.44-45
12. G. I. 48.42
13. Br. I. 19.63-66; IV. 31.18; M. 13.7. Vide PI. I. p 568

ped Śiva. Mentioned under Vārāṇasī,[1] in Naimiṣa forest,[2] under Prayāga,[3] under Narmadā[4] and under Sābhramatī.[5]

130. *Godāvarī*

r• Rising from mt. Sahya.[6] It is holy for śrāddha.[7] It is a river which washes off all sins. Bathing there and pleasing the gods and pitṛs gain for a person the merit of giving away a thousand cows as a gift.[8]

The Godāvarī, still known by its ancient name, rises in the Western Ghats and flows through the Deccan into the Bay of Bengal.[9] It is the largest river of South India. Taking its source in the Nasik hills of the state of Maharashtra, it winds its away through the states of Andhra Pradesh and Tamilnadu and empties into the Bay of Bengal in the district of Godāvarī forming a large delta at its mouth. In its course through the states of Andhra Pradesh and Tamilnadu it is joined by ten tributaries on the left and by eleven on the right.[10]

No mention of it has been found in the Vedic Literature. It is mentioned in a Buddhist work.[11] The Epics and Purāṇas contain numerous references to it. The Mb.[12] mentions it as a holy river in the south abounding in gardens and full of water and resorted to by hermits performing austerities. The Rām.[13] speaks of 'Pañcavaṭī' as a country situated near the Godāvarī. Chapters 70-175 of the Brahma Purāṇa eulogise Godāvarī and the tīrthas on it, refers to it as Gautamī, and narrates how Gautama brought the Gaṅgā from the matted hair of Śiva

---

1. K. I. 35.13
2. *Ārаṇ*. 93.3
3. M. 110.1
4. M. 193.3; P. I. 20.3; Vā. 45.104
5. P. VI. 156. 1. HD. Vol. IV. p. 754
6. K. I. 47.36.
7. K. II. 20.35
8. K. II. 37.15-16.
9. GAMI. p. 51.
10. cf. HG pp 37-38,42.
11. Suttanīpāta, 977, SBE. Vol. X. p. 184
12. *Ārаṇ*. 86.2.
13. Rām. III, 14. 12 and 22

to Brahmagiri where he has his hermitage.[1] Several Purāṇas refer to it as a river and mahātīrtha sacred to pitṛs.[2]

131. *Gokarṇa*

A holy place famous throughout the three worlds. Persons who die there gain mokṣa and hence it is equal to Vārāṇasī in merit.[3] In this holy spot is situated the liṅga of Mahādeva, viz, Gokarṇa, by the mere sight of which all wishes of a person are satisfied.[4] It is a place sacred to Siva, half a yojana in extent, on the western sea;[5] a tapovanam called Dhūtapāpasthalam sacred to Rudra;[6] sacred place for the performance of śrāddha to the east of the city of Laṅkā.[7] Rāvaṇa established a liṅga there.[8] The Br and N narrate the story of its being flooded by the sea and of people going to Paraśurāma for succour.[9] It is a mahātīrtha.[10] (A) It is identified with a place Gondia, sacred to Śiva, thirty miles south of Goa in the Kumṭā tālukā of the North Kanara district. (B) Situated on the Sarasvatī Saṁgama.[11] (C) Under Mathurā.[12] (D) Under Vārāṇasī.[13] M says that Devī is styled Bhadrakarṇikā at Gokarṇa.[14] K. also mentions Uttara Gokarṇa.[15] The L speaks of two Gokarṇas.[16] and the Var also mentions a southern and a northern Gokarṇa.[17] The Saura Purāṇa mentions Southern Gokarṇa as situated on the river Sindhu.[18]

---

1. B. chs. 75-77; Var, 71.37-44
2. M. 114.36-37=Vā. 45.111-112=Mār. 54.34-35=Br. I. 16.42-43; B. 27.42-43; G. I. 55.9; Vide HD. Vol. IV. pp. 707-711; PI. I. p 546; Dey. p.69
3. K. I. 31.48
4. Ibid.
5. Bh. X. 79.19; Vā. 23.172
6. Br. II. 13.19-21;
7. Vā. 48.30
8. Vām (SM) 25. 15-16
9. Br. II. 56.56—58.22; N. II. 74
10. G. I. 81.19
11. Var. 170.13
12. Var. chs. 171-173
13. L. Q. by T. K. p. 113
14. M. 13.30
15. K. II. 35.31
16. L. I 92. 134-135
17. Var. 213,7; Vide. HD. Vol. IV, p. 753. Dey. p. 70
18. Saura Purāṇa 69.33; HG. p. 182

132. *Gomatī*

r. A river rising from mt. Himavat in Bhārata.[1] (A) Identified with the Ṛgvedic Gomatī which is the modern Gomal a western tributary of the Sindhu. (B) Gumti in Oudh rising in the Himālaya and falling into the Gaṅgā below Banaras.[2] (C) A river in Gujrat on which Dvārakā is situated.[3] (D) A river near Sarasvatī.[4]

133. *Gomeda*

mt. One of the seven kulaparvatas situated in Plakṣa-dvīpa; M mentions it as one of the mountains of Gomedadvīpa.[5]

134. *Govardhana*

mt. King Pṛthu resorted to severe austerities on this mount.[6] It is a hill near Mathurā mentioned also by M, P, Vi, etc.[7] It is a mahātīrtha.[8] Bh refers to it as a hill near Brindāvan in Bhārata V.[9] It is also identified with the Nasik Hill.[10]

135. *Gṛdhravana*

Holy for śrāddha, dāna, etc [11]

138. *Haṁsa (-śaila)*

mt. On the west of l. Asitoda;[12] on the base of Meru;[13] on the north of Meru;[14] on the north of l. Mahābhadra.[15]

---

1. K. I. 47.29; Bh. V. 19.18; X. 79.11; Br. I.16.25; M. 11 422; Vā; 45.95; Vi. III. 14.18; G. I. 55.9, etc
2. M. 114.22; Br. I. 16.25; Rām. II. 43.9-10; Pargiter. Mārkaṇḍeya Purāṇa (Tr. with notes) p. 291 notes
3. P. IV. 17.69-70
4. P. I. 32.37; Vām. 37.60-61;57.2; HD. Vol. IV p. 754; Dey. p. 70 GAMI. p. 41.
5. K. I. 49.3; Br. I. 19.7; M. 123.38; Vā. 49.6; Vi. II. 4.7
6. K. I. 14.18
7. M. 22.52; P. IV. 69.39; Vi. V. 11. 16; cf. SIA. p. 118
8. G. I. 81.21
9. Bh. V. 19.16; X. 11.35:
10. Vide HD. Vol. IV. p. 754; Dey. p. 72; HG. pp. 24, 93; SIA. p. 116
11. K II. 37.38
12. K. I. 45 36
13. Bh. V. 16.26
14. Vi. II. 2.28
15. Vā. 36.30-33

Brahmā's residence of a thousand yojanas is on the Haṁsa-śaila. Further south is the city of the siddhas wherein stay Sanandana and others.[1]

137. *Haṁsaprapatana*

TĪ. Situated on the northern bank of the Bhāgīrathī. A single remembrance of it enables one to enjoy the heavens for a long time.[2] Mentioned under Prayāga.[3] It is mentioned by M as a holy place situated to the east of Bhāgīrathī and north of Pratiṣṭhāna.[4]

138. *Hari*

mt. One of the mountains of Kuśadvīpa.[5]

139. *Hari*

V. One of the Varṣas (of Jambudvīpa), lying to the south of mt. Meru.[6] The citizens of Hari V are of the complexion of gold. They feed upon 'ikṣurasa' and live for 10,000 years. They are devotees of Viṣṇu. The king, endowed with divine power derived from Viṣṇu, reign there for ever.[7] G refers to it as one of the Varṣas lying to the south-west of Meru.[8] The Vā refers to it and describes its people.[9]

140. *Hārita*

V. Kingdom of Hārita, son of Vapuṣmān, king of Śālmalidvīpa.[10] One of the seven Varṣas of Śālmalidvīpa named after the seven sons of Vapuṣmat.[11] Referred to also by G[12] under Śālmalidvīpa.

---

1. K. I. 48.54-57
2. K. I. 37.24-25
3. Āraṇ. 83.82
4. M. 106.32
5. K. I. 49.21; G. I. 56.10; Vi. II. 4.41 (Havi)
6. K. I. 45.11
7. K. I. 47. 10-19
8. G. I. 55. 2
9. Vā. 46.8-10
10. K. I. 40.23-25
11. Vā. 49.40
12. G. I. 56.5

141. *Hastatīrtha* (*Haṁsatīrtha*)

Tī. Persons who bathe here reach Brahmaloka. Situated on Narmadā.[1] K wrongly substitutes Hasta for Haṁsa which latter (given as variant by K) is mentioned by M under Narmadā.[2]

142. *Hastinapura*

cy. Here was situated the palace of Yudhiṣṭhira wherein he received sage Mārkaṇḍeya.[3] It was also known as Gajāhva or Nāgasāhva and was the capital of the Kurus.[4] The capital of the Kurus was situated twenty-two miles north-east of Meerut and south-west of Bijnor on the Gaṅgā[5]. It was named after King Hastin, great grandson of Bharata Dauṣyanti and was situated north-east of Delhi. Pāṇini, and the Mahābhāṣya refer to it as Hāstinapura whereas Rām. mentions it as Hastināpura.[6]

843. *Hāṭakeśvara.*

Tī. which gives mokṣa to persons who give up their life in this spot and is famous throughout the three worlds.[7] Mentioned by Vām. on Sapta-godāvara.[8]

144. *Hemakūṭa.*

mt. Situated on the south of mt. Meru in the Jambudvīpa;[9] to the south of Ilāvṛta and is a boundary hill of Kiṁpuruṣa from which falls the Alakanandā.[10] On the peak of mt. Hemakūṭa is situated Mahākūṭa, the residence of Śiva. Beside mt. Hemakūṭa is situated mt. Kailāsa,[11] which also is a residence of Śiva. It is watered by the pure waters of the Mandākinī. On the peak of Kailāsa is the Pārijātavana wherein

1. K. II. 42.13
2. M. 193.72
3. K. I. 36.6
4. Vi. V. 35.19,32
5. Dey. p. 74
6. Pāṇ. VI. 2. 101; Mahābhāṣya I. p. 380 (on Pāṇ. II. 1.16), Rām. II. 62.10; cf. HD. Vol. IV. p.756
7. K. I. 31.47
8. Vām. 37.78
9. K. I. 45.9; G. I. 54.9
10. Bh. V. 16.9;17.9; M. 113.23; Vā. 47.63
11. K. I. 48.1-4

stays Indra.[1] It was the foremost amongst the mountains which was searched by king Durjjaya for Urvasī[2]. Dey and Kane[3] consider it to be another name for the Kailāsa mountain. But as mt. Hemakūṭa is mentioned here as distinct from and as situated beside mt Kailāsa, it seems to refer only to the Bāndrapuchha range of the Himālaya in which the rivers Alakanandā, Gaṅgā and Yamunā have their source[4] for, the Kailāsa and the Bāndrapuchha ranges were called by the general name of Kailāsa[5].

145. *Hemakūṭa*

V. Hemakūṭa is one of the divisions of Jambudvīpa and is the territory of Kiṁpuruṣa, son of Agnīdhra, king of Jambudvīpa.[6]

146. *Himāhva.*

V. The southern Varṣa of Jambudvīpa which fell to the lot of Nābhi, son of Agnīdhra, king of Jambudvīpa[7]. Br refers to it as Himākhya[8]. The Hima Varṣa is the same as the Haimavata or Bhāratā Varṣa lying between the Himālayas and the sea.[9] Bharata, grandson of Nābhi and a few of his descendants that ruled over the territory are mentioned.[10]

147. *Himālaya.*

mt. It is a tīrtha visited by Vyāsa[11]. Mokṣa is the reward for those who die there.[12] It is the Himālaya mountain.[13] cf. Himavat.

---

1. K. I. 48. 5-12
2. K. I. 23.25
3. Dey. p. 75; HD. Vol. IV. p. 756
4. Var. ch. 82
5. cf. Dey. p. 75
6. K. I. 40.32; Vā. 33.41; Vi. II. 1.19
7. K. I. 40.31, 37; Vā. 33.41; Br. I. 14.48; Vi. II. 1.19, 27
8. Br. I. 18.42; II. 7.194
9. GAMI. p. 59
10. K. I. 40.38-47
11. K. I. 35.13
12. K. I. 31.46-49
13. Dey, p. 75

148. *Himavat*

mt. Same as Himālaya.[1] Situated on the south of mt. Meru[2]; and on the east of l. Aruṇoda;[3] to the south of Mānasa Sarovara[4]. Mentioned in RV and AV[5]. It is the varṣaparvata of Bhārata. Hence Bhārata is also called Haimavata Varṣa.[6] Himavat according to ancient geographers meant the entire mountain range stretching from Sulaiman along the west of the Panjab and the whole of the Northern boundary of India up to Assam in the east.[7] According to Mār. Kailāsa and Himavat stretch from east to west and are situated between two seas and Himavat is situated to the north of Bhārata Varṣa (which has seas on south, west and east) like the string of a bow.[8] It has a stretch of thousand and eight yojanas; also there is a river (?) Suṣumnā; holy for śrāddha and dāna.[9] It is also personified as the husband of Menā, daughter of the pitṛs;[10] Satī was born as their daughter and was given in marriage to Rudra.[11] On the slopes of the Himavat, king Suśīla, son of Śikhaṇḍin, met the Mahāpāśupata, Śvetāśvatara by name. On these slopes flows the Mandākinī.[12] All the regions of Himavān are holy[13] and hence king Durjjaya found it a suitable place for expiating his sins.[14] On the peak of this mountain is situated the Devadāruvana. King Vasumanā by performing austerities here, reached the world of Śiva.[15] On its peak is Gaṅgādvāra wherein is situated the tīrtha of Nakulīśvara, the abode of Nakulīśvara or Śiva.[16] It was on the peak of mt. Himavat that Śiva incarnated in the Vaivasvata epoch as Śveta

---

1. Ibid
2. K. I. 45.9; G. I. 54.9
3. K. I. 45.30.
4. Var. 78.17; 85.4 etc.
5. RV. X. 121.4; AV. IV. 2.5; V. 4.2, etc
6. M. 113.28
7. HG. p. 18
8. Mār. 51.24; 54,59
9. K. II. 37.46-49
10. Bh. IV. 7.58; M. 10.26; 13.7
11. K. I. 11.12,
12. K. I. 14.25-27
13. K. II. 37.49
14. K. I. 23.19
15. K. I. 20.49, 75
16. K. II. 44.12-14

and lived with his four disciples, Śveta, Śvetaśikha, Śvetāsya and Śvetalohita.[1] The region lying in between the Himavat and the Vindhyas is recommended as the best for the twice-born to live in.[2] The rivers that rise from mt. Himavat are: Śatadru, Candrabhāgā, Sarayū, Yamunā, Irāvatī, Vipāśā, Vitastā, Devikā, Kuhū, Gomatī, Dhūtapāpā, Bāhudā, Dṛṣadvatī, Kauśikī and Lohitā or Lohinī[3].

149. *Hiraṇmaya*

V. The kingdom of Hiraṇmaya, son of Agnīdhra, king of Jambudvīpa; division of Jambudvīpa also known as Śveta, the northern Varṣa.[4]; situated on the south-east of Meru.[5] The people here are of the complexion of gold. They feed on śrīphala and enjoy a life of 12, 500 years.[6]

150. *Hiraṇyagarbha*

A liṅga visited by Vyāsa; mentioned under Vārāṇasī.[7]

151. *Homa* (*Hema*)

mt. One of the kulaparvatas of Kuśadvīpa.[8]

152. *Homa* (*Vyoma*)

Tī. Another sacred spot visited by Vyāsa and mentioned under Vārāṇasī.[9]

153. *Hūṇas*

One of the peoples of Bhārata Varṣa.[10] The Harṣacarita places the Hūṇas in the Uttarāpatha apparently somewhere about the western Punjab.[11] The Śaktisaṁgama Tantra places Hūṇadeśa to the south of Kāmagiri and to the north of Marudeśa, i. e., the desert and calls it land of heroes [12] Hūna royal

1. K. I. 53.1-3.
2. K. II. 16.24.
3. K. I. 47 28-30.
4. K I. 40.34; 45.12; Vā. 34.30; Vi. II. 2. 13; 1.21
5. G. I. 54.12; 55.1
6. K. I. 47.4-5.
7. K. I. 35.13; L. I. 92.76; P. I. 37.16
8. K. I. 49.20
9. K. I. 35.11
10. K. I. 47.43
11. GAMI. p 27
12. Book III. 7. 44 quoted by GAMI pp 73-82

houses are mentioned in the records of the Pratihāras, Kalacuris and others.[1]

154. *Ikṣuka*

r. The reading in other Purāṇas is Ikṣu. One of the rivers of Śākadvīpa;[2] rising from Himavat.[3] Falling into Narmadā.[4] Dey and Sircar identify it with Oxus.[5]. But Kane does not take Dey's identification seriously for Dey equates, besides Ikṣu, Aśmanvatī and Cakṣus also with Oxus[6].

155. *Ikṣu (-Narmadā) Saṁgama*

The confluence of the Ikṣu with the Narmadā is holy for worship of Śiva.[7] Mentioned also in M and P.[8]

156. *Ikṣurasāmbodhi*

Sea surroundng Plakṣadvīpa.[9] Vide Saptadvīpa, infra.

157. *Ilāvṛta*

It is the central continent of Jambudvīpa and is surrounded by Bhārata V, Kiṁpuruṣa and Hari V on the south and by Ramyaka, Hiraṇmaya and Kuru on the north. Mt. Meru is situated at the centre of Ilāvṛta.[10]

The viṣkambha parvatas around Meru are four: Mandara on the east, Gandhamādana on the south, Vipula on the west and Supārśva on the north. The trees special to the region are kadamba, jambū, pippala and vaṭa. It lies between the varṣas Bhadrāśva and Ketumāla. On the east of Ilāvṛta is the Caitrarathavana, on the south Gandhamādana, on the west Vaibhrāja and on the north Saviturvana (Nandana - Vi). Aruṇoda, Mahābhadra, Asitoda and Mānasa are the four lakes

---

1. GAMI. p 101
2. K. I. 49.35; G. I. 56.15; Br. II. 19.96; M. 122.32; Vā, 45.93; Vi. II. 4. 66.
3. Vā. 45.96 (Ikṣu)
4. M. 191. 49.
5. Dey. p. 77; GAMI. p 42
6. HD. Vol. IV. p 757; cf. Dey. pp 13, 43
7. K. II. 41.28-29
8. M. 191.49; P.I. 18.47
9. K. I. 49.12-13; Bh. V. 1. 33; 20.7; Vi. II. 4.20
10. K. I, 45.12-13

of Ilāvṛta.[1] Bh also describes it as the central continent of Jambudvīpa with the mountains Nīla, Śveta and Śṛṅgavān (Supārśva-VI) on the north, Niṣadha, Hemakūṭa and Himālayas on the south, Mālyavat on the east and Gandhamādana (Mandara - VI) on the west.[2] Mentioned also by Br, M, Vā, G, etc.[3] Ilāvṛta with mt. Meru at its centre is the territory of Ilāvṛta, son of Agnīdhra, king of Jambudvīpa[4]. The people of Ilāvṛta are of lotus hue. Their life extends to 13.000 years. they feed on the jujube fruit and its juice.[5]

158. *Indradvīpa*

V. One of the nine sub-divisions of Bhārata[6]. The trans-Brahmaputra region.[7]

159. *Irāvatī*

r. Rising from mt. Himavat[8]: sacred to pitṛs.[9] It is also known as a tīrtha.[10]

It is the modern Rāvī river in Punjab called Hydroates by Greek writers.[11] It may also be Rapti in Oudh.[12] The modern Rāvi rises in the rock-basin of Bāṅgahal. It appears first to our view at the south-west corner of Chamba in Kashmir. Then it flows past Lahore with a south-westerly course and meets the Chenab or the united flow of the Vitastā and Candrabhāgā between Ahmadpur and Saraisidhu.[13]

160. *Jāhnavī*

r. Same as Gaṅgā rising from the Himālayas. Jahnu

---

1. K. I. 45.14-16, 21-24; cf. Vi. II. 2.14-25
2. Bh. V. 16,7-10; 17.15-24; cf. PI. I. pp. 202-3
3. Br. I. 14.49; M. 113. 19; Vā. 34.29; G. I. 54.12; etc.
4. K. I. 40.33.
5. K. I. 47.20; Vā. 46.11-15.
6. K. I. 47.24; G. I. 55.4.; Br. I. 16.9; Vā. 45.79; Vi, II. 3.6; M. 114.8
7. Ali, p. 130
8. K. I, 47.29; Vā. 45.95; Br. I. 16.25
9. ViS. 85.49
10. G. I. 81.22
11. HD Vol. IV. p. 758; GAMIp. 41; HG. p. 100; Dey. p. 79; Pargiter, Markaṇḍeya Purāṇa (tr. with notes) p, 291
12. Dey. p. 79;
13. HG. p. 100

drank it and let it off through his right ear and hence the name.[1] Vā gives the story.[2]

It is the river flowing through Vārāṇasī;[3] it represents and equals in merit all the three and a half crores of tīrthas of the three regions, viz., the heaven, earth and atmosphere, declared by Vāyu.[4].

161. *Jaigiṣavyāśrama*

Hermitage. On the peak of mt. Ekaśṛṅga is the Jaigiṣavyāśrama wherein lives the sage with all his disciples Śaṅkha, Manohara, Kauśika, Kṛṣṇa and Vedavāda, surrounded by many other ascetics. Maheśvara along with Devī stays there for the gratification of the sages.[5]

162. *Jalada*

V. Kingdom named after Jalada, one of the seven sons of Havya (Bhavya), king of Śākadvīpa.[6]

163. *Jaleśvara or Jāleśvara*

Tī. On the western footlands of mt. Amarakaṇṭaka is a lake (hrada) Jaleśvara by name which is most efficacious for offering of piṇḍas to pitṛs. Mentioned under Narmadā.[7] It is also referred to as Jāleśvara tīrtha;[8] In the K Jāleśvara seems to be identical with Jaleśvara referred to above, Jaleśvara is mentioned in M as one of the eight sthānas of Śiva[9]. It is mentioned as a tīrtha on the Amarakaṇṭaka hill of Kaliṅga.[10] The Var also makes mention of a Jaleśvara situated near Śālagrāma[11] which seems to be different altogether from the one referred to above as situated near mt. Amarakaṇṭaka.

---

1. N. II. 41.35-38 HD. Vol. IV. p. 758; Dey. p. 79
2. Vā. 91.54-58; cf. Bh. IX. 15.3; M. 12.44
3. K. I. 31.2
4. K. I. 39.8
5. K. I. 48.17.22
6. K. I 40. 16-17; Br. I. 14.17-18; Vā. 33. 16-17; 49.85
7. K. II. 40.22-23; M. 186.15, 38; P. I, 14.3
8. K. II. 40.35
9. M. 181.28-30
10. M. 186.15,38
11. Var. 144, 157-158

164. *Jāmadagnya*

Tī. One who bathes in the tīrtha of Jāmadagnya Rāma gains the merit of (making a gift of) one thousand cows;[1] situated on the Narmadā[2] (where the Narmadā falls into the sea). P calls it as Jamadagni tīrtha;[3] M locates it on the Godāvarī and recommends it as very efficacious for śrāddha.[4]

165. *Jambudvīpa*

One of the seven Mahādvīpas that constitute the Earth. The Kṣāroda (Salt sea) circumvents it.[5] It is situated at the centre of the Saptadvīpa[6]. Priyavrata, son of Svāyambhuva Manu, consecrated seven of his ten sons, kings of the seven Mahādvīpas. Thus in the Jambudvīpa Agnīdhra was consecrated king.[7] Of Agnīdhra, the Lord of Jambudvīpa, there were nine sons among whom the Jambudvīpa was divided. Thus to Nābhi, Agnīdhra gave the southern V. Himāhva; Hemakūṭa was given to Kiṁpuruṣa; Naiṣadha to Hari, Ilāvṛta with Meru at its centre was given to Ilāvṛta, the V defined by Nīlādri (Nīlācala) to Ramya, the northern V viz., Śveta, to Hiraṇvān; the northern V. with mountain peaks (Śṛṅgavat) to Kuru, the V situated on the east to Bhadrāśva and the Gandhamādana V to Ketumāla.[8] Each of these Varṣas has an extent of 9,000 yojanas[9]. At the centre of Jambudvīpa is situated mt. Meru like the pericarp of the world-lotus. Its foot has a spread of 16,000 yojanas.

The Varṣaparvatas of Jambudvīpa are Himavān, Hemakūṭa and Niṣadha on the south and Nīla, Śveta and Śṛṅgī on the north.[10] Ilāvṛta is the central continent of Jambudvīpa having three Varṣas each on its south and on its north respectively, viz. Bhārata V, Kiṁpuruṣa and Hari V on the south and Ramyaka, Hiraṇmaya and Kuru on the north. Mt. Meru is situated at

---

1. K. II. 44.10
2. M. 194. 34-35; cf. Narmadodadhisaṅgama, infra
3. P. I. 21.34-35
4. M. 22. 57-58
5. K. I. 45.2-4.
6. K. I. 45.6
7. K. I. 40.10; Vide "Saptadvīpa" infra
8. K. I. 40.30-35
9. K. I. 45.13
10. K. I. 45.6-10

the centre of Ilāvṛta.[1] The Viṣkambha parvatas around Meru are four: Mandara on the east, Gandhamādana on the south, Vipula on the west and Supārśva on the north. The trees special to the region are kadamba, jambu, pippala and vaṭa. The juice that flows from the ripe fruits fallen on the ground forms the Jambunadī. The continent derives its name from this tree special to the region. The waters of this river are utilised by the inhabitants. The inhabitants are free from perspiration and foul smell, old age, uneasiness and weakness.[2] On the east and west of Meru are (the Varṣas) Bhadrāśva and Ketumāla. Ilāvṛta is situated in between these two Varṣas. There are also four forests (vanas) and four lakes. The Caitrarathavana on the east, Gandhamādana on the south, Vaibhrāja on the west and Saviturvana on the north are the four forests. The four lakes are Aruṇoda, Mahābhadra, Asitoda and Mānasa, The mountains are Sitānta, Kumudvān, Kururī, Mālyavān, Vaikaṅka, Maṇiśaila, Vṛkṣavān, Mahānīla, Rucaka, Sabindu, Mandara, Veṇumān, Megha and Niṣadha. On the east of lake Aruṇoda are the mountains: Kesarācala (Keśavācala), Trikūṭa, Saśira (Śikhara, Śaśivān), Patańga, Rucaka, Niṣadha, Vasudhāra (Vasumāra), Kaliṅga, Triśikha, Samūla, (Vasudhīra), Kururu, Tāmrāta, Viśāla, Kumuda, Veṇu, Ekaśṛṅga, Gajaśaila, Piñjaka, (Piśācaka), Pañcaśaila, Kailāsa and Himavān; on the south of 1. Mahābhadra are: Kesarācala, Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, Jārudhi (Jārudhita, Sugandha, Śrīśṛṅga), Surāmbu Sarvagandha, Supārśva, Supakṣa, Kaṅka, Kapila, Viraja (Piñjala), Bhadrajāla (Bhadraśaila), Susaka (Sura), Añjana, Madhumān, Citraśṛṅga (Mahālaya), Kumuda (Sahasraśikhara) Mukuṭa, Pāṇḍura, Kṛṣṇa, Pārijāta, Kapilācala (Kamalodara, Kapilodara), Suṣeṇa, Puṇḍarīka and Mahāmegha; on the west of 1. Asitoda are: Kesarācala, Saṅkhakūṭa, Vṛṣabha, Haṁsa, Nāga, Kālāñjana (Kaliñjara), Śukra (Śakra)-śaila, Nīla, Kamala, Pārijāta, Kanaka, Puṣpaka, Sumegha, Vārāha, Virajā, Mayūra, Kapila and Mahākapila; on the north of the lake Mānasa is Kesarācala. Among the ridges of these mts. there are various other lakes and forests.[3] Mt. Meru which is situated at the centre of Jambudvīpa is in the middle of the mountains running from Nīla to

---

1. K, I. 45.12-13
2. K. I. 45.13-20
3. K. I. 45.21-41

Naiṣadha and from Mālyavān to Gandhamādana. In this position it forms the pericarp of the world-lotus, the Varṣas Bhārata, Ketumāla, Bhadrāśva and Kurava forming the petals. The eight maryādāparvatas surrounding these Varṣas are Jaṭhara, Devakūṭa, Gandhamādana, Kailāsa, Naiṣadha, Pāriyātra, Triśṛṅga and Jārudhi;[1] on mt. Meru are situated the cities of Brahmā, Amarāvatī, the city of Indra, Tejovatī the city of Agni, Saṁyamanī the city of Yama, Rakṣovatī that of Nairṛta, Śuddhavatī the city of Varuṇa, Gandhavatī the city of Vāyu, Kāntimatī (Śāntimatī) the city of Soma, Yaśovati the city of Śaṅkara and the residences of apsarās, siddhas, gaṇas and gods. The heavenly Gaṅgā winding its course through the city of Brahmā falls here and divides its course into four, viz., Sītā, Alakanandā, Sucakṣu and Bhadrā. The Sītā which flows to the east traverses Bhadrāśva and through the eastern Varṣa joins the ocean. Alakanandā flows to the south and reaching Bhārata divides itself into seven branches and joins the ocean. Sucakṣu traverses all the western mountains, reaches Ketumāla and then meets the ocean. Bhadrā traverses all the northern mountains and also all the northern Kurus and joins the northern sea.[2] In the Ketumāla V men are of dark complexion and the women are of the complexion of the petals of lotus. They feed on panasa and live a life of a hundred thousand years.[3]

In Bhadrāśva men are of fair complexion and women are of the hue of moon-beams. They live on 'anna'. Their life-span is of ten thousand years.[4]

The people of Ramyaka V are of silver hue. They live for 11,500 years. Their food is the fruits of Nyagrodha.[5]

In Hiraṇmaya, the complexion of the inhabitants is that of gold. They eat Śriphala and live for 12,500 years.[6]

The inhabitants of Kuru V live for 14,500 years. They are of dark blue complexion and are born of 'mithuna'. Milk

---

1. K. I. 46.34-40
2. K. I. 46.1-33
3. K I. 47.1
4. K I. 47.2
5. K. I. 47.3-4
6. K. I. 47.4-5

is their diet. The people of Candradvīpa worship Śiva and perform sacrifices in his honour.[1]

In Kiṁpuruṣa people are of golden hue. They live for 10,000 years. 'Plakṣa' is their food. They worship Brahmā.[2]

The inhabitants of Hari V. are of the complexion of gold. They feed on 'ikṣurasa' and live for 10,000 years. They are devotees of Viṣṇu.[3]

The people of Ilāvṛta are of lotus hue. Their life is of 13, 000 years. They feed on the jujube fruit. cf Ilāvṛta (Supra).[4]

In Bhārata people are of varied complexion worshipping various deities. Their life is only a hundred years. Its seven kulaparvatas are: Mahendra, Malaya, Sahya, Saktimān, Ṛkṣa-parvata, Vindhya and Pāriyātra. Bhārata comprises nine dvīpas (islands or divisions), viz. Indradvīpa, Kaserukmān, Tāmrap-arṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva, Vāruṇa, this being the ninth (unnamed). There are many rivers flowing from these mts. In Bhārata is prevalent the system of the four yugas, viz., Kṛta, Tretā, Dvāpara and Kali. In the other eight varṣas, Kiṁpuruṣa, etc., there is no yuga system and the people are free from sorrow, anger and fear of famine. They are ever cheerful and live with everlasting youthfulness.[5] All the mountain-peaks of Jambudvīpa are holy. On the ridges of these mountains there are innumerable lakes, rivers and fountains of pure crystal-clear water. Also there are many liṅgas raised and consecrated by the sages.[6] Plakṣadvīpa is twice as much as Jambudvīpa in area.[7]

In the Buddhist Literature Jambudvīpa figures as one of the four Mahādvīpas or the four great continents. In the Minor Rock Edict I of Aśoka, Jambudvīpa denotes the country ruled by that Emperor. In the Epics and Purāṇas Jambudvīpa is described as one of the seven concentric islands girt by seven

---

1. K. I. 47.6-7
2. K. I. 47. 8-9
3. K. I. 47.10-19
4. K. I. 47.20
5. K. I. 47.21-47. cf. Bhārata.
6. K. I. 48.
7. K. I. 49.1

samudras. Bhārata V was only one of the nine Varṣas or countries which constituted Jambudvīpa. Bhārata again, according to Puraṇik cosmology, was divided into nine divisions separated by seas. Eight of them are not provinces of present India but of greater India and are islands and countries that encircle the Indian Peninsula. The ninth dvīpa, i e., Kumārī or Kumārikā dvīpa (unnamed in K) with Kirātas on its east, Yavanas on the west and the four castes Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in the middle seems to be identical with India.[1]

166. *Jambūnadī*

r. The river Jambū is formed by the juice of the ripe jujube fruits that fall from the trees in the Jambudvīpa.[2] It is also known as Jambūnadam, a river of juice of celestial rose-apple tree flowing from the top of Merumandara into Ilāvṛta;[3] Vā also refers to it as a river rising from a lake situated to the west of Meru.[4] It is also described as rising from Candraprabha lake on the slopes of Merumandara peak.[5]

167. *Jambukeśvara*

Tī. Vyāsa visited this tīrtha.[6] Mentioned under Vārāṇasī.[7]

168. *Janaloka*

Situated above Maharloka and is of two crores (yojanas) in area. Brahmā's sons, Sanaka etc., stay here;[8] One of the seven lokas produced from the cosmic egg. The seven lokas are Bhūrloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapa (or Tapoloka) and Satyaloka.[9]

169. *Japyeśvara or Jāpyeśvara*

Tī. This is the holy spot where Nandī, son of Śilāda

---

1. HG. pp. 9-12; Vide Appendix IV, supra.
2. K. I. 45.18; Vā. 35. 26-32; Vi. II. 2.19-20
3. Bh. V. 16.19-20; Vā. 35.26-30
4. Vā. 35.29-30 47.65-66; Vide PI. I. p 630
5. Br. I. 18.68-69; Bh. V. 16.19; HD. Vol. IV p 759
6. K. I. 35.4.
7. Ibid; P. I. 37.4; L. I. 92. 107; N. II. 50,67
8. K. I. 44.2.
9. K, I. 41,2.

propitiated Śiva by his recitation of three crores of Rudras.[1] In the neighbourhood of this tīrtha is situated the Pañcanada tīrtha.[2] Ag refers to it under Vārāṇasī.[3] The L mentions it;[4] it is identified with Jalpīśa of the Kāl by Dey.[5]

170. *Jārudhi*

mt. On the south of l. Mahābhadra.[6] On the peak of Jārudhi is the lustrons residence of the Sun. On the north of it is Candrasthāna, the residence of the moon.[7]

171. *Jīmūta*

V. Kingdom of Jīmūta, son of king Vapuṣmān, in Śālmalidvīpa.[8] G mentions it as a country to the south-west of Bhārata V.[9]

172. *Jñāna*

Tī. Visited by Vyāsa and mentioned under Vārāṇasī.[10]

173. *Kailāsa or Kailāsa-śikhara*

mt. Situated on the peak of mt. Meru. It is the abode of Śiva. Kṛṣṇa remained there for quite a long period.[11] It lies to the east of l. Aruṇoda.[12] It is also described as situated on the south of Meru;[13] north of the hermitage of Atri,[14] and also beside Hemakūṭa. On the peak of mt. Kailāsa is the Pārijātavana where dwells Indra in a large mansion.[15] The Vā also gives a description of Kailāsa.[16]

---

1. K II. 43.17-42; Vide pp 88-89 supra
2. K. II. 44.1-2
3. Ag. 112.4
4. L. I. 43.47-48
5. Kāl. 80.127, 149; cf. Dey. p 81.
6. K. I. 45.32.
7. K. I. 48.52-54.
8. K. I. 40.23-25; G. I. 56.5; Br. I. 14.32-33; Vā. 33.28-29; Vi. II. 4.23, 29
9. G. I. 55.15.
10. K. I. 35.6; P. I. 37.6
11. K. I. 26.1; 14.64
12. K. I. 45.30
13. Bh. V. 16.27; cf Vi. II. 2.40.
14. M. 121.2-5; 163.85;
15. K. I. 48.3-12.
16. Vā. 41.1-47; 47.1-60, etc.

It is a peak of the Himālaya 22, 000 feet above sea level situated about 25 miles to the north of Mānasa lake.[1] According to Mb it is also called Hemakūṭa.[2] But K makes a distinction between the two as they are referred to as adjacent hills.[3]

174. *Kakudmān*

mt. One of the seven kulparvatas of Śālmalidvīpa[4] noted for the precious gems rained by Vāsava; on the north-west of Kailāsa;[5] a mt. in Kuśadvīpa.[6]

175. *Kālakeśvara (Kalaseśvaaa)*

Tī. A sacred place visited by Vyāsa: mentioned under Vārāṇasī.[7]

176. *Kālañjara (Kaliñjara)*

mt. K wrongly names it as Kālāñjana, (though it also gives a variant Kaliñjara) which is said to be situated on the west of l. Asitoda;[8] it is referred to by other Purāṇas as a mt. on the north base of Meru;[9] the hill where Śveta took his avatāra[10] (cf. Kālañjara tīrtha).

177. *Kālanjara*

Tī. K also mentions Kālañjara as a great tīrtha where there is an idol of Kālaṁjara and wherein Śiva destroyed Kāla who came to take away king Śveta with him.[11] Thirdly K mentions Kālañjara (variant-Kāliñjara) under Vārāṇasī as a tīrtha visited by Vyāsa.[12] G refers to it as a great tīrtha.[13]

Kālañjara or Kāliñjara is (A) a hill and fort in Bundelkhand; it was the capital of the Chandellas. Ain-i-Akbarī [14] refers to

---

1. HD. Vol. IV. 760 and Dey p 82.
2. Bhīṣma, 7.39
3. cf. Hemakūṭa (supra)
4. K. I. 49.15; G. I. 56.7
5. Br. I. 19.41-2; M. 121.14; Vā.49.38; Vi. II. 4.27
6. M. 122.60.
7. K. I. 35.7 cf. P. I. 37.7
8. K. I. 45.37
9. Bh. V. 16.26; Br. II. 13.100; Vi. II. 2.28
10. Vā. 23.204.
11. K II. 36.11-38; Vide p 87, supra
12. K. I. 35.12
13. G. I. 81.19
14. Ain-i-Akbarī p 446 cf. Araṇ. 83.53-54; 87.15; Vā 77.93; Vām. 57,50; Alberuni's India Vol- I, p 202

it (Kālinjar) as a fort. It contains many temples and an idol of Kāla Bhairava, 18 cubits high, of which marvellous tales are related. Springs rise within the fort and there are many tanks; B. - referred as an 'āyatana';[1] C. -under Vārāṇasī [2] D. – Shrine of Śiva under Godāvarī, here also called Yāyāta;[3] E. - source of Narmadā called Kaliñjarī and a Śiva shrine;[4] F. -under Mathurā referred to as Kāliñjara;[5] G. – refers to some hilly district to the south of Kashmir.[6]

178. *Kālasarpi*

Tī. The tīrtha of Kaśyapa is known by this name. It is holy for śrāddha, dāna, etc.[7].

179. *Kālatīrtha*

Tī. Visited by Vyasa; under Vārāṇasī;[8] in Kosala.[9]

180. *Kālindī*

r. It was on the banks of this river that king Durjjaya happened to meet and fall in love with Urvaśī[10]; a river of the Ketumāla country;[11] daughter of the sun-god; wandering in the forest in search of Kṛṣṇa and finally married to him.[12] It is the same as Yamunā.[13]

181. *Kaliṅga*

mt. On the east of l. Aruṇoda;[14] a hill to the south of Mānasa[15]

---

1. Devala quoted by T. K. p. 250
2. K. II. 36.11-38; P. I. 37.15
3. B. 146.1, 43
4. Vide HD. Vol. IV. p 760
5. Var. 176.18
6. Rājataraṅgiṇī VII. 1256; cf. HD. Vol. IV. p 760; Dey. p 84
7. K. II. 37.34-35: G. I. 81.10; Br. II. 13.98-9; Vā. 77.87
8. K. I. 35.2
9. Āraṇ 83.11; P. I. 39.11
10. K. I. 23.6; Vide p 90 supra
11. Vā. 44.21
12. Vā. 96.234; Vi. V. 28. 3; 32.4, etc.
13. Vi. V. 7.2; VI. 8.36; cf. Dey. p 85
14. K. I. 45.28
15. Vā. 36.22; 42.28

182. *Kaliṅgadeśa*

Ja. mt. Amarakaṇṭaka from which flows the river Narmadā is situated on the western quarter of Kaliṅga;[1] a southern kingdom of Maddhyadeśa unfit for śrāddha; a janapada of Dakṣiṇāpatha.[2] The Kaliṅgas are also referred to as the name of a people in Bhārata V.[3] The Kaliṅga country seems to have comprised modern Orissa to the south of the Vaitaraṇī and the sea-coast southwards as far as Vizagapatam. It also included the Amarakaṇṭaka range.[4]

183. *Kallolakeśvara*

Tī. under Narmadā. Gaṅgā descends here during day. Fit for dāna, snāna[5] etc.

184. *Kamala*

mt. On the west of l. Asitoda.[6]

185. *Kāmarūpa*

Ja. The inhabitants of Kāmarūpa are mentioned as utilising the waters of the rivers of Bhārata V.[7] It is the ancient name for Assam. It is bounded by Bhutan in the north, by the districts of Darrang and Nowgong on the east, by the Khasi hills on the south and by Goalpara on the west. The ancient kingdom of Kāmarūpa comprised the whole of the Brahmaputra valley together with Rangpur and Cooch Bihar. It also included Manipur, Jaintia, Cachar, West Assam and parts of Mymensingh and Sylhet. Parts or Sati's decaying body fell on Kāmagiri here. It is also called as Prāgjyotiṣa. The Gauhati region was the heart of the ancient Kāmarūpa.[8]

186. *Kāmatīrtha*

Tī. Situated on the southern bank of the Narmadā

---

1. K. II. 40.9
2. Br. I. 16.42, 57; II. 13.13; M. 163.72; Vā. 77, 13;78.23 etc.
3. K. I. 47.42
4. Āraṇ. 114.4; HG. p. 187; cf. GAMI. p 84
5. K. II. 41.88-89.
6. K. I. 45.37
7. K. I. 47.41; Vi. II. 3.15
8. Kāl. 18.42; HG. p 268; GAMI. p 86; Dey. p 87

where Kāma worshipped Hari. One who bathes here ascends to Rudraloka in the form of Kāma himself.[1]

187. *Kambalāśvatara*

On the southern bank of the Yamunā. One who bathes there and drinks the water is liberated from all sins. By bathing here ten ancestors of one's line get liberated.[2] M refers to it under Prayāga.[3] Referred to also by Ag;[4] identified with two springs or pools in Kashmir.[5]

188. *Kaṁsa*

mt. One of the kulaparvatas of Śālmalidvīpa.[6]

189. *Kanaka*

mt. On the west of l. Asitoda.[7]

190. *Kanakanandā*

Tī. It is a tīrtha famous in all the three worlds and situated on the east of Brahmapṛṣṭha (Muñjapṛṣṭha or Muṇḍapṛṣṭha). Holy for dāna, śrāddha etc;[8] a river to the north of Muṇḍapṛṣṭha at Gayā.[9] It is also called as Kanakanandī.[10]

191. *Kanakhala*

Tī. The destruction of Dakṣa's sacrifice by Rudra took place here.[11] G refers to it as a mahātīrtha and places it north of Muṇḍapṛṣṭha[12] on the Gaṅgā about two miles from Haridvar;[13] under Gayā between Uttara and Dakṣiṇa Mānasa;[14] under Narmadā[15] and also under Mathurā.[16]

---

1. K. II. 41.54-56; G. I. 81.9; HD. Vol. IV. p. 761
2. K. II. 37.19-21
3. M. 106.27
4. Ag 111.5
5. HD. Vol. IV. p. 762
6. K. I. 49.15
7. K. I. 45.37; cf. Vā. 24.75; 35.10
8. K. II, 37.41-43.
9. N. II, 44.62; N mentions it as a tīrtha cf. HD. Vol. IV. p 762
10. Vā. 77.105; cf. Br. II. 13.113.15
11. K. II. 37.10-11; 40.7
12. G. I. 81.30;84.10
13. Āraṇ. 82.26; Anu. 26.12; ViS. 85.14; K. II. 37.10-11, Sk. I. 1.2.11; Vā. 83.21.
14. Vā. 111.7; Ag. 115.23
15. M. 193.69; PI. 20.67.
16. Var. 152.41-42; HD. Vol. IV. p 762; PI. I. p 306; Dey. p 88; HG. p 104.

192. *Kaṅka*

mt. On the south of l. Mahābhadra;[1] a chief hill of Sālmalidvīpa.[2]

193. *Kāntimatī (Sāntimatī)*

cy. On the east of the city of the Gandhavatī on mt. Meru is situated the city of Soma, viz., Kāntimatī. Only those who are righteous reach here.[3]

194. *Kaṇvāśrama*

King Durjjaya approached Kaṇva here seeking his advice in order to expiate the sins he committed by his extra-marital connections with Urvaśī.[4] Fit for performing śrāddha.[5] A - It is situated on the river Mālinī in the Saharanpur District. The hermitage of Kaṇvamuni is said to be along the bank of Mālinī;[6] it was also known as Nāḍapit.[7] It was situated 30 miles to the west of Hardwar. B - It is also located on carmaṇvatī (r. Chambal) four miles south-east of Koṭa in Rājputāna.[8] This Kaṇvāśrama was also called Dharmāraṇya.[9] C- On the banks of the Narmadā.[10]

195. *Kanyā*

Tī. A person who bathes here washes off all his sins; one who gives up his life here gains everlasting worlds.[11] A- situated near the sea;[12] B - under Narmadā.[13] C- In Naimiṣa forest.[14] Same as Kanyākumārī,[15] or situated on the Kāverī or in Kurukṣetra.[16]

---

1. K. I. 45 32
2. G. I. 56.6; Vā. 42.50; 49.36; Vi. II. 4.27
3. K. I. 46.23-24
4. K. I. 23.18, 39.
5. ViS. 85.30.
6. Abhijñāna Sākuntalam Act. I
7. *Ś*. Br. 13.5.4.13.
8. Āraṇ. 80.64; Ag. 109.10
9. Āraṇ. 80.64-65; Dey. p 89.
10. cf. Dey. p 89, HD. Vol. IV. p 763; HG. p 104
11. K. II, 42.21-23; 44.9
12. Āran. 81.94; 83.21; K. II. 44.9; P. I. 39.21
13. M. 193.76-7; K. II. 42.21.
14. Āraṇ. 93.3; P. I. 27.1; cf. HD. Vol. IV. p 763
15. HG. p 190
16. Dey. p 90

196. *Kapālamocana*

Tī. It expiates the sin of Brāhmaṇa murder. Here Bhairava enshrined the skull of Brahmā subsequent to the departure of Brahmahatyā to Pātāla, and thus expiated his sin.[1] A- many locate it under Vārāṇasī[2]; B- on Sarasvatī otherwise called Auśanasa;[3] C- under Avantī;[4] D- in Kashmir, modern Degām in Supiyan pargaṇa;[5] E- in Māyāpura, i. e. Haridwar;[6] F- on the river Sabarmati in Gujrat.[7]

197. *Kaparddīśvara*

One of the guhya-liṅgas situated in Vārāṇasī and visited by Vyāsa.[8]

198. *Kapila*

mt. (1) On the south of l. Mahābhadra[9] are mentioned two mts. by name Kapila besides Kapilācala (Kamalodaka or Kapilodara) also situated on the south of l. Mahābhadra[10] and (2) on the west of l. Asitoda[11]. The Vā places Kapila on the north of l. Mahābhadra.[12]

199. *Kapila*

V. of son of Jyotiṣmān, king of Kuśadvīpa, after whom his V was called.[13]

200. *Kapila*

Tī. Visited by Vyāsa; under Vārāṇasī[14].

---

1 K. I. 35.15; II 30.24:31.100-107; Vide p 85 supra
2. Araṇ. 81.118; Vām. 3.48-51; Var. 97.29-30; P. I. 37.18; V. 14:185-189; K. I. 35.15, etc
3. Vām (SM) 18.11-13; Salya 38.8-20
4. N. II. 78.6
5. Rājataraṅginī, (note on) VII. 266; Haracaritacintāmaṇi 14.111
6. P. VI. 129.28
7. cf. Dey. p. 90; HD. Vol. IV, p. 763.
8. K. I. 32.12; 33.1-11, 28-49; P. I. 35.1
9. K. I. 45.31-32
10. K. I. 45.34
11. K. I. 45.38
12. Vā. 36.31
13. K. I. 40.22-23; G. I. 56.8; Br. I. 14.28-30; Vā. 33.24
14. K. I. 35.9

201. *Kapilā*

r. A holy river situated on the southern quarter of river Narmadā.[1] It joins Narmadā at Barwani in Central India.[2] Vā and Ag identify it with a stream under Gayā,[3]

202. *Kapilācala*

mt. On the south of l. Mahābhadra.[4] cf. Kapilā (supra).

203. *Kapilātīrtha*

Tī. Here propitiation of Śiva on special days is very efficacious.[5] Near the Narmadā.;[6] A - on the north bank of Narmadā;[7] B. -under Virajā in Orissa;[8] C. - on the south bank of Godāvarī, also called Āṅgirasa, Āditya and Saiṁhikeya.[9] It is also placed near Kapaṭeśvara in Kashmir.[10]

206. *Karṇikāravana.*

On the mount Sahasraśikhara (in Jambudvīpa) is situated the Karṇikāravana with beautiful lakes and rivers of tasteful water. Śaṅkara stays there.[11]

207. *Kaserukmān.*

One of the nine divisions of Bhārata Varṣa.[12] It is also referred as Kaśerumat and as Keseru.[13] cf. Bhārata (supra); the coastal plain between the deltas of Godāvarī and Mahānadī.[14]

208. *Kumāra*

V. Kumāra, one of the seven sons of Havya, king of

---

1. K. II, 40.24-26; M. 186.40; cf. Anu. 151.15
2. P. I. 13.35; HD. Vol. IV. p 764
3. Vā. 108. 57-58; Ag. 116.5; cf. PI. I. p 314
4. K I. 45.34
5. K. II. 41.93-100
6. M. 190. 10; 191.72; 193.4. cf. PI. I. p 314
7. K. II. 41.93-100; P. I. 17.7; *Ārāṇ.* 81.38.
8. B. 42.6
9. B. 155.1-2; cf. HD. Vol. IV. p 764
10. Haracaritacintāmaṇi 14.113.
11. K. I. 48.37-38
12. K. I. 47.24
13. M. 114.8; G. I. 55.4; Vā. 45.79; Vi. II. 3.6
14. Ali, p 130

Śākadvīpa, was the king of this territory, which was named after him.[1]

207. *Kaumuda*

mt. Of Jambudvīpa. On this mt. there are many cities belonging to the Rudras who live here with mind concentrated on Śiva.[2]

208. *Kauśikī*

r. Rising from mt. Himavat and is holy for śrāddha, dāna, etc.[3] A.-It is the modern Kuśi (Kośi) which runs through Nepal and Tirhut and joins the Gaṅgā below Patna. Originally it seems to have passed through North Bengal to join the Brahmaputra. The river is mentioned in Rām, Mb and other works.[4] B.-Under Gaya.[5]

209. *Kāverī*

r. A.- Rising from mt. Sahya in the Dakṣiṇāpatha of Bhārata Varṣa.[6] At its source is situated the Candratīrtha. It is also called a tīrtha.[7] B. – Rising in the Rajpipla hills and falling into Narmadā on its northern bank opposite Śuklatīrtha.[8] It is the modren Caverī or Coleroon in South India.[9]

210. *Kāverīsaṁgama*

Rudraloka is attained by worshipping Rudra at the confluence of Kāverī with the Narmadā.[10] Kāverī is the river rising in the Rajpipla hills and falling into Narmadā on its northern bānk opposite Śuklatīrtha.[11]

---

1. K. I. 40.16-19; Br. I. 14.18. Vā. 33.17; M. 122.22
2. K. I. 48.49-51
3. K. I. 47.30; II. 37.39; Vā. 45.96; Br. I. 16.26
4. Rām. I. 34. 7-9; 215.7; Āraṇ. 82.113
5. Āraṇ. 85.9; Vā. 108.81; HD. Vol. IV. p 767; PI. I. p 475; Dey. p 97; HG. pp. 36,268; ;GAMI. p. 42
6. K. I. 47.36; G. I. 55.8-10; Vā. 45.104; Br. I. 16.35
7. K. II. 37.16-19, 23; 40.40; G. I. 81.11, 17; Bh. V. 19.18; Br, II. 13.28: M. 22.27; Vā. 108.79; etc.
8. M. 189.12-14; P. I. 16.6-11; Ag. 113.3; cf. HD. Vol. IV. p 767; HG. pp. 43, 193; Dey. p 97; GAMI. p 52
9. Pargiter. Mārkaṇḍeya Purāna (Tr. with notes) p 303 notes.
10. K, II, 40.40; cf. M. 189.12-14
11. Vide Kāverī (supra); HD. Vol. IV. p 767; Dey. p 77; GAMI. p 52

211. *Kāyāvarohaṇa*

Tī. Abode of Śiva; Rudraloka is attained by a person who gives up his life in this spot.[1] A.- It is modern Kārvān 15 miles south of Baroda and in the Dabhoi taluka. Nakulī, the founder of the Pāśupata sect, flourished here.[2] B.- a Śivatīrtha in Banaras.[3]

212. *Kedāra*

Tī. It is the foremost among tīrthas. Those who give up their life here gain mokṣa.[4] It is a shrine of Mahādeva.[5] A.- One of the eight Śiva tīrthas in Banaras. Here Vṛka performed tapas in order to propitiate Śiva; sacred to pitṛs.[6] B.- Kedāranātha situated in the district of Garhwal of U. P. and on the southern side of the Mandākinī and Dudhgaṅgā.[7] C.- In Kashmir, one krośa below Vijayeśvara.[8] D.- Under Gayā.[9] E.- of Kapiṣṭhala.[10]

213. *Kesarācala*

mt. On the south of l. Mahābhadra[11]; On the east of l. Aruṇoda;[12] On the north of l. Mānasa;[13] On the west of l. Asitoda.[14] Kesara is mentioned by Bh as the mt. from whose summits descends the Sītā.[15]

214. *Kesari*

mt. One of the mountains of Śākadvīpa.[16]

---

1. K. II. 44.7-8
2. Vā. 23.221-222; Dey. pp. 97, 93; HD. Vol IV, p, 767
3. M. 13.48; 181.26; HD. Vol. IV. p 767
4. K. I. 31.46; 35.12
5. K. II. 20.34; 37.5-7; 41.7-8
6. Āraṇ. 85.19. M. 181.29; K. I. 31. 46; 35.12; II. 20.34; Ag. 112.5; L. I. 92.7, 134
7. Dey, p. 97
8. Haracaritacintāmaṇi, 8.69
9. N. II. 46.46
10. P. I. 26.68-69; Vide HD. Vol. IV. p 768; Dey. p 97
11. K. I. 45.31
12. K. I. 45.27
13. K. I. 45.39
14. K. I. 45.36
15. Bh. V. 17.6; cf. PI. I. p 462
16. K. I. 49-34; Vi. II. 4.62; Vā. 49.84

215. *Ketumāla*

V. Situated on the west of mt. Meru.[1] The Varṣa is defined by the Gandhamādana and is named after Ketumāla, king of the V and son of Āgnīdhra.[2] It is traversed by the Sucakṣu (Cakṣus) which joins the Northern seas.[3] In Ketumāla men are of dark complexion and feed on panasa. Women are of the hue of lotus petals. The inhabitants enjoy a life of hundred thousand years; inhabited by mlecchas.[4] It is Turkestan (Turkey)including the lands by the river Chakṣu or Oxus[5], cf. Gandhamādana and Jambudvīpa (supra).

216. *Kheṭakarṇa* (B*hadrakarṇa*).

Tī. Vyāsa visited Kheṭakarṇa.[6] It cannot be identified. Probably K wrongly mentions it for Bhadrakarṇa (given as variant) which is identified by Dey with (1) Karṇapura or Karṇāli, on the south bank of Narmadā containing one of the celebrated shrines of Mahādeva and (2) a sacred hṛda (lake or reservoir) in Trinetreśvara or modern Than in Kathiawad.[7]

217. *Kiṁpuruṣa*

V. ruled by and named after Kiṁpuruṣa, son of Āgnīdhra, king of Jambudvīpa. It is defined by the Hemakūṭa mt.[8] cf. Hemakūṭa and Jambudvīpa (supra). It lies to the south of mt, Meru.[9] The inhabitants of this V are of golden hue. They live for 10,000 years; 'plakṣa' is their food. They worship Brahmā. They are devoid of any sorrow, anger, or fear of famine. They are ever happy and are blessed with everlasting youthfulness.[10] Kiṁpuruṣadeśa is identified with the kingdom of Nepal.[11]

---

1. K. I. 45.21; G. I. 55.3
2. K. I. 40.35; G. I. 55.3; 54.13
3. K. I. 46.32; cf. Bh. V. 17.7; 18.15-23; M. 83.33; Vi. II.2, 23, 35, etc.
4. K. I. 47.1; Br. I. 15.50-56; Vā. 34.57; 42.57
5. Dey. p 99
6. K. I. 35.12
7. Dey. p 31
8. K. I. 40.32
9. K. I. 45.11; G.I. 54.12-13; 55.2; Bh.V. 16.9; M. 113.29; 114.59-66; 121,49; Vā. 34.28; Vi. II. 2.12
10. K. I. 47, 8-9, 46-47; Br. I. 17.1-5; Vā. 46.2-7
11. Dey, p 100

218. *Kobhi*

r. One of the rivers of Krauñcadvīpa.[1] Other Purāṇas give Khyāti instead.[2]

219. *Kokāmukha*

Tī. sacred to Viṣṇu; one of the few tīrthas which is equal in merit to Vārāṇasī.[3] It is also known as Varāhakṣetra situated on the Triveṇī above Nathpura in Purnea district. Mentioned in Mb and Purāṇas.[4]

220. *Koṭi*

Tī. By bathing here all the sins are destroyed,[5] A.- near Pṛthūdaka;[6] B. - near Bhartṛsthāna;[7] C. - under Prayāga;[8] D. - under Mathurā;[9] E. - under Narmadā;[10] F. - on the south bank of Godāvarī;[11] G. - near Gaṅgādvāra;[12] H. -under Gayā;[13] I. - in Pañcanada;[14] J. - in Kashmir near Bāramūla, modern Koṭisar.[15]

221. *Krauñca*

mt. One of the seven kulaparvatas of Krauñcadvīpa;[16] of Plakṣadvīpa;[17] also personified as the son of Menā through Himavat and as brother of Maināka.[18] Son of Maināka

---

1. K. I. 49.29
2. Br, I. 19.75; M, 122.88; Vā. 49.69
3. K. I. 31,47; II. 35.36; G.I. 81.15
4. Āraṇ. 82.137; Anu. 26.49; Var. 122; 140.10-13; P. I. 38.65; HD. Vol. IV. pp 767-768; Dey. p 101
5. K, I. 37.29; II. 41.34-35; Sk. III. 1.27.1
6. Vām. 25.53; 57.34-40
7. HD. Vol. IV. p 770
8. K. I. 37.29; M. 106.44
9. Var. 152.65-67; 154.33
10. M. 191.7; K. II. 41.34; P. I. 13.33; 18.8
11. B. 148.1-2
12. Āraṇ. 80.68; 82.68; N. II. 66.30-31
13. Ag. 116.6
14. P. I. 26.14; Vām (SM), 13.27-28
15. Vide HD. Vol. IV. p 770; Dey. p 104
16. K. I. 49.27; G. I. 56.13; Vā. 49.61; Bh. V. 20.18-19; Br. I. 19.66; Vi. II 4.50
17. G. I. 56.7
18. K. I. 13.21; Vā. 30,32

according to Br.[1] It is that part of Kailāsa on which the Mānasa lake is situated.[2]

222. *Krauñca*

dv. One of the seven mahādvīpas.[3] It circumvents the Ghṛtodadhi being itself surrounded by Dadhisāgara and is double that of Kuśadvīpa in area. Its kulaparvatas are seven, viz., Krauñca, Vāmanaka, Adhikārika, Devābda (Devapūrva, Devavṛtta), Viveda (Girīndra), Puṇḍarīka and Dundubhisvana. Its seven rivers are: Gaurī, Kumudvatī, Sandhyā, Rātrī, Manojavā, Kobhī and Puṇḍarīkākṣā. The four varṇas, viz., Brāhmṇas, Kṣatriyas, Vaiśyas and Śūdras are Pṛṣkala, Puṣkara, Dhanya and Tiṣya respectively. The inhabitants of this dvīpa worship Mahādeva and undertake fasts, vratas, etc, perform sacrifices in his honour and give away gifts. They gain the rewards of Rudrasāyujya, sārūpya, sāmīpya and salokatā.[4] According to M also the Krauñcadvīpa surrounds the ghṛtodaka (ghee); and is surrounded by the Kṣīroda according to Bh.[5] Priyaṁvrata consecrated Dyutimān as king of this dvīpa. Dyutimān had seven sons and their respective kingdoms were called after them. They were: Kuśala, Manohara, Uṣṇa, Pīvara (Pravara), Andhakāra, Muni and Dundubhi.[6]

223. *Kṛṣṇa*

mt. On the south of l. Mahābhadra,[7] to the west of Śitoda lake.[8]

224. *Kṛṣṇā*

r. (A). Rising in the Sahya mt. in Daksiṇāpatha;[9] still known by its ancient name: rising at Mahābaleśvara from the Western Ghats, it flows through the Deccan into the Bay of Bengal. It traverses the states Maharashtra, Andhra Pradesh

---

1. Br. II. 10.7, 48
2. HD. Vol. IV. p 770; Dey p 104
3. cf. Jambudvīpa (supra)
4. K. I. 49.26-32; G.I. 54.5-6; Vā. 49.61-71; Br. I. 19,65-77
5. M 13.7; 122.79; Bh. V. 20.18-23
6. K. I. 40.12, 19-21; G.I. 56.11; Vā. 33.21-3; 49.61-71; Br. I.14.22-26; B. 20.46.58
7. K. I. 45.34
8. Vā. 36.28-29
9. K. I. 47.36; Vā. 45.104

and Tamilnadu. (B) Same as Kṛṣṇaveṇyā or Kṛṣṇaveṇā, i.e; the united stream of Kṛṣṇā and Veṇā rivers. The Bṛhat Saṁhitā and Bh. mention it.[1]

225. *Kṛtā*

r. Of Plakṣadvīpa;[2] Kratu according to Vā.[3]

226. *Kṛttivāseśvara*

Tī. Vyāsa visited this guhyaliṅga of Śiva in Vārāṇasī.[4] referred to also by P and N.[5]

227. *Kṣāroda*

Jambudvīpa is surrounded by Kṣāroda.[6] cf. Jambudvīpa (supra) and Appendix IV (supra) on the Geographical chapters of the Kūrma Purāṇa.

228. *Kṣemaka*

V. Territory ruled by Kṣemaka, son of Medhātithi, king of Plakṣadvīpa and named after him;[7] kingdom of Ṛṣabha, son of Medhātithi, according to Vā.[8] It is the same as the Maināka V.[9]

229. *Kṣipṇī*

r. Taking its course from mt. Śuktimat of Dakṣiṇāpatha;[10] river from the Vindhyas;[11] river from the Pāriyātra hill.[12]

It is ame as Siprā.[13] It is a river rising in Vindhyas mentioned as Śiprā and Siprā as well. The Br. in two different

---

1. Bṛhat Saṁhitā 14.14; Bh. V. 19.18; cf. HD. Vol. IV. p 770; Dey. p 104; GAMI. p 52; HG. pp 42, 200
2. KI. 49.7
3. V. 49.17
4. K I. 32. 12-26
5. PI. 34.10; N. II. 49.6-10
6. B. I. 45.4; Vi. II. 3.28; 4.1
7. B. I. 40.23-27
8. Vā. 49.14
9. M. 122.25
10. K. I. 47.39
11. Br. I. 16.33-34; M. 22.24; 114.27
12. Br. I. 16.29; cf. PI. I. p 489
13. Dey. p 105; GAMI. p 46

places (supra) refers to it as rising from Pāriyātra and also from Vindhya. "It is doubtful whether there were two rivers of the same name".[1]

230. *Kṣīrodasāgara*

The milk ocean encircling Śākadvīpa.[2] According to Bh it surrounds the Krauñcadvīpa.[3] The story of the churning of the milk ocean is also dealt with by K and other Purāṇas.[4] On the northern side of the Kṣīroda, stays Viṣṇu.[5]

231. *Kuberatuṅga*

Tī. A sacred place holy for śrāddha dāna, etc;[6] a temple of Mahādeva; near Nandā in the north-east direction.[7]

232 *Kubjāmra (-ka)*

Tī. Holy for śrāddha.[8] It had a hermitage of Raibhya near Gaṅgādvāra.[9] A sacred spot near Kanakhla to which Viṣṇu retired after being worsted in the battle with Śiva.[10] It is identified with Māyātīrtha or Haridwar.[11] It is a celebrated place to the north of Hṛṣīkeśa.[12] Kane also tends to the same view by saying that it is a sacred spot in Haridwar iself or very near it.[13]

233. *Kubjāśrama*

A place. one yojana in extent, sacred to Viṣṇu. It was here that Śiva released Viṣṇu after the destuction of Dakṣa's sacrifice. Here is a temple of Viṣṇu surrounded by

---

1, HD. Vol. IV. p 771
2. K. I. 49.40; M 122.49; Vā. 49.99
3. Bh. V. 1.32; 20.18-23
4. Vide supra pp 108-109
5. K. I. 16.27
6. K. II. 37.31-32
7. Br. II. 13.80; Vā 77.78-80
8. K. II. 20.33; G. I. 81.10
9. M. 22.66; P. I. 32.5: ViS. 85.15; cf. *Ārayṇ*. 82.86.
10. Vām. 5.1
11. Var. 125.103, 139
12. Dey. p 105
13. HD. Vol. IV. p 771. cf. Kubjāśrama

siddhas and Ṛṣis.[1] According to Dey Kubjāmraka and Kubjāśrama are identical.[2]

234. *Kuhū*

r. Taking its source from mt. Himavat in Bhārata.[3] Dey, Law and Sircar identify it with the Kubhā of the RV, or the modern Kabul river referred to as Kophen, Kophes or Koa by the classical writers.[4] Kane differs from this view and opines that it cannot definitely be identified with any modern river.[5]

235. *Kumāradhārā*

r. By bathing here and worshipping Skanda one reaches the presence of Skanda.[6] Referred to as a river by G,[7] as springing from Pitāmaha's lake,[8] as near Vyasa's seat for dhyāna and Kāntipurī[9] and as near Svāmi tīrtha.[10] It is a river which rises in the Bisli ghat below the Pushpagiri or Subrahmaṇya range of the western ghats.[11]

236. *Kumārī*

r. One of the rivers of Śākadvīpa.[12]

237. *Kumuda*

mt. On the east of l. Aruṇoda;[13] a mt. in Śālmalidvīpa;[14] a mt. in Kuśadvīpa;[15] a mt. in Gomedaka;[16] on the east of l. Mahābhadra.[17]

---

1. K. II. 35.33-35
2. Dey. p 105
3. K. I. 47.29; Br. I. 16.25; M. 114.21; Vā 45.95
4. Dey. p 105; HG. p 33; GAMI. p 41
5. HD. Vol. IV. p 772
6. K. II. 37.20-21; cf. ViS. 85.25
7. G. I. 83.72-75
8. Āraṇ. 82.129-130
9. Br. II. 13.94-95
10. K. II 37.20; Vām. 57.46
11. Dey. p 107; HD. Vol. IV. p 772
12. K. I. 49.35; G. I. 56.17; Br. I. 19.96; Vi. II. 4.65
13. K. I. 45.29
14. K. I. 49.14; G. I. 56.6; Br. I. 19.35; Vā. 49.32; Vi. II. 4.26
15. M. 122.52
16. M, 123.3
17. K. I. 45.34

238. *Kumudvān*

mt. situated in Ilāvṛta.[1]

239. *Kumudvatī*

r. Rising from mt. Vindhya;[2] one of the seven rivers of Krauñcadvīpa.[3] Identification uncertain.[4]

240. *Kūrma*

Naraka. Underneath the netherworlds are Kūrma and other narakas (hells).[5]

241. *Kuru*

V. On the north of mt. Meru lies the territory of the Kurus. The people of Kuru V live for 14,500 years. They are of dark blue complexion and are born of 'mithuna'. Milk is their diet.[6]

242. *Kurujāṅgala*

Tī. By making gifts there one goes to Brahmaloka.[7] Kingdom of Parīkṣit; visited by Śuka and Vidura;[8] a Pāñcāla kingdom.[9] It is a forest country situated in Sirhind, north-west of Hastināpura. During Buddhist period it was called Śrīkaṇṭhadeśa with Bilaspur as its capital. It formed part of Kurukṣetra. The entire Kurudeśa is called by this name in the Vām.[10] It was probably the wild region of the Kuru-realm that stretched from the Kāmyaka forest on the banks of the Sarasvatī to Khāṇḍva near the Yamunā.[11]

243. *Kurukṣetra*

Tī. It is a tīrtha; it was the most sacred place of Dvāpara Yuga; here the river Sarasvatī is very holy;[12] It was

---

1. K. I. 45.24
2. K. I. 47.34; Vā. 45.102; B. 27.33; Br. I. 16.33-34; M. 114.27
3. K. I. 49.29; G. I. 56.14; Br. I. 19.75; M. 122.88; Vā. 49.69; Vi. II. 4.55
4. GAMI. p 50
5. K. I. 44.25
6. K. I. 45.12; 47.6-7; G. I. 55.3; cf. Vā 45.11 ff
7. K. II. 37.36-37; cf. Br. II. 13.100
8. Bh. I. 4.6; 10.34; 16.11; III. 1.24; Vā. 77.93
9. M. 21.9
10. Vām. (SM), 1.1
11. Dey. p. 110; HG. pp 45, 119; HD. Vol. IV. pp 773. 682
12. K. I, 31.47; 37.37; II, 20,33; 40.7; 35.5-6

founded by Kuru and is sacred to Hari;[1] watered by the Sarasvatī and is the capital city of Kurus.[2] The ancient Kuru country according to the Mb. lay between the rivers Sarasvatī and Dṛṣadvatī.[3] It comprised Kurukṣetra or Thaneswar and included Sonepat, Amin, Karnal and Panipat.[4] Kurukṣetra was the centre of Vedic culture in the Brāhmaṇa period and sacrifices must have been performed there on a large scale. Hence the name Dharmakṣetra.[5] The Mb. speaks highly of the sanctifying virtues of Kurukṣetra which was also known as Brahmāvarta.[6]

244. *Kurupāñcālas*

Ja. People of Bhārata V.[7] For Kurus Vide Kurukṣetra. Kurupāñcāla is mentioned by Kāṭ. S.[8] Pāñcāla comprised Rohilkhand and a part of the central Doab. Ancient Pāñcāla was divided into two divisions, viz., the northern and the southern, the Bhāgīrathī (Gaṅgā) forming the dividing line. The former comprised roughly the modern Rohilkhand division of U. P. Ahicchatra, the capital of North Pāñcāla is identified with modern Ramnagar in Bareilly district; Kāmpilya, the capital of South Pāñcāla, has been located at modern Kampil in the Farrukhabad district to the south of the Gaṅgā.[9]

245. *Kururī*

mt. Situated in Ilāvṛta.[10]

246. *Kururu*

mt. Situated the on east of l. Aruṇoda.[11]

---

1. Bh. III. 3,12; VII. 14,30; Vi. VI, 8,29
2. Bh. IX. 14.33; 22.4
3. *Ā*raṇ. 81.175
4. HD. Vol. IV. pp. 680-686; Dey. p. 110; HG. pp. 55, 119-120; GAMI. p 102
5. cf. Tai. Ār, 5 1.1; HD. Vol. IV. p. 680
6. *Ś*alya. 52.18-21; *Ā*raṇ 81. 1-6
7. K. I. 47 41
8. Kāṭ. S. 10.6
9. GAMI. p 92; Dey p 145
10. K, I, 45.24
11. K, I. 45,28

247. *Kuśadvīpa*

One of the seven mahādvīpas. Jyotiṣmān was king of this dvīpa. It is twice as much as Śālmali in area and surrounds the Surodābdhi. Its seven mountains are Vidruma, Homa (Hema), Dyutīmān, Puṣpavān, Kuśeśaya, Hari and Mandara. The corresponding seven rivers are: Dhūtapāpā, Śivā, Pavitrā, Saṁmitā, Vidyutprabhā and Rāṁā, the seventh being unnamed. There are hundreds of other rivers of clear water. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are 'Draviṇa', 'Suṣmiṇa', 'Stobha' and 'Mandeha' respectively. Brahmā is worshipped there by the inhabitants. The Kuśadvīpa was divided into seven Varṣas named after the seven sons of Jyotiṣmān. They are: Udbheda, Veṇumān, Aśvaratha, Lambana, Dhṛti, Prabhākara and Kapila.[1] Several old Persian inscriptions speak of a country called Kush and its people Kushiya. Some scholars identify Kush with Ethiopia while others place it in central Egypt. "As Mudrāya (i. e., Egypt) and Kush are both mentioned in the list of Satrapies of the ancient Persian Emperors, the identification of Kush with Ethiopia seems to be more reasonable. It is possible to connect this country with Kuśadvīpa, one of the seven dvīpas constituting the Purāṇik Saptadvīpā Vasumatī."[2]

248. *Kuśala*

V in Krauñcadvīpa ruled by and named after Kuśala, son of Dyutimān, the king of Krauñcadvīpa.[3]

249. *Kuśa*

Tī. mentioned under Narmadā. By bathing here merit of performing one Aśvamedha is gained.[4]

250. *Kuśāvartta*

Tī. holy for śrāddha.[5] A - near Nasik Tryaṁbakeśvara.[6] B- near Haridwar.[7]

---

1. K. I. 40.12; 40.22-23; 49.19-26; G. I. 54.5; 56.8; Bh. V. 1. 32;20 13-17; Vā. 33.12; 24.27; 49.47-58; B. 20.36-46
2. GAMI. p 164; Vide 'Saptadvīpa', infra
3. K. I. 40.19-21; G I. 56.12; Br. I. 14. 22-24; Vā. 33.21-22
4. K. II. 41. 33-34
5. K, II. 20.35; G. I. 81.29; ViS 85.11
6. B, 80.1-3: M. 22.69
7. Anu 26.12; N. II. 40.36; Bh. III. 20.4; cf. HD. Vol. IV. p 773; Dey. p 111

251. *Kuśeśaya*

mt. One of the mountains of Kuśadvīpa;[1] a tīrtha sacred to pitṛs.[2]

252. *Kuśottaram*

V. of Śākadvīpa ruled and named after Kuśottara, son of Havya, the king of Śākadvīpa; Kusumottara according to Vā and Br.[3]

253. *Lambana*

V in Kuśadvīpa named after Lambana, son of Jyotiṣmān, the king of Kuśadvīpa.[4]

254. *Laṅkā*

Situated in the sea where Rāvaṇa carried Sītā and where Hanūmān, son of Vāyu and a follower of Sugrīva found her guarded by hosts of Rākṣasīs in a forest;[5] an upadvīpa to Jambudvīpa; a great city in Trikūṭa; it was besieged by Rāma and his Vānara hosts and made desolate by Rāvaṇa's indiscretion.[6]

1. It is Ceylon. 2. The town of Laṅkā is said to be a mountain on the South-east corner of Ceylon which is described in the Rāmāyaṇa as Trikūṭa (Sundarakāṇḍa ch. 1.) and was the abode of Rāvaṇa. For the reasons which go against the supposition of Laṅkā and Ceylon as identical islands, cf. Dey p. 113. Laṅkā has also been located in Central India near Amarakaṇṭaka and also on the south-eastern coast of the Island of Ceylon. It is also identified with the Malay Peninsula.[7]

255. *Laukika*

Tī. Visited by Vyāsa. Referred to under Vārāṇasī.[8]

---

1. K. 1. 49.21; Vā. 49.50; G. I. 56.10
2. M. 22.76
3. K. I. 40.17-19; Br. I. 14.20; 19.22; Vā. 49.87
4. K. I. 40.22-23; G. I. 56.9; Vi. II. 4.36
5. K. I. 21.37-38; 21.44; II. 34.127
6. Bh. IX. 10.16-33; Vā 48.28-29; Br. II 7. 266
7. cf. A. D. Pusalker, Studies in Epics and Purāṇas of India, p 191
8. K. I, 35.13

256. *Liṅgi-Janārdana*

Tī. Under Narmadā; by bathing here one goes to Viṣṇuloka.[1]

257. *Lohinī (Lohitā)*

r. Rising from mt. Himavat in Bhārata V;[2] referred to as Lohityā by Mb; same as Śoṇā;[3] in Br. it seems to be meant for Brahmaputrā.[4] Sircar and Dey[5] identify it with Brahmaputrā. According to Law, it is the tributary which meets the Brahmaputrā in the district of Sadiyā.[6]

258. *Lokāloka*

mt. Situated beyond the Svādūdaka ocean. It demarcates the boundary of the earth with Bhānumaṇḍala. It runs to thousands of yojanas and is enveloped in darkness[7]; a mythical mountainous belt in the south separating the visible world from the world of darkness;[8] it is the name of the mountain belt which is supposed to be beyond the ocean of fresh water and beyond which again is the cell of the mundane egg.[9]

259. *Lolārka.*

Tī. Visited by Vyāsa; under Vārāṇasī[10]. According to Vām the shrine Lolārka is situated at the confluence of Asi (the southern boundary of Banaras) with the Gaṅga.[11]

260. *Madhumān*

mt. Situated on the south of 1. Mahābhadra; [12] on the west of Śītoda.[13]

---

1. K. II. 41.61-62
2. K. I. 47.30; Vā. 45.96; Br. I. 16.27
3. Anu. 151.16; Bhīṣma 10.34; cf. HD. Vol. IV. p 774
4. Br. I. 16.27; cf. HD. Vol. IV. p 774
5. GAMI. p. 42
6. HG. pp. 38, 275
7. K. I, 50.14-15; G, I. 56.21; Br. I. 1.78; 3.31; Vā. 49.144; 50.155
8. Br. I. 15.3; 19.150; 21.51, 101, 106; II. 7.294; etc.
9. K. I. 50.14-15; Wilson. Vol. II, pp 204-205; HG. p 203
10. K. I. 35.14; M. 185.68; P. I. 37.17 (Lokārka)
11. Vām. 16.52-60
12. K. I. 45.33
13. Vā. 36.28

261. *Madhuvana*

Tī. A visit to this great tīrtha would gain for a person one half of the seat of Indra.[1] The region of Asura Madhu and his son Lavaṇa;[2] A. situated on the bank of the Yamunā. Here Śatrughna founded the city of Mathūrā.[3] It is also identified with Madhupurī, present Maholi five miles to the south-west of the modern city of Mathurā[4]. B. - One of the seven vanas in Kurukṣetra[5].

262. *Madhyadesa*

Ja. The people of Madhyadeśa are referred to as utilising the waters of the rivers in Bhārata V.[6] Madhyadeśa or Āryāvarta is described in the Dharmaśāstras as extending from the region where the river Sarasvatī disappears in the west to the Black Forest in the east (near Prayāga) and from the Himālayas in the north to the Pāripātra in the south; i. e., the country lying between the East Panjab and the Eastern U. P. The countries of Pañcāla, Kuru, Matsya, Yaudheya, Paṭaccara, Kunti and Śūrasena were included in Madhyadeśa.[7] The Āryāvarta of the sūtras and the Madhyadeśa of Manu are, according to Kāvyamīmāṁsā[8] known as Antarvedī which extends up to Banaras in the east. As time passed, the eastern boundary of Madhyadeśa expanded so as to include places which acquired sanctity. Thus the Divyāvadāna includes Puṇḍravarddhana (i. e. north Bengal) in the Madhyadeśa.[9]

263. *Madhyamesvara*

Liṅga. Vyāsa visited this guhyaliṅga of Śiva situated

---

1. K. II. 36.9
2. Br. II. 63. 186; Vā 88. 185
3. Bh. IX. 11.14; Vi. I. 12.2-4
4. HD. Vol. IV. p. 775
5. Vām. (SM) 13.5; cf. HD. Vol. IV. p. 775
6. K. I. 47.41
7. G. I. 55. 12; cf. Kāmasūtra II. 5.21 and Bhṛgu quoted by Jayamaṅgalā on the same
8. cf. Manu quoted by Tīrthaprakāśa p. 39: Kāvyamīmāṁsā pp. 93-94; cf. Dakṣiṇāpatha, supra
9. Divyāvadāna p 13; cf. Dey. p 116; HG. p 14; GAMI. p.37

in Vārāṇasī. There flows the river Mandākinī of clear waters[1]. A.-Under Vārāṇasī[2]. B.- Under Śrīparvata.[3]

264. *Mādras.*

Ja. People of Bhārata Varṣa.[4] The ancient country of the Mādras lay between the Rāvi and the Chenab rivers, roughly corresponding to the modern Sialkot and the surrounding regions. Their capital was Sākala, identified with Sialkot.[5]

265. *Magadhas.*

Ja. People of Bhārat V.[6] The ancient Magadhā country comprised the present Patna and Gayā districts of South Bihar.[7] The mention of Magadhā first appears in the AV[8]. Girivrajapura or Rājagṛha (modern Rājgir) was its ancient capital[9].

266. *Magadhāraṇya*

One who visits this place gains svarga[10]. Also referred to in Vām[11].

267. *Mahābhadra*

1. Situated in Ilāvṛta.[12] To the south of this lake are the mountains, Kesarācala, Śikhivāsa, Vaidūrya (Kapila), Gandhamādana, Jārudhi (Jārudhita) Surāmbu (Sugandha), Sarvagandha (Śrīśṛṅga Supārśva, Supakṣa, Kaṅka, Kapila, Viraja (Piñjala), Bhadrajāla (Bhadraśaila), Susaka (Sura), Añjana, Madhumān, Citraśṛṅga (Mahālaya?), Kumuda (Sahasraśikhara), Mukuṭa, Pāṇḍura, Kṛṣṇa, Pārijāta, Kapilācala, Suṣeṇa, Puṇḍarīka and Mahāmegha. They are frequented by the siddhas and gandharvas.[13]

---

1. K. I. 32. 12; 34.1-5, 28
2. L. I. 92.91; P. I. 31.10
3. L. I. 92.151
4. K. I. 47.44
5. HG. p. 123; Dey. p 116; GAMI. p 24
6. K. I. 47.42
7. GAMI. p 99
8. AV. V. 22.14; XV. 2. 5, 13, etc
9. cf. Dey. p. 116; HG. pp. 49, 275-76; GAMI. pp. 99-100
10. K. II. 37.9
11. Vām. 11. 7; 57.58
12. K. I. 45.23-24; Vā. 36.16; Vi. II. 2.25
13 K. I. 45.31-35

268. *Mahābhairava*

Tī. Of Śakra (or Śiva) and is the destroyer of all sins;[1] one of the eight Śivatīrthas.[2]

269. *Mahādruma*

In Śākadvīpa ruled by and named after Mahādruma,[6] son of Havya, the King of Śākadvīpa[3].

270. *Mahāgaurī*

r. Rising from mt. Vindhya[4]. It is the modern river Brāhmaṇi in Orissa[5].

271. *Mahāhrada*

l. Holy for śrāddha dāna, etc.[6], near Badrinath. Referred to also by Anu.[7]

272. *Mahākāla*

Tī One who dies here gains the leadership of (Śiva's) gaṇas;[8] probably refers to Śiva in Ujjayinī; sacred to Śiva and also to Maheśvarī[9].

273. *Mahākapila*

mt. Situated on the west of l. Asitoda.[10]

274. *Mahākūṭa*

Shrine of Śiva situated on the mt. Hemakūṭa;[11] a sacred hill fit for śrāddha.[12] "It is doubtful whether it is the same as the collection of temples on the hills to the east of Badāmī known even now by the name of Mahākūṭa. The local tradition

---

1. K. II. 44.33
2. M. 181.29; HD. Vol. IV. p 775
3. K. I. 40.17-19; G. I. 56.16; Vā. 33.20; Br. I. 14.17-21
4. K. I. 47.35; Br. I. 16.33-34; M. 114.28; Vā. 45.103
5. HG. p 204
6. K. II. 37.39
7. Anu. (26.27) quoted by T. K, pp 245-246
8. K. II. 44.11; G. I. 66.7
9. Āraṇ. 80.68; M. 181.26; M. 13.41; HD. Vol. IV. p 776
10. K. I. 45.38
11. K. I. 48.1-3
12. Vā. 77.57; Br. II. 13.58

connects this spot with the destruction of the demon brothers Vātāpi and Ilvala".[1]

275. *Mahālaya*

Tī. Śiva has made a permanent foot-mark on a slab of rock in this holy place. Here the Pāśupatas with their bodies besmeared with ashes and mind concentrated upon the Vedic studies perform the worship of Śiva;[2] Referred to in other works also.[3] A.- Same as Oṁkāranātha or Amareśvara; B.- In Benaras.[4]

276. *Mahāmegha*

mt. Situated to the south of l. Mahābhadra.[5]

277. *Mahānadī*

r. which destroys all sins; tīrtha under Vārāṇasī visited by Vyāsa;[6] rising from mt. Ṛkṣavat;[7] rising from the Vindhyas[8]; rising from the Pāriyātra hill;[9] river of the Bhadrā continent.[10] A.- It is a river rising from the Amarakaṇṭhaka range of Vindhyas, flowing in Orissa near Cuttack and falling into the Bay of Bengal forming a large delta; B.- River Phalgu in the district of Gaya.[11] C.- In Draviḍa as mentioned by Bh.[12]

278. *Mahānīla*

mt. situated in Ilāvṛta Varṣa[13]; to the east of Aruṇoda.[14]

---

1. HD. Vol. IV. p 776
2. K. II. 37.1-4; 20.33
3. M, 181.29, Vā. 23.175; P. V. 11.17; Br. II. 13,82-84
4. Dey. p 117
5. K. I. 45.35
6. K. II 35.25; I. 35.5; P.I. 37.5
7. K. I. 47.32-33; Vā. 45.99 (Mahānada)
8. K. I. 47.34
9. Br. I. 16.28
10. Vā. 43.29
11. P.I. 38.4; Vā. 108.16-17; Ag. 115.25, etc.
12. Bh. XI. 5.40; Vide HD, Vol. IV. p 776; Dey. p 117; HG. p 277; GAMI. p 47
13. K. I. 45.25
14. Va. 36.19

279. *Maharloka*

Above Dhruva is situated the Maharloka. It is one crore yojanas in area. The kalpādhikāris stay here.[1] Vide "Janaloka" supra.

280. *Mahāśaila*

mt. Situated on the east of l. Aruṇoda.[2]

281. *Mahātala*

Mahātala, etc., are the netherworlds (pātālas). Mahātala is full of many storeyed mansions and temples made up of all sorts of gems and jewels. Ananta and Mucukunda stay here;[3] an under-world, where a gaṇa of Nāgas, viz, Krodhāśva lives;[4] Virocana, the asura chief, and eight others have their cities here.[5] cf. Pātāla (infra).

282. *Mahātīrtha*

Tī Beloved by Nārāyaṇa. One who worships Nārāyaṇa here certainly ascends to Śvetadvīpa.[6]

283. *Mahāvīta*

V. of Puṣkaradvīpa named after and ruled by Mahāvīta, son of Savana, the king of Puṣkaradvīpa;[7] Mahāvīra, according to G;[8] one of the two janapadas of Puṣkaradvīpa.[9]

284. *Mahendra*

mt. It is a kulaparvata of Bhārata; sacred to Indra and Hari and fit for śrāddha.[10] The whole range of hills extending from the mouths of Gaṅgā or Orissa to the district of Madura was known by the name of Mahendraparvata.[11] There is

---

1. K. I. 44.1
2. K. I. 45.29
3. K. I. 44.16-17
4. Bh. V. 24.7, 29
5. Vā. 50.12, 34-37
6. K. II. 37.12
7. K. I. 40.14-15; Br. I. 19.117-125; Vā. 49.113-121
8. G. I. 56 18
9. K. I. 50.5
10. K. I. 47.23; Bh. V. 19.16; Br. I. 16.18; M. 114.17, 31; Vā. 45.88; Vi. II. 3.3, etc.
11. Āraṇ. 83.14; HD Vol. IV. p 777; cf. Dey. p 119

also a peak called Mahendragiri about 5, 000 feet high in the Ganjam district which served Hanumān as a springing board when he jumped oft towards Laṅkā.[1] The Mahendraparvata also included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra hills.[2]

285. *Mahiṣa*

mt. One of the kulaparvatas of Śālmalidvīpa;[3] mt. of Kuśadvīpa.[4]

286. *Maināka*

mt. In Bhārata V sacred for śrāddha; personified as the son of Menā through Himavat;[5] Vide Krauñca (supra) A. – near Badarī;[6] B. - near Gujrat;[7] C.- near Sarasvatī;[8] according to Dey and Law it is the Sewalik range extending from the Gaṅgā to the Bias.[9]

287. *Malaya*

mt. One of the seven kulaparvatas of Bhārata V.[10] The following rivers take their source from mt. Malaya: Ṛtumālā, Tāmraparṇi, Puṇyavatī and Utpalāvatī.[11] It is generally identified with the southern parts of the Western Ghats, south of the river Kāverī called the Travancore hills including the Cardamom mts. extending from Coimbatore gap (Nilgiris) to Cape Comorin. It is the mountain of the Pāṇḍya country. It was also known as the Agasti-Kūṭa mountain.[12]

---

1. Rām. IV. 66.32, 34, 37
2. HG. pp 25, 205; GAMI. p 54; PI. II. p 671 Vide Bhārata, supra
3. K. I. 49.15; Br. I. 19.40-41; Vā. 49.37; Vi. II. 4.27
4. M. 122.59-60
5. K, I. 13.21; II. 37.29; Bh. V. 19.16; Br. I. 13,34-5; 16.21; M. 13.7; Vā. 30.32, etc.
6. Br. II. 13.70; Bh. V. 19.16, etc.
7. *Araṇ*. 87.9
8. K, II. 37.29
9. Dey. p 121; HG. p 124; HD. Vol. IV. p 778
10. K, I. 47.23; G. I. 55.7; Vā. 45,88, 105; Bh. V. 19.16; Vi. II. 3.3 etc.
11. K. I. 47.37-38
12. HD. Vol. IV. p 778; Dey. p 122; HG. pp. 25, 206; GAMI. p 53; SIA. p 110

288. *Mālyavān*

mt. situated in Ilāvṛta;[1] a mountain range to the east of Meru, souh of Nīla, north of Niṣadha and west of Ilāvṛta and a boundary limit of Ketumāla V; it is a thousand yojanas in extent; the Cakṣus descends from its summits;[2] at its top is Amarakaṇṭaka in Kaliṅga.[3] It is the Hindukush mountain which starts from the north-western extremity of the Himālayas and extends southwards, first dividing India (including Pakistan) from Afghanistan and then through north-eastern Afghanistan.[4]

289. *Mānasa*

1. It is one of the four lakes of Ilāvṛta; situated on mt. Meru, the abode of gods;[5] it is a tīrtha to the south of Meru;[6] a tīrtha fit for śrāddha and situated in Ilāvṛta;[7] at the foot of the Vaidyuta hill from which the river Sarayu rises.[8] On the north of lake Mānasa is mt. Kesarācala.[9] A. lake in the Himālayas embedded between Kailāsa on the north and Gurla Māndhātā on the south.[10] B. under Kubjāmraka.[11] C- to the west of Mathurā.[12] D- near Prayāga on the north bank of the Gaṅgā.[13] E. in Kashmir, modern Mānasbal;[14] F - under Narmada;[15] G- under Gayā, there are two pools, viz., Uttara-mānasa and Dakṣiṇamānasa.[16] According to Dey and Law the lake Mānasa is situated in the Kailāsa mountain in Hūṇadeśa in Western Tibet. On the south of this lake is the Gurla range referred to under A above.[17]

---

1. Kr. I. 45. 24.
2. Bh. V. 17.7; M. 113.35; Vā 34.33-34; Vi. II. 2 26
3. Br. I. 15.38: II.13.7, 13.
4. HG. p 130-131
5. K. 1.23.29; 45.23-24; II. 37.44.
6. G. I. 84. 7-8.
7. Br. II. 13.58, 115-16; Vi. II. 2.25.
8. M. 121. 16-17; Br. I. 18.15; Āran. 130.12.
9. K. I. 45.39.
10. *Āraṇ.* 130.12.
11. Var. 126.29
12. Var. 154.27-28
13. M. 107.2.
14. HD. Vol. IV. p 778.
15. M. 194.8; P. I. 21.8.
16. Vā. 111.2-6, 8-12.
17. Dey, p 123; HG p 131; HD Vol. IV. pp 778-779

290. *Mānasa*

V. Of Mānasa, son of Vapuṣmān, king of Śālmalidvīpa.[1]

291. *Mānasācala*

mt. On the four quarters of which are the cities, Amarāvatī on the east, Saṁyamanī on the south, Sukhā on the west and Vibhāvarī on the north, of Indra, Yama, Varuṇa and Soma respectively.[2] The wheel of the sun's chariot is fixed on this mt;[3] a mt. of Puṣkaradvīpa which forms the limit of Pṛthu's dominion:[4]

292. *Mānasottara*

mt. This is the only mountain of Puṣkaradvīpa;[5] referred to by Bh and Vi.[6]

293. *Mandākinī*

r. Taking its source from mt. Ṛkṣavat, this holy river flows on the slopes of the Himavat; it also finds its course to Kailāsa; before performing the worship of Madhyameśa, Vyāsa bathed in this river;[7] a river of Bhārata; Gaṅgā in Devaloka.[8] A- near mountain Citrakūṭa and rising from Ṛkṣavat.[9] B- a sub- tīrtha under Vārāṇasī;[10] C- r. springing from a lake Mandodaka at the foot of Kailāsa;[11] D – near Kiṣkindhā[12].

294. *Mandara*

mt. One of the kulaparvatas of Kuśadvīpa;[13] mt. of Ilāvṛta Varṣa;[14] situated on the east of Meru;[15] a mt. in Bhā-

---

1. K. I. 40.23-25; G. I. 56.5; Br. I. 14.32, 34; Vā 33.28, 30; Vi. II. 4.23, 29.
2. K. I. 41. 32-35.
3. K. I. 41.32; Vi. II 8.6
4. Br. I. 19.112-114. 117; M. 123.16; Vā 49.108
5. K. I 50.2-4; G. I. 56. 18.
6. Bh. V. 20.30; 21.7. 13; Vi. II. 4.76, 81, etc.
7. K. I. 47.32: 14.27-29; 48. 4-8; 34.2; cf. Vā. 45.99
8. Bh. V. 19.18; X. 70.44
9. Āraṇ. 83.55; Anu. 26.27; Rām. II 87.8; M. 114.25.
10. L. Quoted by T. K. p 86.
11. M. 121.4; Br I. 18.1-3
12. Vide HD. Vol. IV p 779; HG. p 125; Dey. p 123; GAMI. p 47.
13. K. I. 49.21 Br. I. 13.36; 19.56; Vā 49.51 G. I. 56.10.
14. K. I, 14.25
15. Vi. II. 2.17.

rata V,[1] same as Kakudmān;[2] mt. in Malayadvīpa;[3] the gods and demons who churned the Milk Ocean used it as the churning stick;[4] Devī is said to have made her dwelling on this mountain;[5] Umā also was staying here.[6] A- It is a hill situated in the Bańka sub-division of the Bhagalpur district, two or three miles to the north of Bamśī and thirty miles to the south of Bhagalpur. It was known to Megasthenes and Arrian as Mallus. B- A portion of the Himālaya mt. to the east of Sumeru in Garhwal.[7]

295 *Maṇīcakam*

V. A son of Havya (king of Śākadvīpa) and the founder of this kingdom;[8] a V round the Śyāma hill of Śākadvīpa.[9]

296. *Maṇikarṇa*

Tī. under Vārāṇasī, visited by Vyāsa.[10] Dey and Law identify it with a place of pilgrimage, situated on the Pārvatī, a tributary of the Bias, in the Kulu valley.[11]

297. *Maṇimān*

mt. One of the kulaparvatas of Plakṣadvīpa.[12] The Bh mentions Maṇikūṭa as a boundary hill in Plakṣa.[13]

298. *Maṇiśaila*

mt. situated in Ilāvṛta.[14] The Vā refers to it as Maṇi-śīla situated to the east of Aruṇoda.[15]

---

1. Br. I. 16.20;
2. M. 122. 61.
3. Vā 48.23
4. K. I. 1.27.
5. K. I. 12.144.
6. K. I. 16. 96
7. Dey. p 124. HG. p 125
8. K. I. 40.16-19; G. I. 56.14; Br. I. 15.17-19 (Maṇīvaka)
9. Vā. 33.16-18; 49.86, etc.
10. K. I. 35.8; P. I. 37.8
11. Dey. p 125; HG. p 125
12. K. I. 49.3
13. Bh. V. 20.4
14. K. I. 45.25
15. Vā. 36.18

299. *Mañjulā*

r. Emerging from mt. Ṛkṣavat[1]. Mb. refers to a river Mañju[2]. According to Dey it is the same as Bañjulā.[3] Godāvarī and Vañjula (Bañjulā) are rivers taking their source from Sahya mt.[4] or the Western Ghats. Dey identifies this Bañjulā with the Mañjerā, a tributary of the Godāvarī.[5]

300. *Manohara*

V. of Krauñcadvīpa ruled by and named after Manohara, the son of Dyutimān, king of Krauñcadvīpa[6]; Manuga according to Vā.[7]

301. *Manohara*

Tī. Under Narmadā; sacred to pitṛs; one who bathes here reaches Rudraloka.[8]

302 *Manojavā*

r. In Krauñcadvīpa.[9]

303. *Marutāśaya*

Tī. Under Narmadā; situated on the west of Matṛtīrtha; one who gives away gold after bathing here, goes to Vāyuloka by the Puṣpaka chariot.[10] The Veṅkaṭeśvara edition of the K mentions Marutāśaya (and not Marutālaya). HD includes K also among the Purāṇas[11] which refer to Marutālaya. As Marutālaya is not referred to by any other Purāṇa or by the Great Epic, it is possible that the K wrongly substitutes Marutāśaya for Marutālaya.

304. *Matṛtīrtha*

Tī. One who bathes here attains svarga; to the west

---

1. K. I. 47.33
2. Bhīṣma. 10.32
3. Br. I. 16.31; M. 114.29 (Vañjulā)
4. M. 114.29; Br. I. 16.34
5. Dey. pp. 126, 23; cf. HG. p 207
6. K. I. 40.19-21
7. Vā. 33.21-23
8. K. II. 42.20-21; M. 194.7; P. I. 21.7
9. K. I. 49.29; Br. I. 19.75; M. 122.88; Vā. 49.69; Vi. II. 4.55
10. K. II. 41.41-43
11. Vide HD. Vol. IV. p 780

of this is situated the Marutāśaya; tīrtha under Narmadā;[1] under Kurukṣetra and also under Godāvarī[2].

ς05. *Matsyodarī*

r. In Vārāṇasī. Alongside this river are situated the famous liṅgas, viz., Oṁkāreśvara, Kṛttivāsesvara, Maddhyameśvara, Viśveśvara, and Kaparddīśvara;[3] near Oṁkāreśvara and to the south of Kapileśvara in Vārāṇasī.[4] Same as Gaṅgā.[5] Vide 'Suṣumnā'.

306. *Mayūra*

mt. On the west of L. Asitoda;[6] a peak on the Varāha hill.[7]

307. *Megha*

mt. Situated in Ilāvṛta;[8] a hill.[9]

308. *Meghanisvana*

mt. One of the kulaparvatas of Plakṣadvīpa.[10]

309. *Meru*

mt. Meru is situated at the centre of Ilāvṛta V.[11] It forms the centre of Jambudvīpa. Its foot is of 16,000 yojanas; two third of it is its peak. Its height is 84 yojanas. On the south of it are the mountains Himavān, Hemakūṭa and Naiṣadha. On its north are Nīla, Śveta and Śṛṅgi. On the south of Meru are the Varṣas Bhārata, Kiṁpuruṣa and Hari. On the north are Ramyaka, Hiraṇmaya and Kuru. At their centre is Ilāvṛta in the centre of which is mt. Meru.[12] It is the foremost among the mountains.[13] Hence Rudra is described

---

1. K. II. 41.40
2. P. I. 26.54; B. 112.1
3. K. I. 32.11-13
4. L. quoted by T. K. pp. 35, 58-69; Sk. IV. 33. 120
5. HD. Vol. IV. p. 781
6. K. I. 45.38
7. Vā. 42.70
8. K. I. 45.26
9. M. 163.82
10. K. I. 49.3
11. K. I. 40.33
12. K. I. 45.6-14
13. K. I. 12 224

as mt. Meru among the mountains.[1] The Viṣkambhaparvatas around Meru are Mandara on the east, Gandhamādana on the south, Vipula on the west and Supārśva on the north.[2] Mt. Bhadrāśva is to the east of Meru whereas to its west is mt. Ketumāla.[3] The V on its east is Bhadrāśva.[4] Mt. Meru is the abode of gods. Lake Mānasa is situated here.[5] On the peak of mt. Meru stays Śiva in the company of Devī[6]. On the top of it is the city of Brahmā, the residence of Siva, Amarāvatī, the city of Indra, Tejovatī, the city of Agni, Saṁyamanī the city of Yama, Ṛkṣavatī the residence of Nairṛta, Śuddhavatī, the city of Varuṇa, Gandhavatī, the city of Vâyu, Kāntimatī (Śāntimatī). the city of Soma and Yaśovatī, the city of Saṅkara. Gaṅgā, which takes its source from underneath the foot of Viṣṇu after traversing the sky, falls into the city of Brahmā (on mt. Meru) and branches into four, viz., Sītā, Alakanandā, Sucakṣu and Bhadrā. Sītā which flows to the east traverses Bhadrāśva and through the eastern Varṣa joins the sea. Alakanandā flowing to the south reaches Bhārata and branches into seven before joining the ocean. Sucakṣu traversing Ketumāla joins the ocean. Bhadrā after traversing the Northern Kurus joins the northern seas. Meru, which is situated at the centre of the mountains running from Nīla to Naiṣadha and also from Mālyavān to Gandhamādana, forms the Karṇikā of the world-lotus.[7] It was on this mt. that Brahmā and Viṣṇu happened to meet and enter into an argument as to who between themselves was the Lord of the universe.[8] Meru is also personified as the husband of Dhāriṇī, daughter of Svadhā. Āyati and Niyati were his daughters and Dhātā and Vidhāta his sons-in-law.[9] Similar descriptions of Meru are also found in many other Purāṇas.[10] A. It is mentioned in Tai *Ār*. It is also known as Hemādri and Svarṇācala and is identified with the Rudra Himālaya in Garhwal, where the river

---

1. K. II. 7.8
2. K. I. 45.14-16
3. K. I. 45.21
4. K. I. 40.35
5. K. I. 23.28
6. K. I. 31.16
7. K. I. 46.1-34
8. K. II. 31. 3
9. K. I. 13.1-2, 23; cf. Ilāvṛta. supra
10. Bh. V. 16; Br. I. 1.69; I. 15; Vi. II. 20-22; 2.7 ff; Vā ch. 34; etc.

Gaṅga has its source. It is near Badarikāsrama. B-. A mountain in Śākadvīpa called also as Meru, probably mt. Meros of Arrian, near mt. Nysa or Niṣadha; the Hindukush mountain.[1]

310. *Modākam*

V of Śākadvīpa, named after and ruled by Modākī, son of king Havya (Bhavya) of Śākadvīpa.[2]

311. *Mukuṭa*

mt. On the south of 1. Mahābhadra[3]; west of Sitoda.[4]

312. *Muṇḍapṛṣṭha*

Śiva has caused here a foot-mark for the welfare of all beings;[5] a place where Mahādeva performed penance; protected by poisonous reptiles;[6] in Gayā-;[7] It is identified with the Brahmayoni hill in Gayā, especially that portion of it which contains the Viṣṇupada temple.[8] B.-A hill in Kashmir[9].

313. *Muni*

V in Krauñcadvīpa named after and ruled by Muni, son of king Dyutimān of Krauñcadvīpa.[10]

314. *Nāga.*

mt. on the west of 1. Sitoda[11]; north of 1. Mahābhadra;[12] on the north of Meru[13].

315. *Nāgadvīpa*

V. One of the nine divisions of Bhārata separated from each other by water.[14] Vide Bhārata and Appendix IV.

---

1. Tai. Ār. I. 7.1-3; Dey. p 130; HG. pp 131.
2. K. I. 40.17-19; G. I. 56.16; Br. I. 14.20; Vā. 33.19;
3. K. I. 45.34
4. Vā. 36.28
5. K. I. 37 39-41
6. Br. II. 13.110; Vā. 77.102-7
7. Vā. 109.45, 52; 111.45
8. G. I. 86.4-5; Ag. 115.44: Vā. 77.102-103
9. Dey, p 134; HD. Vol. IV p 782
10. K. I. 40.19-21; Br. I. 14.23,26; Vā. 33. 21-23; Vi. II. 4.48
11. K. I. 45.36
12. Bh. V. 16.27; Vā. 36.31
13. Vi. II. 2.28
14. K. I. 47.25; G. I. 55.5; Br. I. 16.19; M. 114. 8; Vā. 45.79; Vi. II. 3.6

316. *Nāgatīrtha*

Tī. Holy place visited by Vyāsa;[1] sacred to pitṛs.[2] A.- under Godāvarī[3] B.- under Vārāṇasi[4]; C.- under Tripuṣkara.[5] D.- under Mathura;[6] E. - referred to in Mb.[7] with uncertain location.

317. *Naimiṣa*

It is the holy place wherein the entire Kūrma Purāṇa was narrated by Romahārṣaṇa to the sages assembled there for the 'satra';[8] sacred to Viṣṇu; here Śaunaka and others performed the satra.[9] It was the most sacred place of Kṛta yuga; it is a tīrtha and also a forest; holy for śrāddha.[10] This tīrtha was particularly selected by Brahmā for the sake of Ṛṣis who wished to do penance in a place best suited for it by which they could have a glimpse of Mahādeva; the spokes of the Cakra released by Brahmā fell here. It is the abode of Śiva. By the performance of satra here, Śiva appeared before the sages. Brahmā narrated the Brahmāṇḍa Purāṇa to the sages in this Tīrtha.[11] It is also mentioned in the Kāṭ. S.[12] It is often mentioned in the Epics and Purāṇas.[13] Naimiṣa or Naimiśa is a country round Nimkhāravana or Nimsar on the Gomatī 45 miles to the north-west of Lucknow. Its location by Vā on the Dṛṣadvatī in Kurukṣetra[14] seems to be erroneous. Vā at another place and Br. Locate it on the Gomatī [15]

---

1. K. I. 35.7
2. M. 22.33
3. B. 111.1
4. M. 22,33; K. I. 35.7; P. I. 37.7
5. P. V. 26.51
6. Var. 154. 14
7. *Āraṇ*. 82. 53-55; cf. HD. Vol. IV. p 783.
8. K. I. 1.2.
9. Bh. I. 1.4. 21; Br. III. 4.45.
10. K. I. 31.46; 37.37; II. 20.34; M. 1.4; 13.26; etc.
11. K. II.43. 1-16; M. 14
12. Kāṭ. S. 10.6.
13. *Āraṇ* 82.53-57 85.4 etc.; *Śalya*. 37.15;
14. Vā. 1. 14-15.
15. Vā. 2.8-9; Br. I. 2.8-9; Vide HD. Vol. IV p 783; Dey. p 135; HG. pp 46, 133.

318. *Naiṣadha*

V situated in Jambudvīpa; kingdom of Hari son of Āgnīdhra;[1] it is a division of Jambudvīpa.[2]

319. *Nākaloka*

Nākaloka is attained by one who takes a bath in the Apsareśa tīrtha.[3]

320. *Nakulīśvara*

Tī. situated at the mouth of r. Gaṅgā on the peak of mt. Himavat. God Nakulīśvara stays here.[4] M mentions it as Nakuleśa.[5]

321. *Nalinī*

r. One of the rivers of Śākadvīpa.[6] According to Kane[7] it may be identified with A - One of the three streams of Gaṅgā proceeding east and B- a river in Kashmir. Dey identifies it with the river Brahmaputrā[8].

322. *Nandi*

Tī. on the Narmadā, sacred to Śiva; one who bathes here pleases Śiva and reaches Somaloka.[9] Same as Nandikeśam[10] situated on the Narmadā.[11] G also refers to it.[12]

323. *Nārada*

mt. One of the kulaparvatas of Plakṣadvīpa[13] where

---

1. K. I 40.32; Br. I. 14.49; 15.32; Vā 33,42.
2. Vi. II. 1.20
3. K. 11.42, 24-25.
4. K. II. 44,12-14.
5. M. 22.77.
6. K. I. 49.35; G. I. 56. 17; Br. I. 19.96; Vi. II. 4.65.
7. HD. Vol. IV. p 784; Vā. 47,38; M. 121.40 cf. note 919 on Rām. I. 42.61; Haracaritacintāmaṇi 14.101
8. Dey. pp. 137-138.
9. K. II. 41.90
10. M. 191.6, 37; PI. II. p 200
11. HD. Vol. IV, p 784; PI. II. p 200
12. G. I. 81.21
13. K.I, 49.3; G.I, 56,3

Nārada and Parvata were born;[1] entered the sea for fear of Indra; situated in Śākadvīpa;[2] a mt. on the base of Meru.[3]

324. *Nārada*

Tī. On Narmadā where Nārada gained yoga from Maheśvara by performing penance;[4] a tīrtha on the Narmadā, its variant is Nāradeśvara.[5]

325. *Naraka*

Hell. Underneath the netherworlds are the narakas viz., Kūrma, etc. The sinners are confined here.[6] They are the 27 hells under Yama where the unrighteous go according to their respective sins;[7] under the earth below the Śeṣaloka are the seven hells, Raurava, Śītastāpa, Kālasūta, Apratiṣtha, Avīcī, Lohapṛṣṭha and Avidhya.[8]

326 *Nārāyaṇapura*

This city is situated in the Śvetadvīpa It is lustrous and is full of huge mansions decorated with flags and festoons. It abounds in fountains, lakes and gardens. Flowers are always in full blossom. Music and dance continue here unhindered. Hosts of apsarās dance. At the centre of this city is the place where Viṣṇu slumbers upon the coils of Śeṣa, meditated upon by Sanandana and other yogis his feet being massaged by Devī who was born out of the milk ocean. This place is known as Vaikuṇṭha.[9]

327. *Nārāyaṇatīrthā*

Tī One of the most holy places visited by Vyāsa,[10] under Vārāṇasī;[11] also called Vipratīrtha under Godāvarī.[12]

. K. I 49.3; G. I. 56.3
1. Br. I. 19.9; Vā.49.8; Vi II. 4.7
2. M. 121·74; 121.11; Vā. 47.74
3. Bh, V. 16.26; Br. I. 18 .77
4. K. II. 41.16.17
5. P. I. 18.23; M. 191. 5,23
6. K. I. 44.25
7. Br. III. 2.146-150
8. Vā. 101.145-192; Vi. II. 6.1-5
9. K. I. 49.50-71
10. K. I. 35.5
11. P. I. 37.5; K. I. 35.5
12. B. 167.1, 33; HD. Vol. IV. p 785

328. *Narmadā*

r. Famous in all the worlds. She is the beloved of Mahādeva. It is a river of Bhārata V taking its source from mt. Ṛkṣavat.[1] It originates from under the foot of Rudra and is praised by the gods, gandharvas apsarās.[2] It is a holy river famous throughout the world, According to sage Mārkaṇḍeya who narrates the glory of this river to king Yudhiṣṭhira[3] Gaṅgā is pure in Kanakhala, Sarasvatī in Kurukṣetra alone whereas Narmadā is holy in village and wilderness alike.[4] It takes its source from mt. Amarakaṇṭaka situated on the western quarter of Kaliṅga.[5] Narmadā has originated from the body of Rudra and is the best among all the tīrthas[6], holy for srāddha; it gives final beatitude to those who die there and so is equal to the holy city of Vārāṇasī in merit.[7] On the Narmadā is situated the holy place of Dhautapāpa where Vṛṣa expiated all his sins.[8] On the southern bank of this river is situated the Kāmatīrtha.[9]

The Narmadā is one of the most sacred rivers of India and is only second to Gaṅgā in importance. Accounts of the greatness of Narmadā and tīrthas thereon are given by many Purāṇas.[10] It is the river Nerbuda, the Namados of Ptolemy. It is also known by the names Revā, Samodbhavā and Mekala-sutā. It rises in the Amarakaṇṭaka range and falls into the Arabian sea.[11]

329. *Narmadā Eraṇḍi Saṅgama*

The confluence of Narmadā with Eraṇḍī is a cure for all sins inclusive of Brahmahatyā.[12] Eraṇḍi has been identified with the river Uri or Or, a tributary of the Narmadā in the

---

1. K. II. 42.39-42; I. 47.32; Vā. 45.99
2. K. II. 41.1-3
3. K. II. chs. 40-42
4. K. II. 40.7
5. K. II. 40.9
6. K. II. 40.5
7. K. II. 20.35; I. 31.47; ViS. 85.8
8. K. II. 42.9-12
9. K. II. 41.54-56
10. M. chs. 186 to 194; P. I. chs. 13 to 23; K. II. chs. 40 to 43
11. HD. Vol. IV. pp. 703-707; Dey, p 138; HG. pp. 40-41; GAMI p 47
12. K. II. 42.31-32

Baroda State (modern Gujrat state) near the junction of which is Karnali[1] cf. Eraṇḍī (supra).

330. *Narmadodadhi Saṁgama*

The confluence of the Narmadā with the sea is holy for Janārdana, for he appeared here before Jamadagni.[2] The junction of the Narmadā with the sea is a sacred place of pilgrimage,[3] also known as Narmadā-Sindhusaṁgama or Jamadagni tīrtha.[4]

33'. *Nīla*

mt. situated on the north of Meru in the Jambudvīpa;[5] on the west of 1. Asitoda[6]; to the north of lake Mahābhadra;[7] a kulaparvata of Bhadrāśva.[8] The Nīlaparvata is identified with A- The Haridwar hills called Caṇḍī pāhād situated on the northern side of the Gaṅgā;[9] B - The Kuen-lun range (on the north of Meru) in Tibet;[10] C-The mound on which the Puruṣottama shrine stands;[11] probably the hill or mound at Puri in Orissa on which the temple of Jagannath is deemed to be situated.[12]

332. *Nīlācala*

mt. situated in the V of Ramya.[13] A- a small hill at Puri in Orissa on which the temple of Jagannath is supposed to be situated; B- a hill near Gauhati on which the temple of Satī stands.[14]

333. *Nirvindhyā*

r. Emerging from the Vindhyas,[15] rising from the Ṛkṣa

---

1. Dey. p 59
2. K. II. 42. 33-34
3. M. ch. 193
4. Dey. p 139
5. K. I. 45.9; G. 1, 54.10; 81.29; Vā. 46.34
6. K. I. 45.37
7. Vā. 36.30-33
8. Vā. 43.14; Vi. I. 4.26; II. 2.39
9. K. II. 20.33; ViS. 85.13; M. 22.70; Bh. V. 19.16, etc.
10. Br. I. 15.34-39; Bhīṣma. ch. 8; etc.
11. P. IV. 17.23, 35; 1V. 18.2; Sk. quoted by Tīrthaprakāśa p 562
12. Vide Dey. p 141; HD. Vol. IV. p 785
13. K. I. 40.33; 17.133.22; Vā. 34.20; 35.8. etc.
14. HD. Vol. IV p 785
15. K. I. 47.34; M. 114.27; Vā. 45.102 (Nirbandhyā); Br. I. 16.32-34

mountain in Bhārata V.[1] It is identified with the Newaj, a tributary of the Chambal between the rivers Betwa and Kālisindh.[2]

334. *Niṣadha*

mt. Situated on the south of mt. Meru;[3] in Ilāvṛta.[4] on the east of l. Aruṇoda;[5] a mountain range on the base of Meru and to the south of Ilāvṛta and boundary of Hari V.[6] Identified with the range of mountains which lies to the west of the Gandhamādana and north of Kābul river, viz., Hindukush which forms part of the Himālayas. The statement of Alberuni that the Viṣṇupada lake, whence the river Sarasvatī comes, is near mount Niṣadha, leads to the same conclusion.[7]

335. *Niṣphaleśa*

Tī. On the Narmadā. By bathing here one reaches Rudraloka.[8]

336. *Nivṛtti*

r. One of the rivers of Śālmalidvīpa.[9]

337. *Oṁkāra*

Liṅga. One of the guhyaliṅgas of Śiva. A- situated in Vārāṇasī.[10] B- Oṁkāra Māndhātā, one of the twelve Jyotirliṅgas on an island in Narmadā, about 32 miles north-west of Khāndwā.[11]

338. *Padmanagarī*

cy. By satisfying pitṛs in this deśa, a hundred generations of the family line are emancipated.[12] Seems to be iden-

---

1. Bh. V. 19.18; Vi II. 3.11
2. HD. Vol IV p 786; Dey p 141; HG. p 40; GAMI. p 50
3. K. I. 45.9; G. I. 54.9
4. K. I. 45.26
5. K. I 45.28
6. Bh. V. 16.9, 26; Vā. 34.14, 25
7. "Alberuni's India" Vol. II. p. 142. cf. HD. Vol. IV. p 786; p 141
8. K. II. 41.8-9
9. K. I. 49.16; Br. I. 19.47: Vā. 49.42; Vi. II. 4.28
10. K. I. 32.1-12; L. I. 92.137; P. I. 34.1-4,10
11. M. 22.27; 186.2; P. II. 92.32; VI. 131.67; Sk. I. 1. 17.209; cf. HD. Vol. IV. p 786; Dey. p 142
12. K. II. 36.10

tical with Padmāvatī or Padmapura situated near Chandrapur at a short distance from Amarāvatī.[1]

339 *Paitāmaha* (or *Pitāmaha*)

Ti. On Narmadā, holy for śrāddha purposes;[2] same as Pitāmaha tīrtha, one of the holy places in Vārāṇaṣī visited by Vyāsa[3] and also mentioned under Narmadā,[4]

340. *Palāśinī*

r. rising from mt. Śuktimat.[5] A- a river near the Girnar hill in Kathiawar; Vide Junagadh Rock Inscription of Skandagupta - The years 136, 137, And 138.[6] B - river Paddair which falls into the sea near Kaliṅgapatam in Ganjam.[7] It is also identified with the Parās, a tributary of the Koel in Chhota Nagpur.[8]

341. *Pañcāla.*

Ja. A people of the ninth dvīpa.[9] The ancient name for Rohilkhand. It consisted of Bareilly, Budaun, Farukhabad and the adjoining districts of Rohilkhand and the central Doab in U. P. It was one of the sixteen Mahājanapadas of Jambudvīpa mentioned in the Aṅguttara Nikāya[10] of the Pāli Sutta Piṭaka. Originally it was the country north and west of Delhi from the foot of the Himālaya to the river Chambal. Later it was divided into the North and South Pañcāla with Ahichhatra and Kāmpilya, as their respective capitals. The two (the north and the south Pañcālas) were separated by the Gaṅgā. The north Pañcāla extended from the Gaṅgā to the Himālaya and the south Pañcāla extended from the southern bank of the Gaṅgā to the Chambal.[11]

---

1. cf. Dey. p 143
2. K. II. 42.18-19; M. 194.4
3. K. I. 35.8
4. P. I. 21.4; HD. Vol. IV. p 791; cf. Pitāmaha, infra
5. K. I. 47.39; Br. I. 16.38; Vā. 45.107
6. HD. Vol. IV. p 787; Dey. p 144; CII. III. p 64
7. Mār. 54.38; Vā. 45.107
8. GAMI. p 55
9. K. I. 47.41
10. Aṅguttara Nikāya Vol. I. p 197
11. Dey. p 145; HG. pp 47, 136; GAMI. p 92

342. *Pañcanada.*

Tī. situated in the vicinity of Japyeśvara; one who stays here and worships Mahādeva for three consecutive nights is sure to reach Rudraloka,[1] a spot sacred to five rivers created by Rudra[2]; place fit for śrāddha, at the confluence of the Sindhu and the ocean.[3] The five rivers in Panjab, viz., Śutudrī (Sutlej), Vipāś (Bias), Paruṣṇī (Rāvī), Aśiknī (Chenab) and Vitastā (Jhelum)[4]. The union of these five rivers is called Pañcnad. The united stream combines with the Sindhu a few miles above Mithankot.[5]

343. *Pañcaśaila*

mt. in Jambudvīpa; on this mt. are situated the three cities of the dānavas. Not far lives Śukra, the ācārya of the daityas[6]; mt. South of Meru[7]; on the east of l. Aruṇoda.[8]

344. *Pañcatapa*

Tī. of Śiva; here was Śiva propitiated by the god of gods wishing for a son.[9]

345. *Pāṇḍura*

mt. situated on the south of l. Mahābhadra;[10] mt. in Bhārata V;[11] on its peak are the hundred cities of the gandharvas.[12]

346 *Pārijātā (Pāripātra)*

mt. In Jambudvīpa; on this mt. is situated the city of Mahālakṣmi.[13] Also known as Pāriyātra[14] situated on the west of

---

1. K. II. 44.1-2
2. Vām. (SM) 13.26-27
3. Br. II. 13.57; Vā- 77.56
4. Āraṇ. 80.99; Vā. 77.56; K. II. 44.1-2; L. I. 43.47-48; P.I. 24.31
5. HD. Vol. IV. p 787; Dey. p 145
6. K. I. 48.57-58
7. Vā. 36.24
8. K. I. 45.30
9. K. II. 44.5-6
10. K. I. 45.34
11. Br. I. 16.21; Vā. 45.91
12. K. I. 39.60
13. K. I. 48.39
14. PI. II. p 317

Śītoda:[1] on the west of 1. Asitoda;[2] on the south of 1. Mahābhadra.[3]

347. *Pārijātavana*

Forest. Situated on the peak of mt. Kailāsa; here dwells Indra: Lord Nārāyaṇa also stays here in the company of Devī;[4] of Mahendra, situated on the Śītānta mt.[5]

348. *Pāriyātra or Pāripātra*

Ja. and mt. One of the seven Kulaparvatas of Bhārata[6] situated on the west of Meru[7]; gives rise to many rivers.[8] The rivers that originate from the Pāriyātra are Vedasmṛti, Vedavatī (Vedaratā), Vrataghnī, Tridivā, Varṇāśā (Parṇā, Parṇāśā), Candanā (Sābandanā), Carmaṇyavatī, Surā and Vetravatī.[9] Identified with the western part of the Vindhya, extending from the source of the Chambal to the gulf of Cambay, as the rivers Chambal, Betwā and Śiprā are said to rise from it. It is mentioned in the Mahābhāṣya and also in Baud.Dh.S.[10] The Rām. also mentions it as situated on the western sea.[11] It was the name applied to the western Vindhyas together with the Aravelly range[12]. The Pāriyātra-nivāsins seem to have comprised the people of the countries of Aparānta, Saurāṣṭra, Śūdra, Mālapa (Mālava), Malaka and others.[13]

349. *Parvata*

Tī. A-sacred place visited by Vyāsa; A – mentioned under Vārāṇasī.[14] B- A country in the Panjab to the north west of Multan between the Ravi and the Sutlej. The Śaṅkara-

---

1. Vā. 36. 29; 42.54
2. K. 1. 45.37
3. K. I: 45.34
4. K. I. 48.9-12
5. Vā. 39.11-26; PI. II. p 317
6. K. I. 47,24; Vā. 45.58
7. Bh. V. 16.27; 19.16; Br. I. 16.19; M. 114,18; 148.7; Vi. II. 2.43, 33
8. Vā. 45.98; PI. II. p 318
9. K. I. 47. 30-31
10. Mahābhāṣya (on Pāṇ. II. 4.10) I; p 475; Baud. Dh.S. I. 1.2.10
11. Rām. IV. 41.16; cf. Dey. p 149; HD. Vol. IV. p 789; HG. p 22
12. GAMI. p 46; SIA, p 115
13. K. I. 47.43; Dey. p 149
14. K. I. 35,8; P.I, 37.8

vijaya of Ānandagiri refers to it with its shrines of Mallikārjuna and Śakti Bhramarā. Hence it seems to be the same as Śrī- śaila.[1]

350. *Pātāla*

Pātālas or the netherworlds, viz, Mahātala, etc, are situated deep under the earth. They are the seven mahālokas enveloped in darkness and situated beyond the Lokāloka mountain; it is the abode of Nṛsiṁha; here was Bali sent by Vāmana after he conquered all the three worlds by his three paces; abode of Ananta and Mucukunda, the Nāgās, the asura chiefs Virocana, etc; here stays the Nṛsiṁha form of Viṣṇu; it was also the resort of Brahmahatyā after leaving Kālabhairava on his entering the city of Vārāṇasī. The mahālokas mentioned by K are Mahātalā, Pātāla, Rasātala, Talātala, Sutala, Vitala and Tala the last five being of the characteristics of śaila (rocky), śārkara (brown), pīta (yellowish), sita (white) and sitetara (black?) respectively.[2] Vā also gives an account of the underworlds similar to that of K. Pātāla is referred to by several Purāṇas.[3] Pātāla or Rasātala is identified by Dey with the western Tartary including Turkestan and the northern side of the Caspian Sea, the country of the Huns. "Rasātala or Pātāla" was the general name of the country as well as the specific name of its provinces. The seven 'spheres' or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) Atala derived its name from the A - telites; (2) Bitala from the Ab - telites. (3) Nitala from the Neph-thalites.(4) Talātala from the To-charis (or the Takṣakas of the Mb. and the Purāṇas); (5) Mahātala from the Han-talites; (6) Sutala from the Cidarites or Su tribes who lived in the upper Jaxartes and the Oxus. They were the Surabhis or cows and Suparṇas or Garuḍas or birds of the Mb, who lived in the Trans-Caspian Dist. The Garuḍas were Śākas but they followed the Zoroastrian religion. (7) Rasātala is the valley of the Rasa, or the Jaxartes. It derived its name from the river Rasa, on the banks of which the Huns and the Scythians

---

1. Saṅkaravijaya. ch 55. p 235; cf. HD. Vol. IV. p 789
2. K. I. 44.15-25; 50.15-16: 16.220; 17.61; II. 31.98-99
3. M. 154.197; Vā. 50.12; Br. I, 19.172; Vi. II. 5.1-12; Bh. V. 24.7-31

(Śākas) resided. They were called Nāgās or Serpents. Pātāla, though a general name, is evidently derived from the Ephthalites or the white Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North. Pātālam is also identified with the delta of the Sindhu[1].

351. *Pataṅga*

mt. on the east of l. Aruṇoda;[2] on the base of Meru;[3] on the south of the Mānasa.[4]

352. *Pavitrā*

r. of Kuśadvīpa,[5] main stream of Kuśadvīpa.[6]

353. *Payoṣṇī*

r. Rising from the Vindhya;[7] a river in Bhārata;[8] rising from the Ṛkṣa hill in Bhārata,[9] A- the river Pain or Pain-Gaṅgā that joins the Waradā or Wardhā river in the present state of Maharashtra; B- The river Pūrṇā in Berar rising in the Gavilgadh hills and falling into the Tāptī. The river Tāpti and its branch Pūrṇā.[10]

354. *Phalgu or Phālgunī*

Tī. holy for śrāddha[11] in Gayā; here resides Gadādhara;[12] refered to as a tīrtha and also o as a river.[13] It is the united stream of Nīlājanā (Nirañjanā) and the Mohanā. The Nīlājanā and the Mohanā unite together near the Mora hill about a mile below Buddha-Gayā. It flows through Gayā.[14]

---

1. Dey. p 167
2. K, I. 45.27
3. Bh. V. 16.26.; Vi. II. 2.26
4. Vā. 36.22
5. K. I. 49.21; G. I. 56.11; M. 112.72; cf. Vitṛṣṇa
6. Vi. II. 4.42
7. K. I. 47.34; Vā. 45.102; Br. I. 16.32-34
8. G. I. 55.9; 81.18; Bh V. 19.18
9. Br. I. 16.32; Vi. II. 3.11
10. HD. Vol. IV. p 790; Dey. p 156; GAMI. p 50; HG. p 22
11. K. II. 20.34; ViS. 85.22
12. Vā. 105.6, 36; 109.16
13. G. I. 52. 27; 83.4, 22; 84.14, 15,22, etc
14. Dey. p 156; HG. p 298

355. *Piṅgaleśvara*

Tī. under Narmadā; good for bathing, upavāsa and dāna.[1]

356. *Piñjara*

mt. in Jambudvīpa; on it are the three cities of gaṇeśas; Nandīśvara stays here;[2] watered by the Ambaranadī.[3]

357. *Piśācamocana*

Tī. mentioned under Vārāṇasī; Vyāsa visited this tīrtha; by worshipping Kaparddīśvara after bathing in this kuṇḍa all sins inclusive of that of a Brāhmaṇa murder are washed.[4]

358. *Piśācikā*

r. rising from mt. Ṛkṣavat;[5] it cannot be identified.

359. *Pitāmaha*

Tī. under Vārāṇasī; visited by Vyāsa;[6] under Narmadā[7] cf. Paitāmahatīrtha. (supra).

360. *Pīvara*

V of Pīvara, son of Dyutimān, the king of Krauñcadvīpa.[8]

361. *Plakṣadvīpa*

One of the seven Mahādvīpas which constitute the earth (cf. Jambudvīpa); its king was Medhātithi, son of Priyavrata;[9] it is twice as much in area as Jambudvīpa and circumvents the Kṣāroda. Its seven kulaparvatas are Gomeda, Candra, Nārada, Dundubhi, Maṇimān, Meghanisvana and Vaibhrāja. The corresponding seven rivers are Anutaptā, Śikhā (Aśikhā), Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā. They join the sea.

---

1. K. II. 41.21-24; 42.35-36; M. 191.32-36
2. K. I. 48.51-52
3. Vā. 47.51
4. K. I. 33.2, 14, etc; P. I. 35.2; Vide p 87, supra
5. K. I. 47.33; Br. I. 16.30; Vā. 45.100
6. K. I. 35.8; P. I. 37.8
7. M. 194.4; P. I. 21.4
8. K. I. 40.19-21; G. I. 56.12; Vā. 33.21-32; Vi. II. 4.48
9. K. I. 40.11

The citizens of this dvīpa are happy and blessed with longevity, for, they live for 5000 years. They are devoid of worries and agony. There is no yuga-system. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are respectively Āryakas, Kururas, Videhas and Bhāvinas. They worship Īśa (Soma) and gain Somasāmrājya, Somasāyujya and Sārūpya.[1] King Medhāththi had seven sons and the kingdom was divided among them. Their respective Varṣas were named after them, viz., Śāntamaya, Śiśira, Sukhodaya, Ānanda, Śiva (Amara), Kṣemaka and Dhruva.[2] A similar account is found in Vi.[3] According to the Bh. Idhmajihva was the first king of this continent who divided it among his seven sons; people are engaged in sun-worship; surrounded by the sea of sugar-cane juice; in the midst of the continent is the plakṣa tree, sacred to Śiva.[4] Vide 'saptadvīpa', infra.

362. *Plakṣaprasravaṇa*

Tī. Holy for śrāddha, dāna etc;[5] the source of Sarasvatī;[6] the river Sarasvatī which rises in the hills of Sirnur in the Himālayan range takes its source from a founatin situated at the foot of a plakṣa tree for which it was called Plakṣaprasravaṇa or Plakṣāvataraṇa.[7]

363. *Plakṣāvataraṇa*

Tī. By worshipping Viṣṇu in this tīrtha, one ascends to Viṇṣuloka;[8] Yamunātīrtha, where those who performed Sārasvata sacrifices came for the final ceremonial bath called avabhṛtha; here sacrificers performed Sārasvata satras;[9] in Himavat;[10] same as Plakṣaprasravaṇa (supra).[11]

---

1. K. I. 49.1-12
2. K. I. 40.26-27; cf. Br. I. 14,11; 19.1-31; B.20. 1-20; Vā. 49.1-28
3. Vi. II. 1.12; 2.5; 4.2-20
4. Bh. V. 1.25, 32,33; 20.1-7,21
5. K. II. 37.29
6. Br. II. 13.69; Salya. 53.11; Vā. 77.67
7. Dey. pp 157, 180
8. K. II. 37.8
9. Āraṇ. 129.13-17; 88.3; HD. Vol. IV. p 791
10. Mār. 21.29-30
11. Dey. p 180

364. *Prabhākara*

V called after Prabhākara, son of Jyotiṣmān, the king of Kuśadvīpa.[1]

365. *Prabhāsa*

Tī. Sacred to Hari and famous for its west-flowing Sarasvatī;[2] a tīrtha sacred to Śiva; under Vārāṇasī; Vyāsa visited this place;[3] it is like Vārāṇasī, a giver of mokṣa to those who die there.[4] A. – in Saurāṣṭra with the famous temple of Somanātha which had one of the twelve Jyotirliṅgas, broken by Mahmud of Ghazni, also called Somanāthapaṭṭana; the moon was cured of consumption here;[5] Sarasvatī falls into the sea near it;[6] B. – On the Sarasvatī;[7] C.- a hill near Gayā;[8] D.-under Vārāṇasī;[9] E. - under Dvārakā;[10] there flows Sarasvatī westwards;[11] F. - in Kashmir;[12] G. - one of the five dhārās near Badarikāśrama.[13]

366. *Prājāpatya*

Tī. Visited by Vyāsa and mentioned under Vārāṇasī.[14]

367. *Prayāga*

(1) Modern Allahabad; the confluence of the Gaṅgā and the Yamunā, famous throughout the three worlds by the name of Prayāga constitutes the loins (the most fertile part) of the Earth;[15] (2) The confluence of the Sindhu and the Vitastā,

---

1. K. I. 40.22-23; G. I. 56.9; Br. I. 14.29; 19.58: Vā. 33.26;49.53
2. Bh. VII. 14.31; XI. 30.6; Br. II. 13.40; Vā. 23.215; 77.40; cf. PI. II p 422
3. K. II. 35.16-17; I. 35.12, etc.
4. K. I. 31.48; cf. ViS. 85.26
5. Śalya. 34.36, 69-71,77
6. Vām. 57.51-52
7. Śalya. 34.69; 34.75
8. Vā. 108.16; 109. 14; Ag. 116.15
9. K. I. 35.12; P. I. 37.15
10. Var. 149.29-33
11. Bh. XI. 30.6
12. Haracaritacintāmaṇi, 14.111
13. N. II. 67.57-58; cf. HD. Vol. IV. p 791; Dey. p 157
14. K. I. 35.4; P. I. 37.4
15. K. I. 37.12

i. e', Jhelum.[1] Sindhu is deemed here Gaṅgā and Vitastā Yamunā. The RV. X. 75 contains one of the most ancient references to the greatness of the confluence of the Gaṅgā and the Yamunā. The greatness of Prayāga is dwelt upon also in the Mb[2] and the Purāṇas like M, K, P, Sk, etc.[3] It is a tīrtha of five yojanas in circumference[4] and is holy for snāna, japa, etc.; pitṛs get satisfied here;[5] this holy place was visited by Vyāsa;[6] Hari protects its sphere;[7] it is the kṣetra of Prajāpati;[8] crores of tīrthas are present in Prayāga-so say the sages; one who dies here secures the same goal which a wise man devoted to yoga reaches after forsaking all actions;[9] but a person who puts off his contemplated pilgrimage to Prayāga, goes to Naraka and suffers for hundreds of Kalpas;[10] on the south of this tīrtha is situated the Ṛṇapramocana tīrtha.[11]

368. *Puṇḍarīka*

mt. One of the seven mountains of Krauñcadvīpa;[12] on the south of l. Mahābhadra.[13]

369. *Puṇḍarīka*

Tī. visit to which is very efficacious;[14] fit for śrāddha.[15]

370. *Puṇḍarīkākṣā*

r. One of the seven rivers of Krauñcadvīpa;[16]

---

1. Nīlamata 295-296; cf. HD. Vol. IV. p 793
2. Āraṇ. 83.64-87; 85.13-14; Anu. 26. 34-36
3. M. chs. 103-112; K. I. chs. 36-39; II. 35; P. I. chs. 40-49; Sk IV. 22. etc.
4. K. II. 35.4; M. 108,9-10
5. K. II. 20,29
6. K. I. 35.2
7. K. I. 36.24
8. K. I. 36.20-21
9. K. I. 37.15-16; 39.7
10. K. I. 37.2-3
11. K. I. 38.14-15; cf. HD. Vol. IV. pp 596-617, 792; Dey. p 160; HG.p 139
12. K. I. 49.28; Br. I. 19.68; M. 122. 82; Vā. 49.63
13. K. I. 45.35
14. K. II. 37.27
15. Br. II. 13.56; Vā. 77.55
16. K. I. 49.29

Puṇḍarīkā mentioned in other Purāṇas[1] rising on the western side of Meru.[2]

371. *Puṇḍras*

Ja. Name of a people of Bhārata V.[3] The Pauṇḍras or Pauṇḍrakas are mentioned several times in Mb and also in the Ai. Br.[4] . They are the people of North Bengal with their city called Puṇḍranagara or Puṇḍravardhana (Mahāsthan in the Bogra District) after the name of Puṇḍra, a son of Bāli. Puṇḍradeśa and Pauṇḍra were the names of the country and Pauṇḍravardhana, its captial.[5]

372. *Puṇyavatī*

r. That rises from mt. Malaya.[6]

373. *Puruṣottama*

Tī. Sacred to Nārāyaṇa or Viṣṇu. One attains Viṣṇu-loka by worshipping Viṣṇu and gratifying the Brāhmaṇas here;[7] tīrtha sacred to Vimalā and the pitṛs;[8] it is Jagannath or Purī in Orissa.[9]

374. *Pūrvadeśa*

Ja. Mentioned as a people of Bhārata.[10] According to the early Indian texts we have five traditional divisions of India, viz., Prācya or Pūrvadeśa (Eastern India), Dakṣiṇāpatha (Deccan), Aparānta (Western India), Udīcya or Uttarāpatha (Northern India) and Madhyadeśa (Middle country). cf. Dakṣiṇāpatha (supra). The Eastern country lay to the east of Madhyadeśa. As the eastern boundary of Madhyadeśa extended from time to time, the western boundary of the Prācya country diminished. cf. Madhyadeśa (supra), According to the Kāvya-

---

1. Br. I. 19. 75; M. 122.88; Vā. 49.69; Vi. II. 4.55; G. I. 57.15
2. Vā. 47.67
3. K. I. 47.42
4. Ai. Br. 7.18; Sabhā 13. 18-19
5. Dey. p 154; HG. pp. 291-292; GAMI. p 28. note 7
6. K. I. 47.37
7. K. II. 35.26-28
8. M. 13.35; 22.38; VI. I. 15.52
9. HD. Vol. IV. p 793; Dey. p 162
10. K. I. 47.41

mīmaṁsā[1] the Eastern country lay to the east of Banaras whereas according to the Jayamaṅgalā commentary on the Vātsyāyana Sūtra it lay to the east of Aṅga. In later years it shrinked more.[2]

375. *Puṣkara*

Tī. Of Brahmā famous throughout three worlds. Brahmā is worshipped here by gods, gandharvas, etc, By bathing here one reaches the (vicinity of) Brahmā;[3] the most efficacious of tīrthas of the Tretā age[4] holy for śrāddha;[5] those who die here reach immortality or mokṣa;[6] place sacred to Hari.[7] A. - Town, lake and place of pilgrimage, six miles from Ajmer. Also known as Pokhra. One of the few temples of Brahmā exists here. The sacred Sarasvatī flowed to the ocean from here.[8] B.- Puṣkara on Sarasvatī, called Suprabha,[9] C. - in Kashmir among the group of tīrthas at Kapaṭeśvara.[10] D.- one of the five dhārās at Badarikāśrama.[11] According to Devī-Purāṇa it is one of the nine sacred forests, viz., Saindhava, Daṇḍakāraṇya, Naimiṣa, Kurujāṅgala, Utpalāraṇya, Jambumārga, Puṣkara and Himālaya. It is situated near Ajmere.[12]

376. *Puṣkaradvīpa*

dv. One of the seven continents which constitute the Earth. cf. Jambudvīpa (supra). Savana, son of Priyaṁvrata was its first king. Savana had two sons Mahāvīta and Dhātaki between whom the continent was divided. Their respective Varṣas were called after them.[13] It is double the size of Śākadvīpa and surrounds the milk ocean. On this continent there is only one mountain, viz., Mānasottara and the two janapadas are Mahāvīta and Dhātakīkhaṇḍa. The tree of Nyagrodha is

---

1. Kāvyamīmāṁsā p 93. cf. Dakṣiṇāpatha, supra
2. HG. pp. 13 and 16
3. K. II. 35.39-44
4. K. I, 37.37
5. K. II. 20.34. Vā 77.40; 106.69; ViS 85.1-3
6. K. I. 31.46
7. Bh. VII. 14.30; XII. 12.60
8. P. V. 19.37
9. Ādi. 213.13; Śalya. 37.14
10. Haracaritacintāmaṇi, 14.111
11. N, II. 67.57-58; cf. HD. Vol. IV. pp. 793; Dey. p 163
12. HG. p .46
13. K. I. 0.13-15

worshipped here by gods. Its citizans are Brāhmaṇas. They are devoid of sorrow and anger and are without any fear of famine. The system of Varṇāśramadharma does not exist here. There are no rivers. On the other side of Puṣkara there is the Svādūdaka samudra.[1] It is deemed to be the best of the seven continents. Hence is Śiva said to be Puṣkara itself among the dvīpas.[2]

It is twice the Dadhimaṇḍoda in size and is surrounded by sea of fresh water. Vītihotra, son of Priyaṁvrata, was its first king. Brahmā is worshipped here.[3]

Identified with a portion of Central Asia commencing from the north of the Oxus, including Western Tartary.[4]

377. *Puṣkariṇī*

Tī. By bathing here one becomes an Emperor;[5] a tīrtha on Narmadā;[6] under Gayā.[7]

378. *Puṣpāgra.*

Tī. Which like Vārāṇasī is a giver of mokṣa to those who die here and is famous in all three worlds[8].

379. *Puṣpaka*

mt. Situated on the west of l. Asitoda[9]; on the north of l Mahābhadra;[10] sages dwell on this mountain.[11]

380. *Puṣpavan*

mt. One of the mountains of Kuśadvīpa.[12]

---

1. K. I. 50.1-12
2. K. II. 7.11; cf. Vi. II. 1.15; 4.72-87
3. Bh. V. 20.29-33; M. 100.4; 123. 13; 248.13; Vā. 49, 104-141; B. 20.74-88
4. Dey. p 163
5. K. II. 41.10-11
6. M. 190.16; K. I. 41.10-11; P. I. 17.12
7. Ag. 116.13; cf. HD. Vol. IV. p 794
8. K. I. 31.47
9. K. I. 45.38
10. Vā. 36.32
11. Vā. 39.62
12. K. I. 49.20; Br. I. 19.55; Vā. 49.50; Vi. II. 4.41

381. *Raivata.*

mt. One of the mountains of Śākadvīpa[1]; Raivataka mentioned in other Purāṇas[2]. It is, according to Dey, mt. Girnar near Junagarh in Gujrat[3]; a hill at Junagarh opposite to Girnar.[4] It is mentioned as situated near Prabhāsa.[5] It is the western part of Udayanta hill near Somanātha in Vastrāpatha.[6]

382. *Rakṣovatī*

cy. Of Nairṛta, lord of the Rākṣasas. It is situated to the west of the city of Amarāvatī, on mt. Meru.[7]

383. *Rāmā*

r. One of the seven rivers of Kuśadvīpa.[8]

384. *Rāmeśvara*

Tī. The sin of Brahmahatyā is expiated by worshipping Rudra at Rāmeśvar after bathing in the sea;[9] a tīrtha[10] sacred to pitṛs; one visiting it after bath at Gayā has no rebirth.[11] A.- same as Setubandha a sacred island on the Bay of Bengal separated from the mainland of India by the Pāmban passage; it is one of the most venerated shrines in the whole of India. Rāma is said to have established a liṅga on the Setu;[12] B. - Under Śrīparvata[13] established by Viṣṇu himself.

---

1. K. I. 49.34
2. Br. I. 19.87; Vā. 49.81; Vi. II. 4.62
3. Dey. p 165
4. HD. Vol. IV. p 794; SIA. p 118
5. Ādi. 210.8· and 211
6. Var. 149.67
7. K. I. 46.17-18
8. K. I. 49.22
9. K. II. 30.23
10. G. I. 81.9
11. Vā. 108.27
12. M. 22.50; K. I. 21. 46-51
13. L. I. 92.149; cf. HD. Vol. IV. p 795; Dey. p 166; HG. p 221

385. *Ramya*

mt. One of the mountains of Śākadvīpa.[1]

386. *Ramyaka*

V lying to the north of Meru;[2] in the north-west of Meru;[3] a continent bounded by Nīla on one side; here is Viṣṇu worshipped in the from of Matsya by Manu.[4] The people of Ramyaka are of silver hue. They live for 11,500 years. Their food comprises the fruits of Nyagrodha.[5] It is the V of Ramya son of Agnīdhra, king of Jambudvīpa cf. Jambudvīpa (supra)

387. *Rasātala*

One of the netherworlds. It is guarded by Suparṇa, Vāsuki and others. It is of rocky soil.[6] Vide Pātāla (supra).

388. *Ratnadhāra*

mt. In Jambudvīpa. On this mount are the seven hermitages of the seven sages (saptarṣis) and also the residenee of Brahmā and siddhas. Brahmā is worshipped here by the siddhas-devarṣis and Brahmarṣis;[7] south of Mānasa.[8]

389. *Rātri*

r. One of the rivers of Krauñcadvīpa.[9]

390. *Ṛkṣa or Ṛkṣavat*

mt. One of the Kulaparvatas of Bhārata V;[10] one of the mountains of Jambudvīpa;[11] near Narmadā;[12] the rivers originating from mt, Ṛkṣavat are: Narmadā, Surasā, Śoṇā, Daśārṇā, Mahānadī, Mandākinī. Citrakūṭa, Tāmasī, Piśācikā,

---

1. K. I. 49.34; Vā. 49.84
2. K- I. 45.12
3. G. I. 55.3
4. Bh. V. 16.8; 18.24-28; M. 113.30; Vā. 34.30; Vi. II. 2.13
5. K. I. 47.3-4
6. K. I. 44.18-20
7. K. I. 48.13-17
8. Vā. 36. 23; 38.27; 39.45
9. K. I. 49.29; G. I. 56.14; Br. I. 19.75; M. 122. 88; Vā. 49.69; Vi. II 4.55
10. K. I. 47.23; Bh. V. 19.17; Vā. 45.88
11. G. I. 55.7
12. Br. I. 16.18; II. 70.32; 71.39; Vā 95.31; Vi. II. 3.3

Citrotpalā, Viśālā (Vipāsā), Mañjulā and Vāluvāhinī.[1] Hence it is identified with the eastern part of the Vindhya range extending from Bengal to the sources of Narmadā and Śoṇā.[2] Raychaudhuri identifies it with the central part of Vindhyas lying north of the Narmadā.[3]

391. *Ṛṇa*

Tī. Here is Skanda worshipped by all gods and gandharvas; by bathing here a person is freed from his sins and debts;[4] in the Narmadā.[5]

392. *Ṛṇapramocana*

Tī. Situated on the northern bank of the Yamunā and on the south of Prayāga. One who stays and bathes here for a night ascends heaven.[6] A. - under Kurukṣetra;[7] B. - near Prayāga;[8] C. - Godāvarī;[9] D. - (Ṛṇamocana) a sub-tirtha under Āmalakagrāma;[10] E. - (Ṛṇamocana) under Vārāṇasī.[11]

393. *Rohita*

V named after Rohita, son of Vapuṣmān, the king of Śālmalidvīpa.[12]

394. *Ṛṣīkā*

r. Flows from mt. Śuktimat.[13]

395. *Ṛṣikulyā*

r. Mb. refers to it; rising from the foot of mt. Śuktimat.[14]

---

1. K. I. 47; 32-33; cf. Vā. 45.99.101
2. HD. Vol. IV. p 796; Dey, p 168; HG. pp.22
3. SIA. p 111
4. K. II. 41. 19; 29.31
5. M. 191.27.
6. K. I. 38.14-16
7. Vām. (SM) 20.6
8. M. 22.67; 107.20; K. I, 38.14-16
9. B. 99. 1
10. Narasiṁha Purāṇa, 66.28. quoted by T. K. p. 255
11. Sk. IV. 33. 117; cf. HD. Vol. IV. p 796
12. K. I. 40.23-25; Br. I. 14.32-33; Vā. 33.28-29, Vi. II. 4.23.29; G, I. 56.5
13. K. I. 47.39; Vā. 45.107
14. Bhīṣma 10.34; *Āraṇ.* 82.43-44; K. I. 47.38; Bh. V. 19.18; Br. I. 16.37-38; Vi. II. 3.13-14

one of the sacred rivers of Bhārata; rising from Mahendra mountain.[1] A. - It is the river of Ganjam which flows into the Bay of Bengal near Berhampur. B. - The Kiyul which rises in the Śuktimat mt. in Bihar subdivision not far from Rajgir.[2] The K wrongly represents the rivers Ṛṣikulyā, Trisāma and Gandhamādanagāminī as issuing from the Śuktimat.[3] For the view of law, vide Trisāmā (infra).

396. *Ṛṣitīrtha*

By bathing here Śivaloka is attained;[4] situated on the Narmadā;[5] under Mathurā.[6]

397. *Ṛtumālā*

r. Emerging from mt. Malaya[7] identified with the Vaigai of the Madura district.[8] Rtumālā seems to be a variant of Kṛtamāla mentioned by M[9] and identified with the Vaigai.[10]

398. *Rucaka*

mt. On the east of l. Aruṇoda;[11] in Ilāvṛta;[12] south of Meru;[13] at the base of Meru.[14]

399. *Rudrakoṭi*

A tīrtha equal to Vārāṇasī in merit and famous throughout the three worlds; it is the giver of mokṣa to those who die here;[15] it is the abode of Rudra; here Rudra appeared assuming a crore of forms in front of a crore of his devotees. Hence the name Rudrakoṭi. Pilgrims to this tīrtha gain the reward of

---

1. M. 114.31; cf. N. II. 60.30
2. Dey. p. 169; HD. Vol. IV. p 797
3. cf. GAMI. p 53; Pargiter, Mārkaṇḍeya Purāṇa (Tr. with notes) p 305
4. K. II. 41.15
5. M. 191. 22; 193.13-14; K. II. 41.15; P. I. 18.22
6. Var 152.60; cf. HD. Vol. IV. p 791
7. K. I. 47.37
8. HG. p 43
9. M. 114.30; Vā. 45.105
10. SIA. p 101
11. K. I. 45. 27; Vā. 36.19
12. K. I. 45.25
13. Vi. II. 2.26
14. Bh. V. 16.26
15. K. I, 31.47

Rudrasāmīpya;[1] A. - Under Kurukṣetra and Sarasvatī;[2] B. - under Vārāṇasī[3]. C. Under Narmadā and near mt. Amara-kantaka.[4]

400. *Sabindu*

mt. Situated in Ilāvṛta[5] to the east of Aruṇoda.[6]

401. *Sahasraśikhara*

mt. In Jambudvīpa; on this mount are situated the eight eities of the Vidyādharas. Here is the Karṇikāravana with lakes and rivers of tasteful water. Śaṅkara stays here;[7] a mt. for garuḍa birds; west of the Śītoda.[8]

402. *Sahya*

mt. One of the kulaparvatas of Bhārata V;[9] here sages performed penance; recovered from the sea with cities and villages by Paraśurāma.[10] The rivers that flow from mt. Sahya are: Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Vaśyatā, Tuṅgabhadrā, Suprayogā and Kāverī;[11] Sahya was the name applied to the part of the Western Ghats above the Coimbatore gap or to the north of the Travancore hills.[12]

403. *Saindhava*

Ja. One of the peoples of Bhārata.[13] The Sindhu lay to the west of the lower Indus.[14]

---

1. K. II. 36.1-8
2. *Ārav*. 80. 124-129; Vām. 57.34-40; (SM) 25.48; P. I. 25.25-30. K. II. 36.1-8
3. M. 181. 25; K. I. 31.47
4. P. I. 13.12; M. 186.16-17; cf. HD. Vol. IV. p 797; Dey. p. 171
5. K. I. 45.25
6. Vā. 36,19
7. K. I. 48.37-38
8. Br. II, 7.453; Vā. 36.28
9. K. I. 47.23; G. I. 55.7; B. 161; M. 13.40; Ag. 109.21; Bh. V, 19.16; Vā. 45,88, 104; Vi. II. 3.3
10. Br. I. 16.18; II. 56 22; M. 114,17,29
11. K. I. 47.36-37; cf. Bhārata, supra
12. Dey. p 171; HG. p 24,222; GAMI. p 52
13. K. I. 47.43
14. GAMI. 24. note. 2

404. *Śākadvīpa*

dv. One of the seven continents of the earth (cf. Jambudvīpa) surrounded by the Kṣīroda Sāgara,[1] by Dadhi-samudra according to Bh and by Dugdha-samudra according to G.[2] Havya (Bhavya) was the first king of this dvīpa.[3] Medhā-tithi according to Bh). His seven sons were: Jalada, Kumāra, Sukumāraka, Maṇīcaka, Kuśottara, Modāki and Mahādruma Their respective varṣas were named after them.[4] Śākadvīpa surrounds the Dadhisāgara and is twice as big as the Krauñca-dvīpa. Its mountains are Udaya, Raivata, Śyāmaka (Śyāma or Syāma), Aṣṭagiri, Ambikeya, Ramya and Kesari. Its rivers are: Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣukā, Dhenukā and Gabhastī. Its citizens are devoid of sadness, anger and hatred. The four varṇas are Mṛga, Magadha, Mānasa and Mandaga respectively. They are sun-worshippers and attain the reward of sūrya-sāyujya, sārūpya, sāmīpya and salokatā.[5] Generally identified with the country inhabited by the Śāka people which was called Scythia by Greeks, i. e., Tartary including Turkestan in Central Asia.[6]

405. *Śakratīrtha*

Tī. under Narmadā; pilgrims who bathe here get the same reward as of making a gift of one thousand cows;[7] A. - on the southern bank of Narmadā; sacred to Pitṛs;[8] B. - in Kubjām-raka.[9]

406. *Śālagrāma (or Śāligrāma)*

Tī. Famous in the three worlds and equal in merit to Vārāṇasī; a giver of mokṣa;[10] Succhāyā, wife of Śiṣṭi(grand-son

---

1. K. I. 49.40
2. Bh. V. 20.24-28; G, I. 54.6
3. K. I. 40.13
4. K. I. 40.16-19.
5. K. I. 49.33-39; cf. Br. I. 14.13, 16-21; 19.80-107; M. 122.1; Vi. II. 1. 14;4. 58-71; B. 20.58-74
6. Dey. p. 172; GAMI. p. 163 ef. Appendix IV, Geographical chapters of the Kūrma Purāṇa.
7. K. II. 41.46, 11-12
8. K. II. 41.11-12; P. I. 24.29; M. 22.73
9. Var. 126, 84-89; HD. Vol. IV p. 799
10. K. I. 31.47; II. 35.37.

of Uttānapāda) resorted to severe austerities here;[1] a tīrtha;[2] here Pulastya and Pulaha have their hermitages;[3] fit for śrāddha;[4] sacred to Mahādevī and the Pitṛs.[5] It is a sacred place near the source of the Gaṇḍakī river. At the source of the Gaṇḍakī are found the sacred stones called Śālagrāma which are worshipped as Viṣṇu.[6]

407. *Śālmalidvīpa*

One of the seven continents of the Earth cf. Jambudvīpa (supra). Vapuṣmān was its first king[7] (Yajñabāhu accroding to Bh. and Vi). He had seven sons, viz., Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Suprabha. Their Varṣas were named after them.[8] The Śālmalidvīpa is twice as big as Plakṣadvīpa in area and surrounds the ocean of Ikṣurasa. In Śālmali there are seven Varṣas (named after their respective rulers referred above), seven kulaparvatas and seven rivers. The kulaparvatas are: Kumuda, Annada, Balāhaka, Droṇa, Kaṁsa, Mahiṣa and Kakudmān. The corresponding rivers are: Yonī, Toyā, Vitṛṣṇā, Candrā, Śuklā, Vimocanī and Nivṛtti. The people are devoid of greed and anger. There is no system of yugas. The people worship Vāyu and attain the rewards of sārūpya and salokatā. The four varṇas, Brāhmaṇa, etc., are Kapila, Āruṇa, Pīta and Kṛṣṇa respectively.[9] Identified with Chaldia, Mesapotamia or Assyria.[10]

408. *Saṁmītā*

r. One of the rivers of Kuśadvīpa.[11]

409. *Samūla*

mt. To the east of l. Aruṇoda;[12] south of Mānasa.[13]

---

1. K. I. 14.4
2. G. I. 81.14
3. Bh. V. 8.30
4. Br. II. 13.89
5. M. 13.33;22.62.
6. HD. Vol. IV. p. 799; Dey. pp.174, 255
7. K. I. 40.11; G. I. 56.5
8. K. I. 40.23-25
9. K. I. 49.12-19; cf. Bh. V. 1.32; 20.7-12; Br. I. 14.12; 31-34; 19.33-48; Vi. II. 1.13; 4.21-34; B. 20.22-35
10. Dey. p. 175.
11. K. I. 49.21
12. K. I. 45.28
13. Vā. 36.23; 38.23;42.30.

410. *Saṁvarttaka*

Tī. One of the most sacred places visited by Vyāsa; mentioned under Vārāṇasī.[1]

411. *Saṁyamanī*

City of Yama situated to the south of the city of Amarāvatī, on mt. Meru. God Vaivasvata lives there worshiped by all other gods. Access to this city is gained only by those who speak the truth.[2]

412. *Sandhyā*

r. One of the rivers of Krauñcadvīpa.[3] Identified with a tributary of the Yamunā in Sindh.[4] A. - river in Kashmir; one of the holiest tīrthas of Kashmir, viz., Sundabrār in Bring Pargaṇa.[5] B. – river Sindh in Malwa, which falls into the Yamunā.[6] C. - another river; location uncertain.[7]

413 *Sandhyāvaṭa*

A Brahmacārī worshspping in Sandhyāvaṭa, ascends to Brahmaloka; mentioned under Prayāga.[8]

414. *Saṅgameśvara*

Tī. Situated on the southern bank of Narmadā; a pilgrim who bathes here gains the merit of performing all sacrifices.[9] A.- under Vārāṇasī;[10] B. - at the confluence of Sābhramatī and Hastimatī.[11] C. - on the south bank of Narmadā.[12] D. - at the confluence of Gaṅgā and Varuṇā.[13] According to

---

1. K. I. 35.6
2. K. I. 46.15-16; cf. Bh. V. 21. 7; VI. 3.3; Br. I. 21. 31; M. 124,22; Vā. 50.88
3. K. I. 49.29; G. I. 56.14; Br. I. 19.75; M. 122.88; Vā. 49.69; Vi. II. 4.55
4. Dey. p 176
5. Nīlamata 1286-1287
6. cf. Note 104 on Sabhā 9. 20; P. I. 39.1; cf. Dey. p 176
7. *Āraṇ* 82.47. P. I. 32.16; cf. HD. Vol. IV. p 800
8. K. I. 37.28; M. 106.43
9. K. II. 41.36-37
10. N. II. 50.63-64
11. P. VI. 138.1
12. M. 191. 74; K, II. 41.36-37; P. I. 18.53
13. L. I. 92.88; cf. HD. Vol. IV, p 800

Dey it may be (1) a town in Koṅkaṇa, about 20 miles north-east of Ratnagiri (2) a Liṅgayat place of pilgrimage on the confluence of Malaprabhā and the Kṛṣṇā or (3) a shrine of Śiva at the confluence of the Gaṅgā and Varuṇā (D. above).[1]

415. *Śaṅkhakūṭa*

mt. On the west of l. Asitoda;[2] north of Meru;[3] near l. Bhadrasomā.[4]

416. *Śaṅkhi*

Tī. Holy for dāna purpose;[5] A.- on Sarasvatī; B. – under Narmadā;[6] C. -under Āmalakagrāma; called as Śaṅkha.[7]

417. *Śaṅkukarṇaka*

Tī. One of the few tīrthas equal in merit to Vārāṇasī. Those who die here gain immortality (or mokṣa) and hence the tīrtha has earned fame throughout the three worlds;[8] a place sacred to Śiva.[9] Dey identifies it with the southern portion of Banaras.[10]

418. *Śāntamaya*

V. called after Śāntamaya, son of Medhātithi, the king of Plakṣadvīpa;[11] one of the seven divisions (Śānta) of Plakṣadvīpa.[12]

419. *Saptadvīpa*

The conception of the Saptadvīpā Vasumatī occurs in Patañjali's Mahābhāṣya[13] and several Purāṇas. According to

---

1. Dey. p 177
2. K. I. 45.36
3. Vi. II. 2.28; Vā. 36,31 (Śaṅkukūṭa)
4. Vā. 42.64-66
5. K. II. 42.17-18
6. K. II. 42.17
7. Narasiṁha Purāṇa. 66.23; cf. HD. Vol. IV. p 800
8. K. I. 31.48
9. M. 181.27
10. Dey. p 177
11. K. I. 40.26-27
12. Bh. V. 20.3; Vā. 49.13; Br. I. 14.36-38 and 19.15 (Śāntabhaya)
13. Vide Appendix IV (supra)

this conception the Earth is constituted of seven concentric islands (dvīpas), viz., Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. On these dvīpas, Priyavrata consecrated his seven sons, viz., Agnīdhra, Medhātithi, Vapuṣmān, Jyotiṣmān, Dyutimān, Havya (Bhavya) and Savana as the kings of the respective islands.[1] Jambudvīpa formed the Central portion of the earth. Each of these dvīpas was surrounded by a sea and was again subdivided into many Varṣas (mostly seven) ruled by the sons of the respective kings (vide Jambudvīpa, Plakṣadvīpa, etc.). Beyond these dvīpas is situated the Lokāloka mountain which demarcates the boundary of the earth with Bhānumaṇḍala.[2]

According to Ali, the word dvīpa which originally meant land bounded by water on all or three or two sides and which as such was applied to an island, a peninsula, or a doab, was subsequently applied to and associated with kingdoms, empires, provinces and even districts. Thus the word which originally signified only a natural region also came to mean a human region, the territory of a nation or a human group.[3]

Ali also states that when the Purāṇas describe the world, they mean only the inhabitable or inhabited world thus excluding the uninhabited, desert or desolate lands of the world.[4]

Depending upon the basic natural factors such as climate and vegetation of the dvīpas as described in the Purāṇas, Ali[5] identifies the dvīpas as follows:

Śākadvīpa —Malaya, Siam, Indo-China and Southern China.

Kuśadvīpa — Iran, Iraq and the fringing islands of the hot desert

Plakṣadvīpa —Basin of the Mediterranean

Puṣkaradvīpa —Japan, Manchuria and the South - Eastern Siberia.

Śālmalidvīpa—Tropical part of Africa bordering the Indian Ocean on the west (including Madagascar).

Krauñcadvīpa — Basin of the Black Sea.

---

1. K. I. 40.10-13
2. K. I. 50; 14-15; Vā. 33.4; chs. 34 ff; etc.
3. Ali, pp 36-37
4. Ibid. p 37
5. Ibid. pp 39-46

420. *Saptamahālokas*

Bhūrloka, Bhuvarloka, Svarloka, Mahaḥ, Janaḥ, Tapaḥ, and Satya are seven worlds said to be born out of the Mundane Egg.[1]

421. *Sapta - Sārasvata*

Tī. Frequented by Brahmā and all gods. Worship of Rudra here is of equal merit to that of performance of Aśvamedha. Here sage Maṅkaṇaka pleased Rudra by his austerities and gained divine knowledge;[2] the names of the seven Sarasvatīs that are said to encompass the whole world are: Suprabhā in Puṣkara, Kāñcanākṣī in the Naimiṣāraṇya, Viśālā in Gayā, Manohṛdā in Uttara Kosala, Suveṇu in Ṛṣabhadvīpa (Haridwar according to Dey) and Vimaloda in the Himālaya. In the Vām seven rivers (actually nine are mentioned) in connection with Sarasvatī are said to be very holy viz., Sarasvatī, Vaitaraṇī, Āpagā, Gaṅgā-Mandākinī, Madhusravā, Ambunadī, Kauśikī, Dṛṣadvatī and Hiraṇvatī.[3]

422. *Sārasvata*

Tī. Visited by Vyāsa; mentioned under Vārānasī;[4] B- a place for śrāddha. According to Dey it may be (1) The Puṣkara lake near Ajmere or (2) Sārasvatapura situated on the north-west of Hastināpura.

423. *Sarasvatī*

r. In Kurukṣetra; holy for śrāddha, dāna, etc.[6] It is mentioned by RV, Tai. S, Ai. Br, etc;[7] a river in Bhārata Varṣa, of Brahmāvartta, in Kurukṣetra; flows from the Himālayas and is fit for śrāddha offerings;[8] flows through Kurukṣetra;[9] A.- The river takes its source from Brahmasaras according to Śalya,[10]

---

1. K. I. 41.2; Vā. 109.16; 101.10-48
2. K. II. 35.44-76; *Ārāṇ.* 81.97-111; cf. p 89 supra
3. Salya. 37.1-28; Vām. 38.68; HD. Vol. IV. p 801; Dey. 179; SIA. p 128
4. K. I. 35.12; P. I. 37.15
5. M. 22.63; Dey. p 180
6. K. II. 40.7;37.29; 20.34; 40.8; 40.31, etc.
7. RV. III. 23.4; Tai. S. VII. 2,1.4; Ai. Br. 2.24
8. Bh. I. 4.15; Vā. 45.94; Br. I. 16.24; M. 7.3; 22.23
9. M 121.64-65; 186.10; Vām. (SM) 11. ff.
10. Śalya: 50.19

from Badarikāśrama and from plakṣa tree according to Vām.[1] It is the modern Sirsuti which rises in the hills of Sirmur in the Himālayan range called the Sewalik and emerges into the plains at Ād-Badri in Ambala. The fountain from which the river takes its rise was situated at the foot of a plakṣa tree and hence it was called Plakṣāvataraṇa or Plakṣapraśravaṇa.[2] B.- Another holy river of the same name rises in the south-west end of Aravali hills, flows through the districts of Palanpur, Mahikantha and Baroda and passes the ancient cities of Anhilvād and Siddhapur and falls into the lesser Runn of Kutch. C.- a tributary of the Alakanandā (Gaṅgā) in Garhwal.[3]

424. *Sarasvatī-Aruṇā-Saṅgama.*

Feeding a Brāhmaṇa after bathing at the confluence of Sarasvatī with Aruṇā (Varuṇā) for there consecutive nights expiates Brahmahatyā.[4] cf Aruṇā, Supra.

425. *Sarayū*

r. Rising from mt. Himavat;[5] in the Vaidyuta hill and has its source in the Mānasa lake;[6] a river in Bhārata V; its source was visited by Balarāma who travelled to Prayāga along its bank.[7] King Daśaratha performed the Aśvamedha yajña on Sarabhu (Sarayu);[8] mentioned in the RV.[9] It is the Ghagra or Gogra, a tributary of the Gaṅgā,in Oudh. It is alsocalled Devā.[10]

426. *Sargabindu*

Tī. Under Narmadā; one who bathes here would suffer no woes.[11]

427. *Sarvagandha.*

mt. situated on the south of l, Mahābhadra.[12]

---

1. Vām. 2.41-42; (SM) 11. 3-5
2. Dey. p 180; HG. p 143; SIA. pp 125 ff
3. Ag. 109.17; cf. HD. Vol. IV. p 802; Dey. p 180; HG. p 145; GAMI. p 40
4. K. II. 30.22; Āraṇ. 81.131-136, Śalya, 42.23-26
5. K. I. 47.28; Br. I. 16.25
6. Br. I. 18.15, 70; M. 114.21; 121.16-17; Vā. 47.14-15
7. Anu. 151.16; Bh. V. 19.18; X.79.9-10. Vā. 45.94; 108.79
8. Rām. I. 14.1-2.
9. RV. IV. 30.18; X. 64.9; ViS 85.32
10. HD. Vol IV p. 802; Dey. p, 181; HG. p. 142; GAMI. p. 40.
11. K. II. 42.23-24.
12. K. I. 45.32.

428. *Śaśira*

mt. on the east of l. Aruṇoda.[1]

429. *Śatadru*

r. of Bhārata V and rising from mt. Himavat;[2] same as Śutudrī. It is mentioned in the RV[3] as the most easterly river of the Punjab. It is the Zaradros of Ptolemy, the modern Sutlej, a tributary of the Sindhu. It has its source from the western region of the western lake of the Mānasa Sarovara whence it has a westerly course until it turns a little towards south-west above mt. Kamet. The united stream of the Sutlej and Beas from their junction to the confluence with the Chenab is known as Ghaggar.[4]

430. *Śataśṛṅga*

mt. In Jambudvīpa; on this are situated the cities of the yakṣas;[5] a mt. in Śālmalidvīpa;[6] north of the Mahābhadra; has 100 cities.[7]

431. *Satyaloka*

One of the seven Mahālokas. It is also the Brahmaloka above which is Nirāloka; six crores of yojanas avove Tapoloka;[8] its residents do not return.[9] There are the abodes of Brahmā (Brahmaloka), Viṣṇu (Viṣṇuloka) and Rudra (Rudraloka)[10] cf. Sapta Mahāloka (Supra)

432. *Saumya*

dv. one of the nine dvīpas (divisions of Bhārata V.[11] cf. Bhārata (supra); the coastal belt west of the Indus.[12]

---

1. K. I. 45.27
2. K. I. 47.28; Bh. V. 19.18; Br. I. 12.15;16.25; Vā. 45.95; Vi. II. 3.9; III. 14.19; cf. PI. III. p. 371.
3. RV. III. 33.1; X. 75.5
4. HD. Vol IV. p. 803; HG pp. 143-44; Dey pp. 181-182; GAMI. p 40
5. K. I. 48.30
6. Bh. V. 20 10; Br. II. 7.453
7. Vā. 36.32; 39.54; cf. PI. III. p 376
8. M. 184.23; 248.20; Vā. 100.191; 101.18 etc
9. Vā. 101.39
10. K. I. 44.4-14
11. K. I. 47.25; Br. I. 16.9; M. 114.8; Vā. 45.79; Vi. II. 3.6; cf. PI. III p 706.
12. Ali, p 130

433. *Saurāṣṭras*

Ja. People of Bhārata V. mentioned in K.[1] According to the Śaktisaṁgama Tantra,[2] theSaurāṣṭra country extends from Koṅkaṇa upto Hiṅgulāja in the west, covering a hundred yojanas on the coast. It is also called Gurjara. Surāṣṭra originally indicated the southern part of Kathiawar; later the whole of Kathiawar and the adjoining regions were together known as Gujrāt.[8]

434. *Sauvīras*

Ja. Inhabitants of Bhārata V[4] mentioned also by G[5] and also by Pāṇini in his Aṣṭādhyāyī.[6] The Sauvīras are often mentioned in connection with the Sindhus which connection suggests that these two peoples who were later regarded as one and the same, were settled on the Sindhu. Sauvīra is identified with Eder, a district in the province of Gujrat at the head of the gulf of Cambay. Its capital was Roruka.[7] According to Sircar ancient Sauvīra was situated to the east of Lower Sindhu and included Multan in the north.[8]

435. *Sāvitrī*

Tī. One who gives up one's life here, attains Brahmaloka.[9] Mentioned under Narmadā; auspicious for bath and the offering of noon prayers.[10]

436. *Saviturvana*

Situated on the north of Ilāvṛta.[11]

437. *Setu*

In the middle of the Setu across the ocean, Rāma consecrated and worshipped a liṅga of Kṛttivāsa and received bles-

---

1. K. I. 47.42
2. Śakti saṁgama Tantra Bk. III. 7. 13 quoted by GAMI. pp 73-82
3. GAMI. p. 88.
4. K. I. 47.43
5. G. I. 68.17-18
6. Pāṇ IV. 2. 76; 1.148
7. HG. p 347
8. GAMI. pp 105-106
9. K. II. 42.19-20
10. M. 194.6; P. I. 21.6; Vā. 112.22
11. K. I. 45.23

sings from Śiva.[1] It is the Adam's Bridge between Rāmeśvara and Ceylon supposed to have been built by Rāma with the assistance of Sugrīva and hosts of monkeys.[2] Rāmeśvara, which is the first link of the chain of islets forming the Adam's Bridge, contains the celebrated temple of Rāmeśvaranātha, one of the great linga of Mahādeva, said to have been established by Rāma.[3]

438. *Śīghrodā*

r. Of Bhārata V rising from mt. Vindhya.[4]

439. *Śikhā* (*Aśīkhā*)

One of the rivers of Plakṣadvīpa,[5] Śikhī or Sukhī of other Purāṇas[6]

440. *Śikhivāsa*

mt. on the south of l. Mahābhadra;[7] on the west of Meru.[8]

441. *Śiśira*

V of Plakṣadvīpa called after its ruler Śiśira, son of Medhātithi, the king of Plakṣadvīpa.[9] Vā calls it Śikhara.[10]

442. *Sītā*

r. A branch of the Gaṅgā issuing from the city of Brahmā. It flows to the east and after traversing a few mountains and Bhadrāśva, joins the sea through the eastern V;[11] a river of Kuśadvīpa[12] also called as Niśā It is identified with (A) the

---

1. K. I 21.44-49
2. Bh. VII. 14.31; X. 79.15; N. II. 76
3. HD. Vol. IV p 804; Dey. p 184; PI. III. p 689
4. K. I. 47.34
5. K. I. 49.7
6. B.20.11; Br. I. 19.19
7. K. I. 45.31
8. Vi. II. 2.27
9. K. I. 40.23-27; Br. I. 14.36-38; Vā. 33.32; Vi. II. 4.3,5. etc., cf. PI. III. p. 430
10. Vā. 49.14
11. K. I. 46.29-30; Bh. V. 17.5-6; Br. I. 12.16; II. 56.52; Vā. 42.17-35; Vi. II. 2.33; cf. PI. III. p 604
12. M. 122.71

modern Jaxartes, (B) the river Candrabhāgā (Chenab) and (C) the river Alakanandā on which Badarikāśrama is situated[1] cf. Gaṇgā (supra).

443. *Sitānta*

mt. of Jambudvīpa,[2] inhabited by yakṣas, kinnaras and gandharvas; in it is a pleasure garden known as the Pārijātavana of Mahendra; to the east of this mountain is the Kumuñja mt [3]

444. *Siva*

Tī. Visited by Vyāsa[4].

445. *Siva*

V- or kingdom of Śiva, son of Medhātithi, king of Plakṣadvīpa; a division of Plakaṣadvīpa.[5] cf. Plakṣadvīpa.

446. *Sivā*

r. One of the rivers of Kuśadvīpa;[6] a river in Bhārata.[7]

447. *Soma*

Tī. Visited by Vyāsa;[8] A.- On the banks of Sarasvatī.[9] B.-Under Narmadā.[10] C. - Under Vārāṇasī.[11] D. - Under Godāvarī.[12] E. - Under Mathurā.[13] F. - Under Kokāmukha.[14] G.- Under Virajā.[15] H – Under Sūkara.[16] I. - Under Sābhramatī.[17]

---

1. Dey. p 187
2. K. I. 45.24
3. Vā. 39.1-29
4. K. I. 35.14
5. K. I. 40.26-27; Br. I. 14.37-39; Vā. 33.32-33; 49.14; Vi. II. 4.4-5 Bh. V. 20.3; cf. PI. III. p 424
6. K. I. 49.21; Br. I. 19.61; Vi. II. 4.42; G. I. 56.11
7. G. I. 55.8
8. K. I. 35.7;
9. Vām. (SM) 20.4; Āraṇ. 81.96 M. 109.2
10. K. II. 41.47; M. 191.30; P. I. 18.30
11. K. I. 35.7; P. I. 37.7
12. B. 105.1; 119.1
13. Var. 154.20-22
14. Var. 140.26-29
15. B. 42.6
16. Var. 137.44-55
17. P. VI. 154.1; HD. Vol. IV. p 806, cf. PI. III. p 697

448. *Someśa (Devīśa, Someśvara)*

Tī. A holy spot visited by Vyāsa; under Vārāṇasī.[1] Same as Someśvara or Prabhāsa.[2] Someśvara is mentioned in M as sacred to Varārohā and also to the pitṛs;[3] it is also mentioned by K as sacred to Rudra and as a cure for all maladies;[4] under Śālagrāma.[5]

449. *Soṇā*

r. Of Bhārata V rising from mt. Ṛkṣavat,[6] sacred to pitṛs;[7] a mahātīrtha,[8] also called Hiraṇyavāha and rising in mt. Ṛkṣa in Gondwana according to the Purāṇas and falling into the Gaṅgā some miles from Bankipore; it is the river Sona. Soa of Ptolemy, the modern Son which has its source in the Amarakaṇṭaka hill. It joined the Gaṅgā, formerly at Maner a little above Bankipore. At present it joins the Gaṅgā above Patna.[9]

450. *Śrāvastī*

City in Gauḍadeśa built by Sāvasti (Śrāvasti or Śrāvanti) the son of Yuvanāśva of the Ikṣvāku line;[10] capital of Lava in the Uttarakosala,[11] in Gauḍadeśa built by Vatsaka, son of Śrāvasta.[12] It is the modern Sahet Mahet on the bank of the river Rapti in Oudh;[13] centre of Buddhism from the days of Buddha to the middle of the 12th century A. D.[14]

451. *Śrīśaila or Śrīparvata*

It is a tīrtha as holy as Vārāṇasī itself; mentioned under Vārāṇasī,[15] a tīrtha,[16] mt. holy for śrāddha; Rudra stays

---

1. K. I. 35.9; P. I. 37.9
2. Dey. p 188
3. M. 13.43; 22.29
4. K. II. 35.20
5. Var. 144. 16-29
6. K. 47.32; Bh. V. 19.18; X. 79.11; Br. I. 16.29; Vā. 45.99
7. M. 22.35
8. G. I. 81.12; 84.5
9. HD. Vol. IV. p 806; Dey. p 188; HG. p 151; GAMI. p 47
10. K. I. 20.19; Br. II. 63.28
11. Vā. 88.200.
12. M. 12.30
13. Dey. p 189; HD. Vol. IV. p 806
14. HG. pp. 147-149
15. K. I. 31.46
16. G. I. 81.8

here in the company of Devī; bathing and offering piṇḍas is of immense merit;[1] a part of the burning Tripura fell here;[2] Gaurī assuming the form of Lakṣmī practised penance here;[3] A. - a hill situated in Karnal district on the south side of the Kṛṣṇā river 50 miles from Kṛṣṇa station; here are numerous liṅgas including the famous Mallikārjjuna,[4] one of the twelve jyotirliṅgas; it is one of the eight main Śiva-sthānas.[5] B. - a liṅga in Vārāṇasī;[6] C. - Under Narmadā,[7] cf. Śrīśṛṅga (infra).

452. *Śrīśṛṅga*

mt. In Jambudvīpa; on this mount is the residence of Śrī Devī. and Viṣṇu.[8] It may be taken as the name of a mt or as the peak of mt. Śrīśaila or Śrīparvata.

453. *Śrītīrtha*

Tī. visited by Vyāsa; referred under Vārāṇasī.[9]

454. *Śṛṅgī*

mt. Situated on the north of mt. Meru;[10] Vā mentions Śṛṅgavān, a varṣaparvata north of the Śveta of three tops; residence of pitṛs.[11]

455. *Stambha*

Tī. Bathing here leads one to Somaloka; under Narmadā.[12] It is the modern Khambayat situated on the gulf of Cambay. It is also called Stambhapura.[13]

456. *Sucakṣu*

r. One of the four branches of the heavenly Gaṅgā

---

1. K. II. 20.35; 37.13-14; ViS. 85.34; M. 13.31; Bh. V. 19.16; etc. cf. PI. III. p 484
2. M. 188.79
3. Ag. 113.3-4
4. L. I. 92.147-155; SIA. p 115
5. M. 181.28
6. Ag. 112.2-5
7. Ag. 113.3; HD. Vol. IV. p 807; Dey. p 193; HG. p 226
8. K. I. 48.33.36
9. K. I. 35.8; *Āraṇ.* 81.37; P, I. 37.8
10. K. I. 45.9; G. I. 54.10
11. Vā. 1.85; 50.189-192; 46.35.
12. K. II. 41.51; P. I. 18.93
13. HD. Vol. IV. p. 807; Dey. p 194

flowing on mt. Meru. It traverses all the western mountains and Ketumāla V and then joins the ocean.[1] Also called Vakṣu and identified with the river Oxus.[2] cf. Gaṅgā (supra).

457. *Śuddhavatī*

City of Varuṇa, situated on the peak of mt. Meru on its western quarter.[3] Vā. gives Sukhā as the name of the city of Varuṇa.[4]

458. *Śūdras.*

Mentioned along with Aparāntas and Saurāṣṭras as people of Bārata V[5] cf. Bhārata for other tribes. The Śūdras or Śūdraka country of the Mb[6] lay between the Sindu and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan.[7]

459. *Sugandhaśaila*

mt. Of Jambudvīpa; on its peak is the hermitage of sage Kardama girt with rivers. Oo its south-east lives Sanat-kumāra.[8]

460. *Sukhodava*

V. of Plakṣadvīpa called after its king Sukhodaya, son of Medhātithi king of Plakṣadvīpa;[9] a V adjoining the Nārada hill of Plakṣa;[10] same as Kaumāram.[11]

461. *Sukla or Sukra*

TĪ. One hundred yojanas in area; mentioned under Narmadā; Śiva is to be worshipped here on the fourteenth day of the dark fortnight of the months of Vaiśākha and

---

1. K. I. 46.32; Br. II. 56.52
2. Dey. p 194
3. K. I. 46.19-20
4. Vā. 50.89,95
5. K. I. 47.42
6. Sabhā 29.9
7. Dey. p 195
8. K. I. 48.58-60
9. K. I. 40.23-27; Br. I. 14.36.38; Vā. 33.32; 49.14; Vi; II. 4.4-15; cf. PI. III. p 612
10. Br. I. 19.15; Vā. 49.14
11. M. 122.22

Kārttika; very efficacious for snāna, śrāddha and other purposes;[1] situated ten miles north-east of Broach in Gujrat near which are also Huṅkāreśvara tīrtha and Ravi tīrtha.[2]

462. *Śuklā*

r. One of the rivers of Śālmalidvīpa;[3] a river in Krauñcadvīpa.[4] Also known as Vidyut, a river of Kuśadvīpa.[5]

463. *Sukraśaila* (Śakraśaila)

mt. On the west of 1. Asitoda.[6]

464. *Sukreśvara* (Śakreśvara)

Tī. Vyāsa propitiated the gods and manes here; mentioned under Vārāṇasī.[7]

465. *Sukṛtā*

r. One of the seven rivers of Plakṣadvīpa;[8] a river of Śākadvīpa.[9]

466. *Suktimat or Saktimat*

mt. One of the seven mountains of Bhārata, the other six being Himavat, Pāriyātra, Ṛkṣavat, Vindhya, Sahya and Malaya. The rivers that rise from mt. Suktimat are: Ṛṣikulyā, Trisāmā, Gandhamādanagāminī, Kṣiprā, Palāśinī, Ṛṣīkā and Vaṁśadhāriṇī.[10] It is the name given to the portion of Vindhya range which joins the Pāripātra and the Ṛkṣaparvata, including the hills of Gondwana, the Chhotā Nāgpur hills and the Mahendra range.[11] Pargiter identifes it with the southern portion of the Eastern Ghats and the hills of Mysore i.e. Garo Khasi and Tippera hills.[12] C. V. Vaidya identifies it with the

---

1. K. II. 41.67-83; M. 22.29; 191. 20.21; 192.14; Sk. I. 2.3-5
2. Dey. p. 196; HD. Vol. IV p 808; PI. III. 443.
3. K. I. 49.15; Vā. 49.42 (Sukrā); G. I. 56.7
4. Bh. V. 20.21
5. M. 122.73; cf. Vidyutprabhā, infra
6. K. I. 45.37
7. K. I. 35.15; L. I. 92.93; N. II. 50.65
8. K. I. 49.8; G. I. 56.4; Br. I. 19.19; Vā. 49. 17; Vi. II. 4.11
9. M. 122.33
10. K. I. 47. 23-24, 38-39; Vā. 45.88; Vi. II. 3.3; Bh. V. 19.16; Br. I. 16.18, 38
11. Dey. p. 196
12. Pargiter, Mārkaṇḍeya Purāṇa (Tr. with notes) p 285 and 306 (notes)

Kathiawad range including mt. Girnar.[1] It is also identified with the chain of hills that extends from Śakti in Raigarh (M. P.) to Dalma hills in Manbhum drained by the Kumārī and even to the hills in the Santal Parganas washed by the affluents of the Bāblā.[2]

467. *Sukumāraka*

Kingdom of Sukumāra, son of Havya (Bhavya), king of Śākadvīpa, named after him.[3]

468. *Sukumāri*

One of the rivers of Śākadvīpa;[4] a river rising from mt. Śuktimat.[5] Dey identifies it with the Kuari-Nadi which joins the river Sindh, a tributary of the river Yamunā, twelve miles from Dholpur.[6]

469. *Śūlabheda*

Tī. On the Narmadā; a pilgrim who bathes and worships Mahādeva here ascends to Viṣṇuloka.[7] It is also called Śūlapāṇi, Sulpan Mahadeo or Makri Fall, a place of pilgrimage near the junction of the Narmadā and a mountain stream called Sarasvatī.[8]

470. *Sumedha.*

mt. In Jambudvīpa, on this mt. stays Indra in the company of Śacī;[9] to the west of l. Asitoda;[10] to the east of Aruṇoda where Ādityas and Vasus live.[11]

---

1. Epic India p 276; cf. HG. p. 309
2. SIA. p. 108 GAMI. pp. 55; cf. HG. p 309
3. K. I. 40.16-19; G. I. 56.16; Br. I. 14,17-19; Vā. 33.18; M. 122.21; cf. PI. 1II; p. 608.
4. K. I. 49.35; G. I 56.17; Br. I. 19.96; M, 122. 31; Vā. 49.91; Vi II. 4. 65
5. M. 114 32: Vā 45.107; cf. PI. III. p 608
6. Dey. pp 196, 107
7. K. II. 41.12-14; M. 191.3-4; P. I. 18.3
8. Dey. P. 196
9. K. I. 48.26
10. K. I, 45.38
11. Vā. 36.19; 37.26; 39.48

471. *Sunīla*

mt. In Jambudvīpa; on its peak are several lakes and forts of rākṣasas,[1] Tī under Vārāṇasī.[2]

472. *Supakṣa*

mt. On the south of 1. Mahābhadra,[3] on this mt. are situated the temples of Vaivasvata, Soma, Vāyu and Nāgādhipa.[4]

473. *Supārśva*

mt. On the northern quarter of Ilāvṛta;[5] on the south of 1. Mahābhadra;[6] a Viṣkambha hill round Meru,[7] sacred to Nārāyaṇī.[8] On the north of this mt. is the city of Sarasvatī.[9]

474. *Suprabha*

V of Śālmalidvīpa called after and ruled by Suprabha son of Vapuṣmān, king of Śālmalidvīpa.[10] V centering round Kakuda hill of Śālmali.[11]

475. *Suprayogā*

r. Rising from mt. Sahya of the Dakṇiṇāpatha;[12] one of the rivers that are mothers of fires.[13] According to Kane and Sircar, this river cannot be identified though some identify it with the Peṇṇār.[14]

476. *Surā*

r. Rising from mt. Pāriyātra in Bhārata V.[15]

---

1. K. 1. 48.29
2. P. I, 37.3
3. K. I. 45.32
4. Vā 39.63; 42.48
5. K. I. 45.16. Bh. V. 16.11, 22; Vā. 35·16; Vi II. 2.17. cf. PI. III 638-639
6. K. I. 45.32
7. M. 113.45
8. M. 13,36
9. K I. 48.44-45
10. K. I. 40.23-25; G. I. 56.5; Br. I. 14.32-34; Vā. 33.28; Vi. II. 4.23, 29 cf. PI. III. p 641
11. Vā. 49.41
12. K. I. 47.36; Br. I. 16.35; M. 114.29; Vā. 45.104
13. Āraṇ. 212.24; Mār. 54,26; Vā. 45.104; cf. PI. III. p 642
14. HD. Vol. IV. p 809; GAMI. p 52
15. K I. 47.31

477. *Surāmbu.*

mt. on the south of l. Mahābhadra.[1]

478. *Surasā*

r. Rising from mt. Ṛkṣavat in Bhārata V;[2] rising from Vindhya hills;[3] river of the Bhadrāśvadvīpa.[4]

479. *Surodābdhi*

The sea of wine surrounding Śālmalidvīpa. It is encircled by the Kuśadvīpa which is twice as much as Śālmali in area.[5] Surāmbudhi;[6] Surāsamudra.[7] Vide, Saptadvīpa.

480. *Sūryatīrtha*

Vyāsa visited this holy place mentioned A-under Vārāṇasī;[8] B-mentioned under Mathurā., where Bali Vairocana propitiated the Sun.[9]

481. *Susaka*

mt. On the south of l. Mahābhadra.[10]

482. *Suṣeṇa*

mt. On the south of 1. Mahābhadra.[11]

483. *Suṣumnā*

r. (?) On mt. Himavat. Those who go there wash off all their sins inclusive of Brahmahatyā;[12] a sacred pool in the Himālayas fit for śrāddha;[13] river under Gayā;[14] under Vārāṇasī, same as Matsyodarī.[15]

---

1. K. I. 45.32
2. K. I. 47.32; Bh. V. 19.18; Br. I. 16.29
3. Vi. II. 3.10
4. Vā. 43.25
5. K. I. 49.20; Bh. V. 20.7; M. 122,104; Vi. II. 4.34
6. Br. IV. 28.70
7. G. I. 54.6
8. K. I. 35.7; P.I. 37.7
9. Var. 152.50; 156.12
10. K. I. 45.33
11. K. I. 45.35
12. K. II. 37.47-48
13. Br. II. 13.123-4; Vā. 77.115
14. N. II. 47.36
15. L. quoted by T. K. p 35; HD. Vol. IV. p 810

484. *Sutala*

One of the seven netherworlds (Pātālas) yellow in colour. It is the abode of Vainateya, Kālanemi and others.[1] An underworld and residence of Bali;[2] built by Viśvakarman: Bali was sent here by Vāmana.[3] Vide Pātāla (supra).

485. *Svādūdaka samudra*

Sea surrounding Puṣkaradvīpa;[4] beyond this ocean is a ridge of golden hue on the other side of which is the Lokāloka mountain demarcating the boundary with Bhānumaṇḍala. The Lokāloka runs to ten thousand yojanas. Beyond this mt. are the seven netherworlds (Pātālas) which are completely envelopped in darkness. These lokas are surrounded by the shell of the Cosmic Egg.[5]

486. *Svāmitirtha*

Tī. Shrine of Skanda; one reaches the presence of Skanda by bathing here in the waters of Kumaradhārā and performing worship of Skanda;[6] sacred to pitṛs;[7] the temple of Kumārasvāmi or Kārttikasvāmi situated about a mile from Tiruttaṇi (near Madras) on a hill called Krauñcaparvata.[8]

487. *Svargadvāra*

Tī. Vyāsa visited this holy place and propitiated the manes and gods.[9] A-under Kurukṣetra.[10] B-under Vārāṇasī;[11] C-under Gayā;[12] D-under Puruṣottama.[13]

---

1. K. I. 44.21-22
2. Bh. II. 1.27; 5.40; V. 24.7, 18
3. Bh. VIII. 22.32; 23.3, 9, 11-12 cf. PI. III. p 619
4. K. I. 50.12; Bh. V. 20.29; Br. I. 19.115; M. 123.46; Vi. II. 4.87; cf. PI. III. p 734; supra pp 563-565
5. K. I. 50.12-16; cf. Vi. II. 4.94
6. K. II. 37.19-21
7. M. 22.63
8. Dey. p 199 and 107; HD. Vol. IV. p 810
9. K. I. 35.4
10. P.I. 27.55
11. K. I. 35.4; P.I. 37.4
12. Ag. 116.4
13. N. II. 56.31; cf. HD. Vol. IV. p 811

488. *Svargaloka*

One of the seven worlds (cf. Sapta Mahāloka, supra); situated above the sun's maṇḍala wherein is Dhruva: the seven fellies of Vāyu, viz., Āvaha, Pravaha, Anuvaha, Saṁvaha, Vivaha, (Vivāha), Parāvaha and Parivaha are fixed here;[1] same as Svarloka, the space between the sun and the Dhruva; its residents feed on Soma and Ājya.[2]

489. *Svarllīna*

One of the series of holy places visited by Vyāsa; mentioned under Vārāṇasī.[3] Seems to be the same as svarlīneśvara mentioned under Vārāṇasī, by Sk and L.[4]

490. *Svarṇavedi (Svarṇanadī)*

r. Holy for śrāddha, dāna, etc;[5] a r. Svarṇadī is mentioned by the Br.[6] in Viṣṇusthāna.

491. *Śveta*

mt. Situated on the north of Meru in Jambudvīpa;[7] a varṣaparvata; a mountain range to the north of Ilāvṛta and a boundary limit of Hiraṇmaya;[8] The eastern part of Meru is so called;[9] it is the portion of Himālaya to the east of Tibet.[10]

492. *Śveta*

(i) V of Śālamalidvīpa called after its king, Śveta, son of Vapuṣmān, the king of 'Sālmalidvīpa.[11]

(ii) A division of Jambudvīpa;[12] the northern V. (of Jambudvīpa) assigned by king Agnīdhra to his son Hiraṇvān.[13]

---

1. K. I. 41.5-7
2. Br. IV. 2.39; 9.38 ff; Vā. 57–115
3. K. I. 35.3
4. Sk. IV. 33.123; L. I. 92.78
5. K. II. 37.37; Vā. 77.95
6. Br. II. 37.9
7. K. I. 45.9; G. I. 54.9
8. Bh. V. 16.8; Br. I. 1.69; 15.34, 61, 65; M. 113.23; Vā. 1.85; cf. PI. III. p 494
9. HD. Vol. IV. p 811; P. VI. 280.19; M. 113.38
10. Dey. p 200; HG. p. 153
11. K. I. 40.23-25; Br. I. 14.32-33; 19,44; Vā. 33.28; Vi II. 4.23, 29 cf. PI III. pp 494-495
12. Vi. II. 1.21; Br. 1. 14.50, etc.
13. K. I. 40.34.

493. *Śvetadvīpa*

Śvetadvīpa is according to most of the texts, a mythical country said to be situated to the north of Kṣīrodābdhi.[1] According to K. it is situated in the middle of the Kṣīrasāgara. Its citizens are of fair complexion and are devotees of Nārāyaṇa. They are devoid of sorrow and worry and are free from fear of old age and death. Śiva is also worshipped by some whose foreheads are marked with the trident. On this dvīpa is the city, Nārāyaṇa by name. Music and dance coutinue here unhindered; apsarās dance; abounds in lakes, gardens and fountains with hosts of flowers in full blossom. At the centre of this dvīpa sleeps Viṣṇu on the coils of Śeṣa, meditated upon by Sanandana and other yogīs, his feet being pressed by Devī born of the milk ocean. This particular spot is known as Vaikuṇṭha, where only those of righteous conduct get access.[2] Śvetadvīpa is reached by a person who worship Nārāyaṇa in Mahātīrtha.[3] King Indradyumna by his extreme devotion towards Viṣṇu, on death reached Śvetadvīpa and enjoyed in the company of Viṣṇu all such pleasures that are reserved for such devotees;[4] sacred to Hari.[5]

494. *Śvetodara*

mt. In Jambudvīpa; on its peak stays Garuḍa;[6] on the south of Mānasa.[7]

495. *Śyāmaka (Śyāma or Syāma)*

mt. One of the kulaparvatas of Śākadvīpa;[8] a hill of the Śākadvīpa; here people are of śyāma colour.[9]

496. *Tala*

One of the underworlds situated beyond the Lokāloka mountain and surrounded by darkness; its characteristic colour

---

1. Vām. 60.57-59; (SM) 4.16-17; Śānti. 322.8-10; 323.23-26, etc. cf. PI. III. p 495
2. K. I. 49.40-71
3. K. II. 37.12
4. K. I. 1.49-50
5. Bh. VIII. 4.18; X. 6.24
6. I. 48. 31 - 32.
7. Vā. 36. 23; 39. 56; 42. 30
8. K. I. 49. 34.
9. Br. I. 19.88; M. 122.12; Vā. 49.82; Vi. II. 4.62; cf. PI. III. P. 470

is 'Sitetara'; the inmates of Tala are Mahājambha, Hayagrīva, Śaṅkukarṇa, Namūci and other Nāgas.[1] cf. Pātāla.

497. *Talātala*

An underworld situated beyond the Lokāloka mountain in complete darkness; Virocana, Hiraṇyākṣa, Tāraka, etc., stay here;[2] residence of asura, Maya, who won the grace of Śiva and moved about without fear of Sudarśana;[3] residence of Prahlāda[4] cf. Pātāla (supra)

498. *Tāmasī*

r. Of Bhārata V rising from mt. Ṛkṣavat;[5] a river of the Ketumāla country.[6] Tāmasī is a variant for Tamasā. A. - It is the modern Tonse, flowing twelve miles west of the Sarayu and joining the Gaṅgā below Allahabad;[7] B. - river rising from Ṛkṣa;[8] C. - river Tonse in Garhwal and Dehra Dun falling into Yamunā near the Sirmur frontier.[9]

499. *Tāmraparṇa*

One of the nine divisions of Bhārata separated from each other by water;[10] also Tāmravarṇa;[11] cf. Bhārata (supra) for the other eight divisions. It is the ancient name for Ceylon;[12] the sector of Indian peninsula south of the Kāverī.[13]

500. *Tāmraparṇī*

r. Rising from mt. Malaya in Bhārata; it is a holy river famous in all the three worlds; very efficacious for 'tarpaṇa';[14]

---

1. K. I. 44.24 - 25; Br. I. 20.12
2. K. I. 44.20 - 21.
3. Bh. V. 24.28.
4. Br. I. 20.12 - 14, 25 - 31.
5. K. I. 47.32.
6. Vā. 44.17.
7. Rām. I. 2.3; II. 40.30
8. M. 114.25; Vā. 45.100; K. I. 47.32.
9. Devī Bhāgavata, VI. 18.12; cf. HD. Vol. IV, p. 812; Dey. p. 202; HG. p. 155; GAMI. p. 47.
10. K. I. 47.24; M 114.8.
11. Br. I. 16,9; Vā. 45.79 (Tāmravarṇi); Vi. II. 3.6;
12. Pargiter, Mārkaṇḍeya Purāṇa (Tr. with notes), p. 284.
13. Ali. p. 130.
14. K. I. 47.37; Br. I. 16.36; Vi. II. 3.12; Vā. 45.105; Vide P.I. II. p. 16.

rising from the Kuālcala hill.[1] It is the river Tāmbraparṇi, Taprobane of Megasthenes, Tambapaṇṇi of Aśoka's Girnar Inscription II;[2] a river rising from mt. Malaya and falling into the sea.[3]

501. *Tāmrāta*

mt. On the east of l. Aruṇoda.[4]

502. *Tāpaseśvara*

Tī. Under Narmadā; bathing here is equal to performing tapas.[5]

503. *Tāpī*

r. In Bhārata V rising from mt. Vindhya[6]; rising from the Ṛkṣa hill;[7] it is the river which rises from Vindhyas and falls into the Arabian sea near Surat, also called Tāptī or Tapatī.[8]

504. *Tapoloka*

One of the seven Mahālokas; it is three crores of yojanas above Janaloka; the gods Vairājas stay here;[9] a celestial world; residence of Ṛbhu, Sanatkumāra and others; four crores of yojanas above Janaloka, residence of the Vairājas; above it is Satyaloka or Brahmaloka.[10]

505. *Tat*

Tī. visited by Vyāsa referred under Vārāṇasī.[11]

506. *Tejovatī*

cy. Of Agni situated on the south of Amarāvatī on

---

1. Bh. IV. 28.35; V. 19.18.
2. HD. Vol. IV. p. 812; Dey. p. 203-204; HG. p. 229; GAMI. p. 52.
3. Rām. IV. 40.17; K. II. 37.21 - 22, etc.
4. K. I. 45.29.
5. K. II. 41.66: cf. P. I. 18.96.
6. K. I. 47.34; Br. I. 16.32 - 34; Vā. 45.102; M. 114.27. cf, PI. II. p 13
7. Vi. II. 3.11.
8. HD. Vol. IV p. 812; Dey. p. 204; HG pp. 388-89; GAMI. p. 50
9. K. I. 44.3.
10. Bh. VIII. 20.34; M. 61.1.; Vā. 101.17; Vi. II. 7.14-15; cf. PI. II. pp 9 and 5
11. K, I, 35.9; 38.5, 9-14

mt. meru. This region is attained by those who perform sacrifices and meditation.[1]

507. *Toyā*

r. One of the rivers of Śālamalidvīpa;[2] rising in Vindhya;[3] in Bhārata.

508. *Traiyambaka*

Tī. worship of Rudra performed here is equal to the performance of Jyotiṣṭoma.[4] A- under Godāvarī and sacred to pitṛs.[5] B- under Narmadā;[6] C- situated in the dense forest of Maharashtra state, from where the Godāvarī rises.[7]

509. *Tridivā*

r. In Plakṣadvīpa;[8] A- rising from Himavat.[9] B- rising from Mahendra.[10] C- rising from Ṛkṣavat.[11] D- rising from Pāriyātra.[12]

510. *Trikūṭa*

mt. situated on the east of l. Aruṇoda,[13] at the base of Meru;[14] According to Raghuvaṁśa (IV. 58-59) Trikūṭa is in Aparānta. A- Ṭrikoṭa- mt. to the north of Panjab and south of Kashmir containing a holy spring. B- Junnar which is Tagara of Ptolemy, and Trigiri or Trikūṭa in Sanskrit. C- The Yamunotri mountain.[15]

---

1. K. I. 46.13-14
2. K. I. 49.15; G. I. 56.7; Vā. 49.42
3. M. 114.28; Vā. 45.103; Br. I. 16.33-34
4. K. II. 35.18-19
5. M. 22.47; K. II. 35.18
6. P. I. 18.112; cf. HD, Vol. IV p 812
7. HG. p 353.
8. K. I. 49.7; G. I. 56.4; Br. I. 19.19; Vi. II. 4.11
9. Br. I. 16.26
10. M. 114.31; Vā. 45.106; B. 27.37
11. Br. I. 16.31; Vā. 45.101; cf. HD. Vol. IV. p 813
12. K. I. 47.30; cf. PI. II. p 44
13. K. I. 45.27
14. Bh. V. 16.26; 19.16
15. Dey. p 205

511. *Trilocana*

Shrine of Śiva visited by Vyāsa.[1] Śiva known in Tryambaka Kṣetra;[2] mentioned under Vārāṇasī.[3]

512. *Trisāmā*

r. In Bhārata V rising from mt. Śuktimat;[4] from Mahendra hill.[5] According to B. C. Law, the Trisāma and the Ṛṣikulyā "are one and the same river, the Ṛṣikulyā bearing the descriptive name of Trisāmā-*Ṛ*ṣikulyā signifying that the name Ṛṣikulyā was applied to the united flow of three upper streams".[6]

513. *Triśikha*

mt. On the east of 1. Aruṇoda.[7]

514. *Tuṅgabhadrā*

r. In Bhārata V; rising from mt. Sahya.[8] A Tīrtha.[9] A well-known tributary of the Kṛṣṇā. The Tuṅgā and Bhadrā rise from the Western Ghats on the western border of Mysore and join to form the Tuṅgabhadrā near Kudli in the Mysore state. The Tuṅgabhadrā meets the Kṛṣṇā near Alampur in the Raichur District.[10]

515. *Udaya*

mt. One of the mountains of Śākadvīpa;[11] a mountain five miles east of Bhuvaneśvara in Orissa, a spur of the Asia range famous for the ancient Buddhist sculptures and the oldest caves; the hill according to some is situated four and a half miles north-west of Bhilsa Rly. station.[12]

---

1. K. I. 35.14
2. M. 22.47; 131.35; Vi. V. 331; PI. II. p 49
3. K. I. 35.14; Sk. IV. 33.121; P. I. 37.17
4. K. I. 47.38
5. Bh. V. 19.18; Br. I. 16.37; Vā. 45.106; Vi. II. 3.13
6. HG. p 41
7. K. I. 45.28
8. K. I. 47.36; Br. I. 16.35; Bh.V. 19.18; Vā. 45.104; M. 22.45; 114,29; cf. PI. II. p 28
9. G. I. 81.8
10. HD. Vol. IV. p 814; Dey. p 207; HG. p 42
11. K. I. 49.34; M. 122.8; 163.69; Vā. 49.78
12. Dey. p 208; HG. p 390; SIA. p 119

516 *Udbheda*

V of Kuśadvīpa named after its first king Udbheda son of Jyotīṣmān, king of Kuśadvīpa;[1] Udbhida of other Purāṇas.[2]

517. *Umāhaka*

Tī. Under Narmadā; pitṛs are satisfied here by the piṇḍas offered on the elephant - shaped slab situated in water and also by the performance of śrāddha on paurṇamāsya and amāvāsya days.[3]

518. *Umātuṅga*

Here stays the beloved of Rudra; holy for śrāddha purposes.[4]

519. *Upaśānta*

Tī. Visited by Vyāsa; mentioned under Vārāṇasī.[5]

520. *Urvaśīpulina*

Tī. One who gives up one's life here enjoys in the heaven along with one's piṭṛs, a life of sixty-six thousand years;[6] a tīrtha sacred to pitṛs; also called as Urvaśīramaṇa; under Prayāga.[7]

521. *Uṣṇa*

V of Uṣṇa, son of Dyutimān, the king of Krauñcadvīpa; a V of Krauñcadvīpa.[8]

522. *Utpalāvatī*

r. *R*ising from mt. Malaya in Bhārata V;[9] mentioned also in Bhīṣma.[10] Dey identifies it with the river Vypar in Tinnevelly.[11]

---

1. K. I. 40.22-23
2. Vā. 33,24; Vi. II. 4.36; G. I. 81.9
3. K. II. 41.57-59
4. K. II. 37.32-33; cf. Br. II. 13.87-88; Vā. 77.81-82; cf. PI. I. p 240
5. K. I. 35. 14
6. K. 1. 37. 26-27
7. M. 22. 66; 106. 34-35
8. K. I. 40. 19-21; Br. I. 14. 22, 25; Vā. 33. 21-22; Vi. II. 4. 48
9. K. I. 47. 37; Br. I. 16. 36; M. 114. 30; Vā. 45. 105; cf. PI. I. p 221
10. Bhīṣma. 10. 33
11. Dey. p 213

523. *Uttara*

Tī. One of the series of Tīrthas visited by Vyāsa; mentioned under Vārāṇasī.[1]

524. *Uttara Gokarṇa*

Shrine of Śiva; Śiva is known here as Sthāṇu. Those who visit this liṅga are rewarded with Śiva Sāyujya[2] cf. Gokarṇa (supra).

525. *Uttara Kuru*

The Uttara Kuru country is watered by the Bhadrā, one of the four branches of the heavenly Gaṅgā which traverses all the northern mountains and the Uttara Kuru country before joining the Uttarāmbhodhi,[3] a continent adjoining Meru; in the hill of Supārśva north of Śṛṅgavat and south of the sea;[4] a sacred tīrtha.[5] It is the northern portion of Garhwal and Hūṇadeśa, where the river Mandākinī and the Caitrarathakānana are situated. Originally it included the countries beyond the Himālaya. Tibet and Eastern Turkistan were also included in Uttara Kuru.[6] It was also called Hari V. According to K. it is a mythical country which could be reached by making a gift of a girl at the confluence of Gaṅgā and Yamunā.[7]

526. *Uttara Mānasa*

1. By going there one attains siddhi; holy for śrāddha dāna, etc.;[8] a sacred lake.[9] A– The guardian Nāga (lake) of the North of Kashmir popularly called as Gaṅgābal lake. B - a sacred place near Gayā.[10]

---

1. K. I. 35. 14; P. I. 37. 17
2. K. II. 35. 31-32
3. K. I. 46. 33
4. Bh. V. 17. 8; 18. 34; Br. I. 15. 51, 71-80; Vā. 34. 57; Vi. II. 2. 13, 36. etc. cf. PI. I. p 217
5. M. 13. 50
6. Ai. Br. 8. 14; Āraṇ. chs. 145-146; Bhīṣma. ch. 8, etc. cf. Dey. pp 213-214
7. K. I. 37.8
8. K. II. 37. 44
9. M. 121. 69; Vā. III. 4
10. ViS. 85. 36; K. II. 37. 44, cf. HD. Vol. IV. p 816; Dey. p 214

527. *Uttarāmbhodhi*

The river Bhadrā, one of the four branches of the heavenly Gaṅgā falls into the Uttarāmbhodhi (northern sea) after traversing all the northern mountains and also the Uttara Kuru country.[1]

528. *Vāhneya*

Tī. One of the series of tīrthas visited by Vyāsa, mentioned under Vārāṇasī.[2]

529. *Vaibhrāja*

mt. One of the kulaparvatas of Plakṣadvīpa.[3] and is the residence of Bhrājiṣṇu;[4] one of the five hills of Rājagṛha mentioned in the Buddhist literature.[5]

530. *Vaibhrāja*

Forest situated on the west of Ilāvṛta;[6] a forest on the shore of the Sarayū river;[7] a pleasure garden of gods.[8]

531. *Vaidūrya*

mt. On the south of l. Mahābhadra;[9] on the west of Meru.[10] (1) Northern section of the Western Ghats; It is the Satpura range situated in Gujrat near the source of the river Viśvāmitrā which flows by the side of Baroda. (2) The Satpura range in Gujrat having baidūrya (lapis lazuli) mines. It is the Oroudian of Ptolemy.[11]

532. *Vaidyuta*

V or kingdom in Śālmalidvīpa, named after its king

---

1. K. I. 46.33
2. K. I. 35.10
3. K. I. 49.4; G. I. 56.3; Vā. 49.12
4. Br. I. 19.13.14; Vi. II, 4.7
5. SIA. p. 119
6. K. I. 45.23; M. 83.33: 131.48; Vi. II. 2.25. cf. PI. III. p 334
7. M. 121.17; Vā. 47.15
8. Bh V. 16.14; Br. I. 18.16; Vā. 36.11
9. K. I. 45.31
10. Vi. II. 2.27
11. Dey. p. 16; HG. p 353; HD. Vol. IV, p 816

Vaidyuta, son of Vapuṣmān, king of Śālmalidvīpa;[1] a region of Śālmalidvīpa adjoining the hill Kaṅka.[2]

533. *Vaikaṅka*

mt. At the base of Meru.[3]

534. *Vaikuṇṭha*

The mythical abode of Viṣṇu. At the centre of Nārāyaṇapura in Śvetadvīpa is the region where Viṣṇu sleeps on the coils of the serpent attended by Sanandana and other yogīs his feet being massaged by Devī, born out of the Milky ocean;[4] the abode of Viṣṇu established by him at the request of Śrī, in his manifestation as Vaikuṇṭha.[5]

535. *Vaitaraṇī*

r. Mb. refers to it. River of Bhārata V, rising from mt. Vindhya; holy for śrāddha, dāna, etc.[6] A- It is the river Vaitarsṇī in Orissa rising in Vindhya.[7] Jajpur stands on this river- B- In Gayā;[8] C- In Phalakīvana.[9] D- a well in Vārāṇasī.[10] E- a river in Garhwal on the road between Kedāra and Badrīnātha, on which the temple of Gopeśvara Mahādeva is situated.[11]

536. *Vāluvāhinī*

r. In Bhārata V rising from mt. Ṛkṣavat;[12] it is mentioned by Vā and also by Sk[13] and is identified with the river Bāgin in Bundelkhand, a tributary of the Yamunā.[14]

---

1. K. I. 40.23-25: Br. I. 14.32-34; Vi. II. 4.23; G. I. 56.6, etc. cf. PI: III. p 331
2. Br. I. 19.45; Vā. 49.40
3. K. I. 45.25; Bh. V. 16.26; Vi II. 2.27. cf. PI. III. p 324
4. K. I. 49.64-71
5. Bh. III. 15.14-26; 16.27-30
6. Bhīṣma. 10.33; I. 47.34; II. 37.37; Br. I 16.33; M. 114.27 Vā. 45.102; cf. PI. III. p 328
7. Āraṇ. 83.6; P. I. 39.6; Vā. 77.95; B. 27.33; M. 114.27. etc,
8. Vā. 105.44: 109. 17; Ag. 116.7
9. Vām. 36.43-44; P. I. 26.79-80
10. L, quoted by T. K. p 63; cf, HD. Vol. IV p 817
11. Dey, p 18; HG. pp 236-237; GAMI p 50
12. K. I. 47.33
13. Vā. 45. 100; Sk. V. Revākhaṇḍa 4.48
14. Dey. p 21; HG. p 37

537. *Vāmanaka*

mt. One of the seven mountains of Krauñcadvīpa.[1]

538. *Vaṁśa*

Tī. Equally famous as Vārāṇasī; persons who die here gain mokṣa;[2] one of the sixteen Mahājanapadas of Jambudvīpa mentioned in the Aṅguttara Nikāya of the Pāli Sutta Piṭakā.[3] The kingdom of Vaṁśas or Vatsas, with Kauśāmbi as their capital, lay to the west of Allahabad.[4]

539. *Vaṁśadhāriṇī*

r. Rising from mt. Śuktimat in Bhārata V.[5] Seems to be identical with Vaṁśadharā referred to by other texts,[6] as rising from the Mahendra hill, for the Mahendra forms part of the Śuktimat range cf. Śuktimat (supra); The river Vaṁśadharā in Ganjam is still known by the same old name and runs past Kaliṅgapatam near Cicacole.[7]

540. *Varāha*

mt. On the west of 1. Asitoda;[8] mt. in Varāhadvīpa; from this mt. rises the river Vārāhī; sacred to Viṣṇu;[9] fit for śrāddha;[10] a hill that entered the sea for fear of Indra,[11] the Varāhaparvata is identified with a hill near Barāmūla in Kashmir.[12]

541. *Vārāha*

Tī Under Narmadā; of Janārdana; persons who visit this tīrtha go to Viṣṇuloka; Vyāsa visited this holy place;[13] here

---

1 K. I. 49.27; G. I. 56.13; Br. I. 19,67; Vā. 49.61; Vi. II. 4.50 cf PI. III. p 193
2 K. I. 31 47
3 Aṅguttara Nikāya I p 197; cf HG pp 47
4 Dey. p 28; HG. p 55
5 K. I. 47.39
6 Br I. 16.37; Vā. 45.106
7 Dey, p 21; GAMI. p 54
8 K. I. 45.38
9 Vā. 48.36-40
10 K: II. 20.32; ViS. 85.7
11 Br. I. 18.77; Vā, 42.70; 47.74
12 Dey, p 23
13 K. II, 42.14; 20,32; I. 35,6

Viṣṇu as Varāha worshipped Śiva;[1] A- under Kurukṣetra.[2] B- Under Vārāṇasī.[3] C- Under Mathurā.[4] D-On Vitastā in Kashmir.[5] E- A sub-tīrtha of Sahyāmalaka;[6] F- under Sābhramatī;[7] G- On Narmadā-.[8] H- On Payoṣṇī.[9] I.- Under Godāvarī.[10]

542. *Vārāṇasī*

Banaras or Kāśī situated at the junction of the rivers Varaṇā and Asi. The two streams Varaṇā (modern Barṇā) and Asi form respectively the northern and the southern boundaries of the modern city. Hence the name. "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than Banaras".[11] It has been a holy city for at least thirty centuries and is included in the list of sixteen Mahājanapadas.[12] It had been known under different names, Vārāṇasī, Kāśī, Avimuktā, Ānanda Kānana, Smaśāna or Mahāsmaśāna.[13] Three of these, viz. Vārāṇasī, Avimuktā (or Avimuktam) and Smaśāna are found in the K also. Several Purāṇas contain innumerable verses of laudation and description of Vārāṇasī.[14]

Though Vārāṇasī was the capitāl of Kāśī, some time about 1st cen. A. D. Vārāṇasī and Kāśī became synonymous and are treated so since then.[15] According to the K, Vārāṇasī lies in the midst of the rivers Varaṇā and Asi.[16] It is the abode of Śiva and Umā after their marriage.[17]

---

1. M. 193.73-74
2. Vām. (SM) 13.32; P. I. 26.15
3. P. I. 37.6; K. I. 35.6
4. Var. 166.24-25
5. Nīlamata 1561 (Appendix p 134)
6. Narasiṁha Purāṇa, 66.34
7. P. VI. 165.10
8. M. 193.74; P. I. 20.70-72
9. cf. note 459 on Āraṇ. 86.6
10. B. 79.6; cf. HD. Vol. IV. p 818
11. HD. Vol. IV. p 618
12. Aṅguttara Nikāya. I. p 197; cf. HG. p 47
13. HD. Vol. IV. pp. 618-642; Dey. p 23
14. M. chs. 180-185; K. I. 31-35; L. I. ch. 92; P. I. 33-37; Ag. 112; Sk. Kāśīkhaṇḍa ch. 6; N. II.48-51
15. HD. Vol. IV. pp. 622 and 818
16. K. I. 31.63
17. Br. II. 67.26-62

It is the holy city of Śiva which helps all beings cross over the ocean of 'Saṁsāra'. It is the holiest of holy cities, the knowledge supreme and the cure for all sins.[1] The liṅgas situated on the banks of Matsyodarī in Vārāṇasī are Oṁkāreśvara, Kṛttivāseśvara, Maddhyameśvara, Viśveśvara and Kaparddīśvara.[2] It is the city of all tīrthas and the holiest of all holy places. Nowhere else is 'mukti' (liberation) gained by a person in a single birth, even through resort to yoga.[3] Kālabhairava who was afflicted by Brahmahatyā, got rid of her only by his visit to Vārāṇasī.[4] Sage Kaṇva advised King Durjjaya to undertake a pilgrimage to Vārāṇasī and worship Śiva there in order to expiate all his sins for, it was in that city that Śiva stayed.[5]

543. *Varṇāśā (Parṇāśā or Parṇā)*

r. Rising from mt. Pāriyātra in Bharata V.[6] A-r. Banas in Rajputana rising from Pāriyātra and falling into Chambal.[7] Same as Parṇāśā. B. river of the same name rising near Abu and falling into the gulf of Kutch.[8]

544. *Vāruṇa*

One of the nine divisions of Bhārata.[9] cf. Bhārata; the western coast of India.[10]

545. *Vasiṣṭhāśrama*

Hermitage. Siva in the guise of a nude mendicant on being driven out of Dāruvana by the sages, visited the hermitage of Vasiṣṭha where his wounds were tended to with much care by Arundhatī, the chaste wife of Vasiṣṭha, to whom subsequently

---

1. K. I. 31.22-24 ff.
2. K. I. 32.1-13
3. K. II. 44.17-18
4. K. II. 31.98-99
5. K. I. 23.41
6. K. I. 47.31; Br. I. 16.28; Vā. 45,97
7. Br. I. 16.28; HD. Vol. IV. p 818
8. Dey. pp 23, 149
9. K. I. 47.25; G. I, 55.5; Br. I.16.9; M. 114.8; Vā. 45.79; Vi. II. 3,6; cf. PI. III. p 201
10. Ali. p 30

he revealed his identity;[1] A- near Jyeṣṭheśvara in Kashmir;[2] B-on mt. Arbuda or Abu;[3] C- on Badarīpācana. The location is uncertain.[4]

546. *Vasudhāra*

mt. On the east of l. Aruṇoda.[5] On this mount stay the Vasus;[6] on this is Bilvasthalī, the residence of Yakṣas, Gandharvas, etc, watered by Alakanandā.[7] Same as Vasordhārā mentioned by Mb.[8]

547. *Vasuvedi*

mt. To the east of l. Aruṇoda.[9]

548. *Vaśyatā*

r. Rising from mt. Sahya in Bhārata V.[10]

549. *Vaṭeśvara*

Tī. (?) Under Narmadā; life becomes fruitful only after visiting this tīrtha.[11] A. - under Narmadā;[12] B. - under Gayā;[13] C. - under Prayāga;[14] D. - under Puruṣottama.[15]

550. *Vāyu*

Tī: One of the series of tīrthas visited by Vyāsā, mentioned under Varāṇasī;[16] A. - under Vārāṇasī;[17] B - under Mathurā;[18] C - under Gayā.[19]

---

1. K. II. 38.33-38; Vide. p 80, supra
2. Rājataraṅgiṇī (note on) I. 107
3. Āraṇ 100.3
4. cf. HD. Vol. IV. p 818
5. K. I. 45.28
6. K. I. 48.12-13
7. Vā. 38.23; 42,30
8. K. I. 45.28
9. HD. Vol. IV. p 819
10. K. I. 47.36.
11. K. II. 41.19.
12. M. 191.27; K. II. 41.19; P. I. 18.27; Ag. 109.20 (Vaṭeśa).
13. Ag. 115.73; P. I. 38.46; N. II. 47.59.
14. M. 22.9.
15. N. II. 56.28; cf. HD. Vol. IV p. 819.
16. K. I. 35.5.
17. Ibid; P. I. 37.5.
18. Var. 152.67.
19. Ag. 116.4 cf. HD. Vol. IV. P. 819.

551. *Vedasmṛti*

r. Rising from mt. Pāriyātra in Bhārata V;[1] identified with river Besula (Bosuli) in Malwa, a tributary of the Sindh.[2]

552. *Vedavatī*

r. In Bhārata V rising from mt. Pāriyātra;[3] identified with the river Hagarī or Vedavatī, rising in Mysore and falling into the Tuṅgabhadrā.[4]

553. *Veṇā*

r. Rising from mt. Sahya[5]; rising from Vindhyas.[6] A. - river rising from Vindhya.[7] This is the Wain-Gaṅgā in the old Central Provinces which falls into Godāvarī. B. - The Peṇgaṅgā rising from Sahya mt. near Mahabaleshvar; falls into Wardha and the united stream of the Waingaṅgā and Wardha is known as Prāṇahitā which ultimately falls into the Godāvarī.[8] Veṇā is often mentioned as Kṛṣṇaveṇā, -venyā or -veṇī also.[9]

554. *Veṇu or Veṇumān*

mt. On the east of l. Aruṇoda;[10] in Jambudvīpa;[11]

555. *Veṇukā*

r. One of the rivers of Śākadvīpa.[12]

556. *Veṇumān*

V. ruled over and named after its king Veṇumān, son of Jyotiṣmān, king of Kuśadvīpa;[13] V in Śākadvīpa.[14]

---

1 K. I. 47.30; Anu. 151.20; M-114.23; Bh. V. 19.18; Br. I. 16.27; Vā. 45.97; Vi. II. 3.10; cf. PI. III. p. 321
2 cf. HD. Vol. IV p 819; Dey. p 28; GAMI. p 45
3 K. I. 47.30; Br. I. 16.27, Vā. 45.97; B. 27.29; cf. Anu. 151.17; PI. III. p 318
4 Dey. p 28
5 K. I. 47.36; Vā. 45.104 (Vaiṇi)
6 M. 114.27; Vā. 45.102 (Veṇvā)
7 M. 114.27; B. 27.23; cf. Br. I. 16.33 (Veṇī)
8 Bhīṣma. 10 15: 26-27; Āraṇ. 83.29; 86.3, Anu 151.17; Bh. X. 79.12
9 cf. HD Vol. IV. p 819; Dey. p 28; GAMI. p 52
10 K. I. 45.29; Vā. 36.19
11 K. I. 45.26
12 K. I. 49.35; G. I. 56.15
13 K. I. 40.22-23; Anu. 151.16; Br. I. 14.28; 19,57; Vā.33.25; 49,52;
14 G. I. 56.9

557. *Vetravatī*

r. In Bhārata V, rising from mt. Pāriyātra;[1] holy for śrāddha.[2] A. - modern Betwa river which, rising in the Bhopal State, falls into the Yamunā.[3] B. - a tributary of the Sābhramatī,[4] viz., Vatrak on which Kaira is situated.[5]

558. *Vidiśā*

r. In Bhārata V rising from mt. Pāriyātra. It is the modern Bes[6] or Besali which falls into Betwa near Besnagar, Bhilsa or ancient Vidiśā.[7]

559. *Vidruma*

mt. One of the mountains of Kuśadvīpa.[8]

560. *Vidyādhareśvara*

Tī. Visited by Vyāsa; mentioned under Vārāṇasī.[9]

661. *Vidyutprabhā*

r. In Kuśadvīpa;[10] river Vidyudabhrā is mentioned by G in Kuśadvīpa.[11] Probably it is Vidyut mentioned by M as as a river of Kuśadvīpa.[12] cf. Śuklā, supra.

562. *Vijaya*

It is a shrine of Vijaya, the liṅga of Mahādeva; a Brahmacārī who stays here on diet for a period of six months gains the supreme place;[13] referred also by M as a tīrtha sacred to pitṛs.[14]

---

1. K. I. 47.31; Br. I. 16.28; Vā. 45.98; M. 114.23.
2. K. II. 20.35; ViS. 85.44; M. 22.20.
3. K. II. 20.35, M. 22.20; HG. p. 159; GAMI. p. 146.
4. P. VI. 130 and 133.4-5;
5. cf. HD. Vol. IV, p. 820; Dey. p. 30;
6. K. I. 47.31; Br. I. 16.28; Vā. 45.98; B. 27.29; Mār. 54.20; etc..
7. Dey. p. 35; GAMI. p. 46.
8. K. I. 49.20; G. I. 56.10; Br. I. 19.54; Vi. II. 4.41; PI. III. p. 234.
9. K. I. 35.11; P. I. 37.14
10. K. I. 49.22
11. G. I. 56.10
12. M. 122.73
13. K. II. 35.21-22
14. M. 22.73

563. *Vijayeśvara*

Tī. Mentioned A - Under Vārāṇasī; a giver of mokṣa to those who die here and hence is equal to Vārāṇasī.[1] B - A mahākṣetra, modern Vijabror in pargana Vular in Kashmir.[2]

564. *Vimaleśvara*

Tī. under Narmadā; by bathing here one gets immense merit;[3] under Sābhramatī.[4]

565. *Vimocanī*

r. One of the rivers of Śālmalidvīpa.[5]

566. *Vinaśana*

Tī. Holy for śrāddha, dāna, etc.[6] It is the spot where the Sarasvatī disappears in the desert of Ambala and situated in Punjab. Manu mentions it as the eastern boundary of Madhyadeśa.[7]

567. *Vindhya*

mt. One of the kulaparvatas of Bhārata V[8]. Here Dakṣa performed tapas[9]; a kulaparvata sacred for śrāddha offerings,[10] the region lying in between the Vindhya and the Hamālayas is recommended as the best for the twice-born to live in.[11] It is the Guindion of Ptolemy, the source of the Narmadā and the Taptī. Different parts of the Vindhya are known under different names like Pāripātra or Pāriyātra (portion of Vindhya range situated west of Bhopal in Central India together with the Aravalli mountains), Ṛkṣa or *Ṛ*kṣavat (central region of the modern Vindhya range north of Narmadā),

---

1. K. I. 31.48
2. Haracaritacintāmaṇi. 10,191-195; cf. HD. Vol. IV. p 821
3. K. II. 41.5-6 42.36; M. 228; 190.14; P. I. 17.11; cf. PI. III. p 251
4. Vām. (SM) 13.15; P. VI, 131.50
5. K. I. 49.15; G. I. 56.7; Vi. II. 4.28; Vā. 49.42; Br. I. 19.46
6. K. II. 37.29
7. Manu II. 21; cf. *Ā*raṇ 80.118; 130.3-4; *Ś*alya. 36.1; HD Vol. IV. p 821; Dey. p 31; HG. p 34
8. K. I. 47.24; Vā. 45.88; Vi. II. 3.3
9. Bh. V. 19.16
10. Br. I. 16.19; M. 114.18; Vā 77.34, etc. cf. PI. III. p 240
11. K. II. 16.24

Vindhyapādaparvata (Sardonyx of Ptolemy or the Satpura range), Mekala-parvata or the Maikal range in Gondwana, etc.[1] The rivers that originate from the Vindhyas are: Tāpī, Payoṣṇī Nirvindhyā, Śīghrodā, Vinnā (Veṇyā or Cintā), Vaitaraṇī, Balākā, Kumudvatī, Mahāgaurī, Durgā and Antaḥśilā.[2] The term Vindhya stands for the whole chain of hills from Gujarat to the Gayā district, lying on both sides of the Narmadā.[3]

568. *Vindhyapāda*

Those who pay a visit to Śiva at mt. Vindhyapāda (or Vindhya) do not happen to see Yama.[4] The Vindhyapāda-parvata is the Sardonyx of Ptolemy-the modern Satpurā range from which rises the Tāpī.[5]

569. *Vinnā*

r. Rising from mt. Vindhya,[6] of which Veṇyā is given as a different reading.

570. *Vipāpā*

One of the seven rivers of Plakṣadvīpa[7].

571. *Vipāśā*

r. In Bhārata V rising from mt. Himavat;[8] from Ṛkṣavat;[9] a river in Plakṣadvīpa.[10] It is also mentioned by Pāṇ, ViS, etc.[11] Identified with the Beas or the Hypasis of the Greeks.[12]

572. *Vipula*

mt. Situated on the western quarter of Ilāvṛta;[13] a

---

1. HG. p. 22; Dey. p. 37; HD. Vol. IV. p. 821
2. K. I. 47.34-35
3. SIA. pp 113-114
4. K. II. 37.24
5. HG. p. 22; Dey. p 38
6. K. I. 47.34
7. K. I. 49.7
8. K. I. 47.29; Br. I. 16.25; Mār. 54.18
9. Vā. 45.100; Sk. V. Revākhaṇḍa 4.48
10. Br. I. 19.19; Vi. II. 4.11; G. I. 56.4
11. Pāṇ. IV. 2.74; ViS. 85.45
12. Dey. p. 38; HG. p 159; GAMI. p 41
13. K. I. 45.16; Vi. II. 2.17

viṣkambhaparvata;[1] A-Chaityaka giri. Vepulla of the Buddhists, one of the five hills of Rajgir in the district of Patna.[2]

573. *Viraja or Virajā*

mt. Situated on the south of l. Mahābhadra;[3] on the west of l. Asitoda.[4] Vā mentions a mt. Virāja as situated on the north of l. Mahābhadra.[5]

574 *Virajā*

r. By bathing in this river one ascends to Brahmaloka;[6] a river in Orissa.[7]

575. *Viśākhā*

Holy for śrāddha.[8] It is identified with Oudh which was called by the name of Viśākha during the Buddhist period. It was the capital of Fa Hien's Sha-chi or Sāketa; for different identifications, Vide Dey. p 39.

576. *Viśāla*

mt. On the east of l. Aruṇoda[9] a kulaparvata of Ketumāla.[10]

577. *Viśālā*

r. In Bhārata V rising from mt. Ṛkṣavat;[11] a river from the Himālayas[12]; a river of the Ketumāla country;[13] identified with a tributary of the Gaṇḍak in Baiśāli.[14]

---

1 M. 13.36; Vā. 35.16
2 Dey. p 225
3 K. I. 45.33
4 K. I. 45.38
5 Vā. 36.30-33
6 K. II. 35.26
7 HD. Vol. IV. p 822
8 K. II. 20.35
9 K. I. 45.29
10 Vā. 44.4
11 K. I. 47.33; Br. I. 16.31
12 M 114.21
13 Vā. 44.21
14 Dey. p 39

578. *Viśalyā or Viśalyakaraṇī.*

r. This is another holy river which leads one to Rudraloka; by bathing here one gets the reward of performing an Aśvamedha. Rudraloka is attained by persons who stay on its northern bank;[1] a river in Kaliṅgadeśa near Amarakaṇṭaka hills.[2] Mentioned under Narmadā[3]; it is a branch of Narmadā.[4]

579. *Vīṣṇu*

Tī. Also known as Yodhīpura, Yodhanāpura or Yodhanīpura; sacred to Viṣṇu: here Lord Vāsudeva fought with crores of asuras; even the sin of Brahmahatyā is expiated by undertaking upavāsa here.[5] A-mentioned under Narmadā[6] B-under Kokāmukha.[7] C-under Godāvarī also called Maudgalya.[8]

580. *Viśvarūpa*

Tī. Mentioned under Vārāṇasī as visited by Vyāsa.

581. *Viśveśvara*

A- One of the five guhyaliṅgas of Śiva in Vārāṇasī,[10] and visited by Vyāsa; by bathing here one becomes the leader of the gaṇas of Śiva;[11] B-in Girikarṇa[12].

582. *Vitala*

One of the netherworlds situated beyond the Lokāloka mountain. Tāraka, the Yavanas, the Agnimukhas, the Nāgas led by Jambhaka, the asura Prahlāda and Kambala reside here its characteristic colour is 'vidruma' (red-earth?).[13] It is of

---

1 K. II. 40.27-30; cf. Anu 151.15
2 Br. II. 13.12; Vā. 77.12
3 M. 186.43; K. II. 40.27-30; P. I. 13.39; Br. II. 13.12
4 Dey. p. 39
5 K. II. 41.52-54
6 Ibid; M. 191.99; P. I. 18.94
7 Var. 140. 73-76
8 B. 136.1, 41; cf. HD. Vol IV pp. 822-823
9 K. I. 35.2; P. I. 37.2
10 K. I. 32.12; P. I. 34.10; N. II. 51.4
11 K. II. 41.60
12 P. VI. 129.10
13 K. I. 44.22.23

red earth; the cities of Prahlāda, Anuhlāda, etc. are here.[1] cf. Pātāla (supra).

583. *Vitastā*

r. In Bhārata V; rising from mt. Himavat,[2] sacred to pitṛs.[3] It is mentioned in RV.[4] Vitastā is Umā ('Girīndrajā') herself.[5] It is identified with the river Jhelum, the most western of the four eastern tributaries of the Sindhu. It is the Hydespes of the Greeks and Bitaṁśā of the Buddhists.[6]

584. *Vitṛṣṇā*

One of the rivers of Śālmalidvīpa;[7] same as the river Pavitrā.[8]

585. *Viveda*

mt. One of the seven kulaparvatas of Krauñcadvīpa.[9] Vā mentions Divinda instead.[10]

586. *Vrataghnī*

r. In Bhārata V rising from mt. Pāriyātra;[11] other Purāṇas[12] refer to it as Vṛtraghnī which according to Dey, is the Vātrak, a tributary of the Sābarmatī in Gujrat; it is also identified with Vetravatī.[13]

587. *Vṛkṣavān*

mt. Situated in Jambudvīpa (Ilāvṛta).[14]

---

1. Vā. 50.11, 25-30; Vi. II. 5.2-3; cf PI. III. p. 223
2. K. I. 47.29; Br. I. 16.25; Vā. 45.95; M. 114.21
3. ViS. 85.46; M. 22.36
4. RV. X 75
5. K. II. 44.4; Nilamata 26
6. cf HD Vol. IV. p 823; Dey p 40; HG p 160; GAMI. p 41
7. K. I. 49.15; Vi. II. 4 28; Vā. 49.42 (Vitṛṇā)
8. M. 122.72
9. K. I. 49.28
10. CHV. p. 293
11. K. I. 47.30
12. Br. I. 16.27; Mār 54.19; Vā. 45.97
13. Dey. p. 42; HD. Vol. IV p. 824; GAMI. p. 45.
14. K. I, 45.25.

588. *Vṛṣabha*

mt. On the west of l. Asitoda;[1] mt Sumana in Plakṣa; to the east of Aruṇoda;[2] to the east of Mandara.[3]

589. *Vṛṣadhvaja*

Tī. Visited by Vyāsa; mentioned under Vārāṇasī.[4]

590. *Vṛṣatīrtha*

Tī. Full of siddhas; by bathing here Yoga is attained.[5]

591. *Vṛṣotsarga*

Tī. Mentioned under Narmadā; those who visit this gain the everlasting place.[6]

592. *Vyāghreśvara*

Tī. Visited by Vyāsa; under Vārāṇasī.[7]

593. *Vyāsatīrtha*

Here the mahānadī (Narmadā) has reverted its course terrified at the huṁkāra of Vyāsa;[8] holy for śrāddha,[9] near Dṛṣadvatī;[10] in Dīpeśvara, a Tī. of Narmadā sacred to Vyāsa.[11] A. – in Kurukṣetra.[12] B. - under Narmadā.[13] C. - under Godāvarī.[14]

594, *Yamatīrtha*

Tī. Visited by Vyāsa. A. - under Vārāṇasī,[15] B. under Godāvarī.[16] C. - under Narmadā.[17]

---

1 K. I. 45.36
2 Vā. 36.18
3 Vā. 36.20
4 K. I. 35.13; L. I. 92.106 (Vṛṣabhadhvaja); N. II. 50.48
5 K. II. 37.25
6 K. II. 42.8–9
7 K. I. 35.14; PI. 37;17; L. I. 92.107; (Vyāghreśa) N. II. 50.56,
8 K. II. 41.25-27
9 K. II. 37.29
10 Br II. 13.69, 80
11 M. 191.38-42.
12 Br. II. 13.69; K. II. 37.29; Vā. 77.67
13 P. I. 18.38; M. 191.38-42; K. II. 41.25-27
14 B. 158.1; cf. HD. Vol. IV p 824
15 K. I. 35.6; P. I. 37.6
16 B. 125.1 3 .
17 K. II. 41.83-84; c Vo 8

595. *Yamunā*

r. In Bhārata rising from mt. Himavat.[1] It is mentioned in the RV, AV, Ś Br. etc.[2] It is also known as Kālindī, the Jamanes of Pliny, the modern Yamunā joining the Gaṅgā near Allahabad. P deals with Kālindī (Yamunā)-māhātmya[3]. The Yamunā rises from the Himalayan range below mt. Kamet, traverses the Siwalik range and Garhwal, enters the plains of Northern India and flows south parallel to the Gaṅgā; from Mathurā downwards it flows a south-eastern course till it meets the Gaṅgā forming the confluence at Prayāga.[4] It is mentioned as a divine stream of Bhārata Varṣa rising from the Himālayas[5] and also as a Mahānadī[6] sacred to pitṛs;[7] along its northern bank is situated the Ṛṇapramocana tīrtha which frees one from all debts,[8] on its south the Agnitīrtha, and on the west is Anaraka, the tīrtha of Lord Dharma.[9] Much merit is gained by persons performing snāna, dāna, etc. at its confluence with Gaṅgā(Prayāga, supra). In Prayāga, the Yamunā is looked after by the Sun.[10]

596. *Yamunā prabhava*

The source of Yamunā is holy for śrāddha purposes;[11] here are the hot springs and very cold water.[12] It is the same as Yamunotri, a spot at the base of the Bāndara-puccha mountain.[13]

597. *Yaśovatī*

City of Śaṅkara situated on mt. Meru. Śiva stays here, attended by his gaṇas;[14] sabhā of īśāna in the eighth slope of Meru; bright with lustrous gold.[15]

---

1 K. I. 47. 28; Vā. 45.94;
2 RV. X. 75.5; VII. 18.19; AV. IV. 9.10; Ś. Br. 13.5·4.11; ViS. 85.9
3 P. VI. chs. 195-197.
4 HG. p. 160; HD. Vol. IV. p. 824; Dey. p. 215; GAMI. p. 40
5 Vā. 45.94.
6 Vā. 104.50; Bh. V. 19.18.
7 M. 13.40.
8 K. I. 38.14-15
9 K. I. 39.4-6; cf. K. II. 40.8; I. 36.44.48
10 K. I. 36.23
11 K. II. 37.30
12 Br. II. 13.70-71
13 HD. Vol. IV. p. 824; Dey. p. 215; HG. p. 161
14 K. I. 46.25-27
15 Vā. 34.91

598. *Yavanas*

People on the west of the ninth dvīpa of Bhārata Varṣa;[1] country and people to the west of the ninth dvīpa (division) of Bhārata.[2] They are the Indo-Greek settlements in the north-western part of India and adjoining lands.[3] The Rām. refers to Yavanas.[4]

599. *Yodhīpura*

Tī. Also known as Viṣṇutīrtha, Yodhanāpura or Yodhanīpura,[5] cf. Viṣṇutīrtha (supra).

600. *Yoni*

r. One of the seven rivers of 'Sālmalidvīpa;[6] same as Dhūtapāpā (supra), a river in Kuśadvīpa.[7]

From the above data it becomes clear that the K does not provide any more information regarding the places in India than that given by the Epics and the earlier Purāṇa texts. A good majority of places named in the text belong to the North and North-Eastern regions of India. The glorification of Prayāga in ch. 35 of the latter half of the K over and above the more lengthy description given in the four chapters of the former half[8] may be taken as proof of the place of origin of the text.

---

1 K. I. 47.26
2 G. I. 55.6, 17; Br. I. 16.12; M 114.11; 121.43; Vā 88.122; Vi II 3. 8
3 GAMI p 24 note 1; HG p 161
4 Rām IV. 42.11
5 K. II. 41. 52-54
6 K. I. 49.15: G. I. 56.7; Vi. II. 4.28
7 M. 122.71
8 K. I. chs 36-39

ABBREVIATIONS.

ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona.
AD	Sanskrit-English Dictionary by V. S. Apte. Vols I to III Ed. by P. K. Gode and C. G. Karve Poona, 1957, '58 & '59.
Ādi	Ādiparva of the Māhābhārata. cr. ed.
Ag	Agni Purāṇa.
Ai. Br	Aitareya Brāhmaṇa.
AIHT	Ancient Indian Historical Tradition by F.E. Pargiter.
AIK	Age of Imperial Kanauj (Eds) R. C. Majumdar, & A. D. Pusalker.
AIU	Age of Imperial Unity (Eds) R. C. Majumdar & A. D. Pusalker.
Ali	Geography of the Purāṇas by Ali, S. M.
Aṅgiras.	Aṅgirasmṛti
Anu.	Anuśāsanaparva of the Mahābhārata cr. ed.
Āp. Dh. S.	Āpastamba Dharmasūtra.
Āp. S.	Apastambasmṛti
Āraṇ.	Āraṇyakaparva of the Mahābhārata. cr. ed.
AS	Auṣadhisaṅgraha
Aśva.	Aśvamedhikaparva of the Mahābharata cr. ed.
Āśv. Gṛ.	Āśvalāyana Gṛhyasūtra.
Atri	Atri Saṁhitā.
AV	Atharvaveda
AWI	Art of the War in Ancient India. by G. T. Date.
B	Brahma Purāṇa.
Baud. Dh. S.	Baudhāyana Dharmasūtra.
Baud. Gṛ.	Baudhāyana Gṛhyasūtra
Bh	Bhāgavata Purāṇa.
Bhīṣma.	Bhīṣmaparva of the Mahābhārata cr. ed.
Br.	Brahmāṇḍa Purāṇa
Bṛ. Up	Bṛhadāraṇyaka Upaniṣad.
CA	Classical Age (Eds) R. C. Majumdar and A. D. Pusalker.

Caraka	Caraka Saṁhitā (with the Ayurveda-dīpikā comm. of Cakrapāṇidatta).
Chakravarti	The Tantras: Studies on their Religion and Literature by C. Chakravarti.
Chānd. Up.	Chandogya Upaniṣad.
CHI (Vols. I-IV)	Cultural Heritage of India (Vols. I& II - 2nd Ed. 1958, 1962; Vol. IV. Second Revised Ed. 1956).
CHV	Cultural History from the Vāyu Purāṇa by D. R. Patil.
CII	Corprus Inscriptionum Indicarum
CS	Caraka Saṁhitā, Vol. VI. (Pub. by Gulab Kunverba Ayurvedic Society, Jamnagar).
cy	City.
Dakṣa	Dakṣasmṛti
Dey	Geographical Dictionary of Ancient and Medieval India 2nd ed. by N. L. Dey, Calcutta, 1927
Droṇa.	Droṇaparva of the Mahābhārata cr. ed.
dv	Dvīpa
EHV	Materials for the study of the Early History of the Vaiṣṇava sect. 2nd ed. by H. C. Raychaudhuri. Calcutta, 1936
EI	Epigraphia Indica.
ERE	Encyclopaedia of Religion and Ethics.
ETS	Evolution of Theistic Sects by S. Chattopadhyaya.
Farquhar	An Outline of the Religious literature of India by J. N. Farquhar.
FD	Food and Drinks in Ancient India by Om Prakash.
G	Garuḍa Purāṇa.
GAMI	Studies in the Geography of Ancient and Medieval India by D. C. Sircar.
Gaut	Gautama Dharmasūtra.
Gobhila Gṛ.	Gobhila Gṛhyasūtra.
Gonda	Aspects of Early Vaiṣṇavism by J. Gonda.
HD (I to V)	History of Dharmaśāstra by P. V. Kane
HG	Historical Geography of Ancient India by B. C. Law.
HIP (Vols. I, III and V)	A History of Indian Philosophy by S. N. Dasgupta.
Hemādri	Caturvargacintāmaṇi (or its author)
Hir. Gṛ.	Hiraṇyakeśi Gṛhyasūtra: SBE. Vol. XXX Ed. by F. Maxmüller. Oxford, 1892.

HV	Harivaṁśa
IHQ	Indian Historical Quarterly
IKP	India as known to Pāṇini by V. S. Agrawala
IMM	The Indian Materia Medica by Nadkarni K. M.
ITP	India in the Time of Patañjali by Puri B. N.
IVA	India in the Vedic Age by P. L. Bhargava.
Ja	Janapada
Jai. Up. Br.	Jaiminīya Upaniṣad Brāhmaṇa.
K	Kūrmā Purāṇa.
Kāl.	Kālikā Purāṇa
Kāṭ. S.	Kāṭhaka Saṁhitā.
Kauṣ. Up.	Kauṣītaki Upaniṣad.
Kirfel	Das Purāṇa Pañcalakṣaṇa by W. Kirfel.
L	Liṅga Purāṇa
l	lake
M	Matsya Purāṇa.
Mait. S.	Maitryāyaṇi Saṁhitā.
Manu	Manusmṛti
Mār.	Mārkaṇḍeya Purāṇa.
Mb	Mahābhārata Critical Edition, Poona.
Mbh	Vyākaraṇa Mahābhāṣya of Patañjali
MD	Sanskrit English Dictionary by Monier Williams. Reprinted, Oxford, 1953.
Mit	Mitākṣarā Commentary on Yājñavalkyasmṛti
MM	The Six Systems of Indian Philosophy by Right. Hon. Prof. F. Max-Müller, K. M
MPS	Matsya Purāṇa: A Study by V. S. Agrawala.
MSI	Military System in Ancient India by B. K. Majumdar.
mt.	Mountain.
N	Nāradīya Purāṇa.
P	Padma Purāṇa
Pāṇ.	Aṣṭādhyāyī of Pāṇini.
Pañca. Br.	Pañcaviṁśa Brāhmaṇa.
Pār. Gṛ.	Pāraskara Gṛhyasūtra
PC	Purānic Chronology by D. R. Mankad.
PI (I to III)	Purāṇa Index by V. R. R. Dikshitar.
PB (Vols. I to V)	Purāṇa Bulletin of the All-India Kashiraj Trust, Varanasi.

PR	Purāṇic Records on Hindu Rites and Customs by R. C. Hazra.
r	River
Rām.	Rāmāyaṇa of Vālmīki cr. ed. I - Bālakāṇḍa II - Ayodhyākāṇḍa III - Araṇyakāṇḍa IV - Kiṣkindhākāṇḍa V - Sundarakāṇḍa VI - Yuddhakāṇḍa
RV	Ṛgveda
Sabhā	Sabhāparva of the Mahābhārata. cr. ed
Śalya	Śalyaparva „ „
Sām. Br.	Śāmavidhāna Brāhmaṇa
Śāṅ. Gṛ.	Śāṅkhayana Gṛhyasūtra
Śaṅkha	Śāṅkhasmṛti
Śānti	Śāntiparva of the Mahābhārata. cr. ed.
S. B. E.	Sacred Books of the East Ed. F. Max-Müller, Oxford.
Ś. Br.	Śatapatha Brāhmaṇa
Seal	The Positive Sciences of the Ancient Hindus by B. N. Seal. Reprinted. Varanasi, 1958.
SGK	"Geographical and Ethnic Data in the Matsya Purāṇa" by S. G. Kantawala. "Purāṇa" Vol. V. No. 2, (pp. 127-43)
SIA	Studies in Indian Antiquities
SK	Skanda Purāṇa
(SM)	Saromāhātmya (of Vāmana Purāṇa cr. ed.).
Sm. C.	Smṛti Candrikā
S. Upp. (I-II)	Studies in the Upapurāṇas by R. C. Hazra.
Suśruta	Suśruta Saṁhitā
Śvet, Up	Śvetāśvatara Upaniṣad
Tai. Ār	Taittirīya Āraṇyaka
Tai. Br.	Taittirīya Brāhmaṇa

Tai. S.	Taittirīya Saṁhitā
Tī	Tīrtha
T. K.	Tīrtha-vivecanakāṇḍa of Kalpataru
Udyoga	Udyogaparva of the Mahābhārata cr. ed.
Up.	Upaniṣad
UV	Upavanavinoda
V	Varṣa
VA	Vedic Age by R. C. Majumdar and A. D. Pusalker (Eds).
Vā	Vāyu Purāṇa
Vāj. S.	Vājasaneyī Saṁhitā
Vām	Vāmana Purāṇa cr. ed.
Var.	Varāha Purāṇa
Vas.	Vasiṣṭha Dharmaśāstra
Vasiṣṭha	Vasiṣṭhasmṛti
VH	Vṛddha Hārītasmṛti
VI (I & II)	Vedic Index of Names and Subjects. by A. A. Macdonell and A. B. Keith
Vi.	Viṣṇu Purāṇa.
Vīrāṭa	Virāṭaparva of the Mahābhārata. cr. ed
ViS	Viṣṇu Smṛti
Vivekananda Complete Works (Vol. I. & VIII)	
VM.	Vedic Mythology by A. A. Macdonell
VPS	Vāmana Purāṇa-A Study by V. S. Agrawala
VSM	Vaiṣṇavism, Śaivism and Minor Religious Systems by R. G. Bhandarkar. Varanasi, 1965
Vsp	Vanaspati by G. P. Majumdar
WAI	War in Ancient India by V. R. R. Dikshitar.
WD	Dictionary of the Economic Products of India by G. Watt
Wilson	Translation of Viṣṇu Purāṇa by H. H. Wilson
Yāj.	Yājñavalkya Smṛti with the comm. Mitākṣarā Nirnayasagar Ed Bombay, 1909

BIBLIOGRAPHY

A. *Original Works*

1.	Abhijñāna Śākuntala of Kālidāsa	Ed. by R. D. Karmarkar· Poona, 1952
2.	Adbhuta Brāhmaṇa (Part of Saḍviṁśa Brāhmaṇam)	Ed. by D. H. Julius· Leiden, 1908
3.	Adhyātma Rāmāyaṇam (Two parts) with the commentaries of Narottama Ramavarman and Gopala Chakravarti	Ed. by Nagendranath Siddhantaratna Calcutta Sanskrit Series, No. XI. Calcutta, 1935
4.	Agni Purāṇa	Ānandāśrama Series no. 41, Poona 1900
5.	Aitareya Āraṇyaka	Ānandāśrama Series no. 38, Poona, 1898
6.	Aitareya Brāhmaṇa with Sāyaṇācārya's comm.	Ānandāśrāma Ed. Poona, 1896.
7.	Āṅgiraḥsmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama series no. 48. Poona, 1929.
8.	Aṅguttaranikāya	Nālandā-Devanāgarī Pali series, Gen. Editor Bhikkhu J. Kashyap, Pali Publication Board, Bihar Govt, 1960.
9.	Āpastamībya Dharmasūtram	Ed. by George Bühler. Third Edn· Bombay Sanskrit and Prakrt series, nos. XLIV & L (Pub) Bhandarkar Oriental Research Institute· Poona, 1932.
10.	Āpastambīya Gṛhyasūtra with the comm. of Haradatta Miśra and Sudarśanāchārya	Ed. Chinnaswamy Shastri. Kashi Sanskrit Series, No. 59 Banaras, 1928.
11.	Āpastambasmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama series no. 48. Poona 1929.
12.	Aṣṭādhyāyī of Pāṇinī (Vols. I and II)	Edited and translated into English by late Srisa Chandra Basu, Reprinted· Varanasi, 1962.
13.	Āśvalāyana Gṛhyapariśiṣṭa	Vṛttaprasārak Press, Poona, 1885.
14.	Āśvalāyana Gṛhyasūtra with Nārāyaṇa's comm.	Ānandāśrama series. Poona, 1931.
15.	Āśvalāyana Śrautasūtra	Ed. by Ramanarayana Vidyaratna· Calcutta, 1874.

16. Atharvaveda Saṁhitā, with the Padapāṭha and Sāyaṇācārya's comm. Parts I & IV.	Ed. by Vishva Bandhu. Vishveshvaranand Vedic Research Institute, Hoshiarpur, 1960-62.
17. Atrisaṁhitā.	Smṛtīnāṁ Samuccayaḥ, *Ā*nandāśrama series No. 48. Poona, 1929.
18. Atrismṛti	-do- -do-
19. Auśanasasmṛti	Dharmaśāstra Saṅgraha. Ed. by Jivananda Vidyasagar Bhattacharya. Calcutta, 1876.
20. Baudhāyana Dharmasūtra	Kashi Sanskrit series no. 104. Banaras, 1934.
21. Baudhāyana Śrautasūtra	Ed. by Caland, Bibliotheca Indiea series. Calcutta, 1934-1923.
22. Bhagavad-Gītā (Authorised version)	Ed. by S. K. Belvalkar. Poona, 1941.
23. Bhāgavata Purāṇa, (with Śrīdharī ṭīkā)	Veṅkaṭeśvara Ed. Bombay, Śake 1822=1900 A. D.
24. Bhaviṣya Purāṇa	Venkatesvara Ed. Bombay, 1910.
25. Bodhāyana Gṛhyasūtra (with Bodhāyana Gṛhya Paribhāṣāsūtra)	Ed. by R. Shama Sastri. Mysore, 1920.
26. Brahma Purāṇa.	*Ā*nandāśrama Ed. Poona, 1895.
27. Brahmāṇḍa Purāṇa.	Veṅkaṭeśvara Ed. Bombay, Śake 1857 = 1935 A. D.
28. Brahmasūtra with Śāṅkarabhāṣya	(Pub.) Motilal Banarasidas. Delhi, 1968
29. Brahmasūtra-bhāṣyam - Śrī Bhāskarācāryaviracitam	Ed. by Pandit Vindhyesvari Prasada Dvivedin. Chowhamba Sanskrit series. Banares, 1903.
30. Brahmavaivarta Purāṇa (in two parts)	Ed. by Jivananda Vidyasagar Bhattacharya. Calcutta, 1888.
31. Bṛhadāraṇyaka Upaniṣad	The Principal Upaniṣads by S. *R*adhakrishnan. London, 1953.
32. Brhadyamasmṛti	Smṛtīnāṁ Samuccayaḥ, *Ā*nandāśrama series no. 48. Poona, 1929.
33. Bṛhat Saṁhitā (in two Vols.)	With English translation and notes by V. Subrahmanya Sastri and M. Ramakrishna Bhat. Bangalore City, 1947.
34. Caturvarga Cintāmaṇi of Hemādri	Bibliotheca Indica Calcutta, 1873-1911

35	Charakasaṁhitā with the Ayurveda - Dīpikā comm. of Cakrapāṇidatta	Ed. Vaidya Jādavaji Trikamji Āchārya Third edition. Pub. Satyabhamabai Pandurang for the Nirnayasagar Press. Bombay, 1941.
36.	Chāndogya Upaniṣad.	Eighteen Principal Upaniṣads Ed. by V. P. Limaye and R. D. Vadekar, Vol. I Vaidika, Saṁśodhana Maṇḍala· Poona, 1958
37.	Dakṣasmṛti	Smṛtīnāṁ-Samuccayaḥ. Ānandāśrama series no. 48, Poona, 1929.
38.	Daśakumāracarita	NirnayasagarPress.Bombay, 1883
39.	Devalasmṛti	Smṛtīnāṁ - Samuccayaḥ, Ānandāśram series no. 48 Poona, 1929.
40.	Devī Bhāgavata	Veṅkaṭeśvara Ed. Bombay. Śake 1876=1954 A. D.
41.	Divyāvadāna	Buddhist Sanskrit Texts no. 20. Ed. by P. L. Vaidya Pub. by the Mithila Institute of Post Graduate Studies and Research in Sanskrit Learning, Darbhanga, 1959.
42.	Garuḍa Purāṇa.	Veṅkaṭeśvara Ed. Bombay, 1906.
43.	Gautama Dharmasūtram with Maskari Bhāṣya.	Ed. by L. Srinīvasacharya, Govt. Oriental Library series, Bibliotheca Sanskrita No. 50. Mysore, 1917.
44.	Gobhila Gṛhyasūtram with Bhaṭṭanārāyaṇa's comm.	cr. ed. by Chintamani Bhattacharya, Calcutta Sanskrit series, No. XVII. Calcutta, 1936.
45.	Gobhilasmṛti	Smṛtīnāṁ - Samuccayaḥ. Ānaandāśrama series no. 48, Poona, 1929.
46.	Gopatha Brāhmaṇa	Ed. by Dr. Dieuke Gaastra, Leiden, 1919.
47.	Gṛhastharatnākara	Part of Smṛtiratnākara by Candesvara
48.	Haracaritacintāmaṇi of Jaya(d)ratha.	Kāvyamālā series 61. Nirnayasagar Press· Bombay, 1897.

49. Harivaṁśa.	cr. ed. B. O. R. I. Poona
50. Harṣacarita of Bāṇa (Two Vols)	Ed. by P. V. Kane. Bombay' 1917 & 1918.
51. Hiraṇyakeśi Gṛhyasūtra.	S. B. E. Vol. 30. Ed. by F. Max Müller. Oxford, 1892
52. Jābālopaniṣad.	The Principal Upaniṣads by S. Radhakrishnan. London, 1953
53. Jaiminīya Saṁhitā.	Ed. by W. Caland. Breslau, 1907
54. Jaiminīya Upaniṣad Brāhmaṇa.	Jaiminīya *Ārṣeya*-Jaiminīya Upaniṣad Brāhmaṇas. Cr. Ed. by Bellikoth Ramachandra Sharma, Kendriya Sanskrit Vidyapeetha Series, Nos. 5-6-Tirupati 1967
55. Jayākhya Saṁhitā	cr. ed. by Krishnamacharya Gaekwad's Oriental series no. LIV. Baroda, 1931
56. Kālanirṇaya	Part of Caturvargacintāmaṇi (Vol. III Part 2) of Hemādri, Pariśeṣakhaṇḍa. Bibliotheca Indica. Asiatic Society of Bengal. Calcutta, 1895.
57. Kālikā Purāṇa.	Veṅkaṭeśvara Ed. Bombay, Śake 1829 = 1907.
58. Kāmasūtra by Sri Vātsyāyana Muni with the comm. Jayamaṅgalā.	Kashi Sanskrit Series no. 29, Chowkhamba Sanskrit series Office. Banaras. 1929.
59. Kāśyapa Saṁhitā or Vṛddhajīvakīya Tantra.	Kashi Sanskrit Series no. 154, Chowhamba Sanskrit Series Office. Banaras, 1953.
60. Kāṭhaka Saṁhitā.	Ed, by Pandit Satavalekar. Aundh, 1943.
61. Kaṭhopaniṣad.	Eighteen Principal Upaniṣads, Ed. by V.P. Limaye and R. D. Vadekar Vol. I. Vaidika Samsodhana Mandala. Poona, 1958
62. Kātyāyana Śrautasūtra,	Ed. by Vidyadhara Sharma. Banaras, Saṁvat 1897
63. Kauṣītaki Brāhmaṇa	Ed. by Lindner. Jena, 1887.

64.	Kauṣītaki Upaniṣad	The Principal Upaniṣads by S. Radhakrishnan. London, 1953.
65.	Kauṭilīya Arthaśāstra (Part I)	cr. ed. by R.P. Kangle, University of Bombay Studies, Sanskrit, Prakrt and Pali no. I. Bombay, 1960
66.	Kāvyamīmāṁsā of Rājaśekhara	Ed. by C.D. Dalal and R.A. Sastri, Revised and enlarged by K. S. Ramaswami Sastri Siromani Third Edition. Baroda, 1934
67.	Kūrma Purāṇa	Veṅkaṭeśvara Ed. 1926.
68.	,, ,,	cr. ed. by Anandsvarup Gupta All India Kashiraj Trust. Varanasi, 1971
69.	,, ,,	Bibliotheca Indica (Nilmani) Ed. Calcutta, 1890
70.	,, ,,	Ed. by Ramsankar Bhattacharya Varanasi, 1967
71.	Laghu *Āś*valāyanasmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama Series no. 48.. Poona, 1929.
72.	Laghu Śaṅkhasmṛti	,, ,,
73.	Laghu Śātātapasmṛti	,, ,,
74.	Laghu Viṣṇusmṛti	Smṛtīnāṁ-Samuccayaḥ. Ānandāśrama Series, no. 48, Poona, 1929.
75.	Likhitasmṛti	,, ,,
76.	Liṅga Purāṇa	Veṅkaṭeśvara ed. Bombay, Śake 1846=1924 A. D.
77.	Mahābhārata	cr. ed. B.O.R.I. Poona.
78.	Mahānārāyaṇopaniṣad	Īśadviṁśottaraśatopaniṣadaḥ 5th edition, Nirnayasagar Press. Bombay, 1948.
79.	Maitryāyaṇi Saṁhitā	Ed. by Pandit Satavalekar. Aundh, Satara, Śake 1864 = 1942 A. D.
80.	Mānava gṛhyasūtra with the comm. of Aṣṭāvakra	Ed. by Ramakrishna Harshaji Sastri. Gaekwad's oriental series Baroda, 1926.
81.	Manusmṛti with Kullūka's comm.	Ed. by Vasudeva Panasikar. Nirnayasagar Press. Bombay, 1933.

82. Mārkaṇḍeya Purāṇa	Veṅkaṭeśvara Ed. Bombay, 1910.
83. do	Bibliotheca Indica Ed. Calcutta, 1862.
84. Matsya Purāṇa	Anandāśrama Ed. Poona, 1907
85; Medātithi's comm. on Manusmṛti:	Ed. by J. R. Gharpure, The Collection of Hindu Law Texts No. IX. Bombay, 1920.
86. Mṛcchakaṭika of Śūdraka.	Ed by R. D. Karmarkar, Poona, 1950.
87 Muṇḍakopaniṣad.	The Principal Upaniṣads by S. Radhkrishnan. London, 1953.
88. Nāradasmṛti	Ed. by Julīus Jolly Calcutta, 1885
89. Nāradīya Purāṇa.	Veṅkaṭeśvara Ed Bombay, 1923.
90. Narasiṁha Purāṇa	Pub. by Gopal Narayan Co. Bombay, 1911.
91. Nighaṇṭu and Nirukta.	Ed. by L. Sarup Lahore, 1922.
92. Nīlamata	Ed. by K. DE Vreese. Leiden, 1936
93. Nītiprakāśikā	Ed. by T. Chandrasekharan, Madras Govt. Oriental Manuscripts series 24, Madras, 1953.
94. Nyāyadarśanam – Pūjyapāda Maharṣigotamamahāmuni-kṛtam	Ed. by Goswami Damodar Sastri Chowkhamba Sanskrit Series Office. Varanasi (Saṁvat) 1986
95. Padma Purāṇa (4 Vols.)	Ānandāśrama Ed. Poona, 1893-94.
96. Pāṇini's Aṣṭādhyāyī with Siddhantakaumudi of Bhaṭṭoji.	Nirnayasagar Press Ed. Bombay 1929
97. Parāśara Dharmaśastra or Parāśara smṛti with the comm. of Sāyaṇa Mādhavācārya (Vols. I–III)	Bombay Sanskrit Series. Bombay, 1893–1911
98. Parāśarasmṛti with the comm of Vidvanmanohara.	Ed. by Nageśavara Pant Dharmadhikari, Banaras City.
99. Pāraskara Gṛhyasūtram with the five comms. of Karka, Upadhyaya, Jayarama, Harihara Gadadhara and Vishvanatha	Ed. by Mahadeva Gangadhara Bakre. Bombay, 1917

100. Pāśupata Sūtras with Pañcārtha Bhāṣya of Kauṇḍinya	Ed. by R. Ananthakrishna Sastri. Trivandrum, 1940.
101. Pātañjala Yogadarśanam (Tattvavaiśāradi saṁvalitā-vyāsabhāṣya sametam)	Ed. by Ramasankar Bhattacharya Bharatiya Vidya Prakashan. Varanasi, 1963.
102. Prajāpatismṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama Series no. 48. Poona, 1929.
103. Prāyaścittaprakaraṇam of Bhaṭṭa Bhāvadeva.	Ed. by Girischandra Vedantatirtha (Pub.) Varendra Research Society. Rajshahi, 1927.
104. Prāyaścittaviveka of Śūlapāṇi	Ed. by Jivananda Vidyasagar Bhattacharya. Calcutta, 1893.
105. Raghuvaṁśa of Kālidāsa.	Nirnayasagar Press Ed. Bombay, 1948.
106. Rājataraṅgiṇī.	Tr. by M. A. Stein (1900). Delhi, 1961.
107. Rāmāyaṇa of Vālmīki (I - VI)	Cr. ed. Oriental Institute, Baroda.
108. Ṛgveda with Sāyaṇabhāṣya (Vols. I- IV)	Vaidic Samshodhan Mandal, Poona - 2. (1933, 1936, 1941, 1946)
109. Ṣaḍviṁśa Brāhmaṇam Vijñāpanabhāṣyasahitam	Ed. by D. H. Julius. Leiden, 1908.
110. Śaktisaṁgama Tantra	Book III. chs. 7 and 8 quoted by Sircar D. C., Studies in the Georgraphy of Ancient and Medieval India, pp. 73-82.
111. Sāmavidhāna Brāhmaṇa	Ed. by B. R. Sharma, Kendriya Sanskrit Vidyapitha Series No. 1. Tirupati, 1964.

112.	Samayaprakāśa (Part of Vīramitrodaya)	Ed. by Pandit Vishnu Prasad Bhandari Chowkhamba Sanskrit Series Office. Benares, 1935.
113.	Saṁskāraprakāśa (Part of Vīramitrodaya of Mitramiśra) two parts.	Ed. by Parvatiya Nityananda Sarma (Pant) Chowkhamba Sanskrit Series. Benares, 1906, 1913.
114.	Śaṅkaravijaya (Ānandagiriviracitaḥ)	Ed. by Navadvipagosvami and Jayanarayana. Bibliotheca Indica series 46. Calcutta, 1868.
115.	Śaṅkhasmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama series no. 48. Poona, 1929.
116.	Śāṅkhāyana gṛhyasūtram	Cr. ed. by S. R. Sehgal. Delhi, 1960.
117.	Śānkhāyana Śrautasūtra (Vol. I)	Ed. by Hillebrandt. Bibliotheca Indica series. Calcutta, 1888.
118.	Sarvadarśanasaṅgraha of Śāyaṇamādhava	Ed. with original commentary in Sanskrit by MM. Vasudev Shastri Abhyankar. G. O. Hindu Series No. I (Pub) B.O.R.I. Poona, 1924.
119.	Śatapatha Brāhmaṇa	Ed. by Weber, London, 1855. Second edition, Chowkhamba Sanskrit series, no. 96. Varanasi, 1964.
120.	Saura Purāṇa	Ed. by Pt. Kasinatha Sastri Lele. Ānandāśrama Sanskrit Series No. 18. Poona, 1889.
121.	Śiva Purāṇa	Veṅkaṭeśvara ed. Bombay, 1847.
122.	Skanda Purāṇa	Published by Mansukhray Mor, 5, Clive Row, Calcutta - 1. Part I-1959, Part II - 1960, Part III - 1961, Part IV- 1961. Part V- 1962.

123.	Smṛti Candrikā of Devaṇabhaṭṭa. I-Saṁskāra Kāṇḍa; II. Āhnika Kāṇḍa.	Ed. by L. Srinivasacharya, Govt. Oriental Libray series. Bibliotheca Sanskrita no. 44. Mysore, 1914.
	Śrāddha kāṇḍa	Ed. by the Curator, Govt. Oriental Library, Mysore. Government Oriental Library series. Bibliotheca Sanskrita no. 52. Mysore, 1918.
124.	Smṛtyarthasāra	Ānandāśrama series no. 70, Poona, 1912.
125.	Śrāddhaprakāśa (Part of Vīramitrodaya)	Ed. by Padma Prasada Upadhyaya, Chowkhamba Sanskrit Series Office. Benaras, 1953.
126.	Suśruta Saṁhitā with the comm. Nibandhasaṅgraha of Dalhaṇācārya (and also with Nyāyacandrikā Pañjikā of Gayadāsācārya on Nidānasthāna)	Revised third edition Pub. by Pandurang Javaji Nirnayasagar Press. Bombay, 1938
127.	Śvetāśvatara Upaniṣad.	The Principal Upaniṣads by S. Radhakrishnan, London, 1953
128.	Taittirīya Āraṇyaka (Sāyaṇācāryaviracitabhāṣyasametam) Two Parts	Ānandāśrama ed. Poona, 1897-1898
129.	Taittirīya Brāhmaṇa (Three Parts.)	-do- Poona, 1898
130.	Taittirīya Saṁhitā	Ed. by Ananta Sastri. Pub. by V. S. Satavalekar. Pardi, Surat, 1957
131.	Tāṇḍya Mahābrāhmaṇa with comm. of Sāyaṇa (Two parts)	Ed. by A. Chinnaswami Sastri Kashi Sanskrit Series. Chowkhamba Sanskrit series office. Benaras, 1935-1936

132. Tantrāloka of Abhinavagupta with the comm. of Rajanaka Jayaratha	Ed. by Pandit Madhusudan Kaul Shastri, Kashmir Series of Texts and Studies. Nirnayasagar Press, Bombay.
133. Tantravārtika	Ed. by Gangadhar Sastri, Benaras Sanskrit series. Benaras, 1903
134. Tattvārthasūtra of Śrī Umāswāmi with Sukhabodha of Śrī Bhāskarānandi	Ed. by Pandit A. Shantiraja Shastri. University of Mysore Oriental Library Publications Sanskrit series No. 84 Mysore, 1944
135. Tīrtha (vivecana) kāṇḍa (Kṛtyakalpataru, Vol. VIII)	Gaekwad's Oriental Series, No. XCVIII. Ed. B. Bhattacharya. Baroda, 1942
136. Tīrthaprakāśa (Part of Vīramitrodaya)	Ed. by Pandit Vishnu Prasad Chowkhamba Sanskrit series Office. Benares, 1917
137. Vaikhānasa Smārtasūtram	Cr. ed. by W. Caland. Calcutta, 1927
138. Vaikhānasa Śrautasūtra.	Ed. by W. Caland. Calcutta 1941
139. Vājasaneyī Mādhyandina Śukla Yajurveda Saṁhitā	Ed. by Satavalekar S.D. Aundh, Satara, 1927
140. Vāmanā Purāṇa	Cr. ed. by Anandasvarup Gupta, All India Kashiraj Trust, Fort Ramnagar, Varanasi, 1967
141. Varāha Purāṇa	Veṅkaṭeśvara Ed. Bombay, Śake 1824 = 1902 A. D.
142. Vasiṣṭha Dharmaśāstra	Ed. by A. A. Führer, Bombay Sanskrit and Prakrt Series, No. XXIII, B. O. R. I. Poona, 1930
143. Vasiṣṭhasmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama series no. 48. Poona, 1929

144.	Vāyu Purāṇa	Ānandāśrama Series no. 49. Poona, 1905.
145.	Vedāṅga Jyautisha	Ed. with English Translation and Sanskrit comm. by Shamasastry R. Mysore, 1936.
146.	Viṣṇudharmottara Purāṇa	Veṅkaṭeśvara ed. Bombay, Śake 1834=1912 A. D.
147.	Viṣṇu Purāṇa (with comm. of Śrīdharasvāmi)	Ed. by Jivananda Vidyasagar Bhattacharya. Calcutta, 1882.
148.	Viṣṇusmṛti	Ed. by Jolly (Calcutta, 1881) Chowkhamba Sanskrit Series No. 95. Varanasi, 1962.
149.	Vṛddha-Hārītasmṛti	Smṛtīnāṁ Samuccayaḥ, Ānandāśrama series no. 48. Poona, 1929
150.	Vṛddha Śātātapasmṛti	-do- -do-
151.	Vyākaraṇa Mahābhāṣya of Patañjali	Ed. by Kielhorn Vol. I. Third Edition revised by K. V. Abhyankar, B. O. R. I. Poona, 1962, Vol. II third edition revised by K. V. Abhyankar, B. O. R. I. Poona. 1965 Vol. III. Third edition by Prof. K. V. Abhyankar, B. O. R. I. Poona, 1970
152.	Yājñavalkyasmṛti with the comm. of Aparārka	Ānandāśrama Sanskrit Series no. 46, Poona, 1903
	(ii) with the comm. Mitākṣarā	Ed. by J. R. Gharpure, The collection of Hindu Law Texts no. I. Bombay, 1914
	(iii) with the comm. of Viśvarūpācārya (parts I & II)	Ed. by Mahamahopadhyaya T. Ganapati Sastri. Trivandrum Sanskrit Series Nos. LXXIV (1922) and LXXXI (1924), Trivandrum

153. Yatidharmasaṅgraha — Ānandāśrama Sanskrit Series, no. 60. Poona, 1909

154. Yogasārasaṅgraha of Vijñāna Bhikṣu — Ed. by Vaze. Banaras, 1921

155. Yogasūtra with Bhāṣya and comm. of Vācaspati — Ed. by Rajaramashastri, Bodas, 1892.

B. *General Works*

Abu L-Fazl Allāmī — *Ā*-Īn-I Akbarī Translated into English by H. Blochmann Ed. by S. L. Goomer, Second edition. Delhi, 1965

Agrawala. V. S.

1. India as known to Pāṇini. Second edition revised and enlarged. Varanasi, 1963
2. Harṣacarita: Ek Sāṁskṛtik Adhyayan (in Hindi). Patna, 1953
3. Kādambarī: Ek Sāṁskṛtik Adhyayan (Hindi). Varanasi, 1958
4. "Purāṇa Vidyā" Purāṇa Vol. I. No. 1 (pp. 89-100) July, 1959
5. "Bhukti-Mukti Ideal in the Purāṇas"-Purāṇa Vol. I. No. 2 (pp. 160-162) Feb. 1960
6. "Pāśupata-Yoga" Purāṇa Vol. I. No. 2 (pp. 233-245) Feb. 1960
7. "The One Rudra and the Many"-Purāṇa, Vol. II. (pp. 221-224) July, 1960
8. "Hiraṇyagarbha" Purāṇa Vol. II. (pp. 285-306) July, 1960
9. Mārkaṇḍeya Purāṇa: Ek Sāṁskṛtik Adhyayan (Hindi) Allahabad, 1961
10. Matsya Purāṇa – A Study. Varanasi, 1963
11. Solar Symbolism of the Boar. Varanasi, 1963
12. "Yajñavarāha - An Interpretation" Purāṇa Vol. V. No. 2 (pp. 199-236) July, 1963
13. "Purāṇa - Vidyā" - Purāṇa Vol. VI No. 1 (pp. 187-99) Jan. 1964
14. Vāmana Purāṇa - A Study. Varanasi, 1964.

Ali, Muzafer. S. The Geography of the Purāṇas. People's Publishing House. New Delhi, 1960

Altekar, A. S. 1. Education in Ancient India. 2nd edition. Banares, 1944.

2. The position of Women in Hindu Civilization. 5th edition, Banares, 1957

Apte, V. M. 3. Social and Religious Life in the Gṛhya Sūtras Reset edition. Bombay, 1954

Avalon, Arthur Principles of Tantra, Part I. The Tantra-tattva of Sri Sivachandra Vidyarnava Bhattacharyar Mahodaya London, 1914

Ayyar, C. V. N. Origin and Early History of Śaivism in South India (Reprinted) University of Madras, 1974

Bagchi, P. C. Studies in the Tantras, Part I. Calcutta, 1939

Banerjea J. N. "Some Aspects of the Śakti worship in Ancient India". "Prabuddha Bhārata". Vol. LIX (pp. 227-232) 1954

Bedekar, V M. 1. "The Identical Philosophical Texts in the Nārada Purāṇa and the Mahābhārata - their contents and significance" - Purāṇa Vol. V. No. 2 (pp. 203-204) July, 1963

2. "The Place of Japa in the Mokṣadharma-parvan (Mb. XII. 189-193) and the Yoga-Sūtras: A comparative Study". ABORI Vol. XLIV. (pp. 63-74) Poona, 1964

Bhandarkar, R. G. Vaiṣṇavism, Śaivism and Minor Religious Systems. Varanasi, 1965.

Bhargava, P. L. India in the Vedic Age. Lucknow, 1956.

Bhattacharya, R. S. "Kūrma-Purāṇa-Viṣaya - Sūci"– Purāṇa Vol. III. No. 2 (pp. 333-395) July, 1961.

Bulke, Camil. Ram Kathā (Utpatti aur Vikās) in Hindi. Prayag, 1950.

Burgess, Jas (Ed.) Epigraphia Indica Vol. I. Calcutta, 1892.
,, Vol. II Calcutta, 1894.

Chakravarti, Chintaharan
1. Doctrine of Śakti in Indian Literature. Calcutta, 1940.
2. Purāṇa Digests - Purāṇa, Vol. V. No. 1 (pp. 31–38) Jan. 1963
3. The Tantras: Studies on Their Religion and Literature. Calcutta, 1963

Chakravarti, P. C.
1. "Studies in the Tantras" Calcutta Review May, 1933
2. "Philosophy of the Tantras" Jha Commemoration Vol. Poona, 1937
3. Art of War in Ancient India. Dacca, 1941

Chattopadhyaya, S.
The Evolution of Theistic Sects in Ancient India. Calcutta, 1962.

Chaturvedi, Giridhar Sharma
1. "Purāṇa- Lakṣaṇāni" Purāṇa, Vol. I. No. 2 (pp. 130-138) Feb. 1960
2. "Purāṇa-Lakṣaṇāni" Purāṇa Vol. II. (pp. 107-121) July, 1960
3. "Kūrma-Purāṇa-Viṣayānāṁ Samālocanam" Purāṇa Vol. III. No. 2. (pp 235-252), July, 1961

Chaudhuri, Radhakrishna
"Heretical Sects in the Purāṇas" ABORI Vol. XXXVII. (pp 235-235) 1956 (1957)

Chaudhury S
"Place-Names in the Garuḍa Purāṇa" IHQ. Vol. XXXVII. No. 1 (pp. 53-77) 1961

Chaudhury, Shashi Bhushan
Ethnic Settlement in Ancient India, Calcutta, 1955

Chitrav, Siddhesvar Shastri.
Bhāratavarṣīy Prācīnacaritrakoś (in Hindi). Poona, 1964

Cooke, T.
"Flora of Bombay" Reprinted ed. Vols. I. II and III (Pub) Botanical survey of India, Calcutta, 1908

Crooke, W. 1. "Ancestor Worship and the Cult of the Dead" (India) ERE. Vol. I. (p.425 ff) Edinburgh, 1908
2. "Demons and Spirits" (Indian) ERE. Vol. 4 (p. 601 ff), Edinburgh, 1911
3. "The Śāktas" (Hinduism) ERE Vol. 6 (p. 705 ff) Edinburgh, 1913

Cunningham. A. Ancient Georgraphy of India, Reprint. Indological Book House. Varanasi, 1963

Das, S. K. Śakti or Divine Power. A Historical Study based on Original Sanskrit Texts, Calcutta, 1934.

Das Gupta, Shashi Bhushan "Evolution of Mother-worship in India". Great Women of India (pp.49-87). Calcutta, 1953.

Das Gupta, S.N. 1: A History of Indian Philosophy Vols. 1 (1932), III (1940), V. (1955), Cambridge.
2. Yoga Philosophy in relation to other systems of Indian thought. Calcutta, 1930. Reprint Delhi, 1974

Date, G. T. The Art of War in Ancient India. Oxford, 1929

Desai, V. G. "Auṣadhisaṅgraha" (Marathi) Pub. Vaidya Jadhavji Trikamji Acharya. Bombay, 1927

Dey. N. L. Geographical Dictionary of Ancient and Medieval India 2nd Ed. Calcutta, 1927

Dikshitar, V. R. R. 1. "The Purāṇas : A study" IHQ, VIII, pp. 247-267 (1932)
2. Matsya Purāṇa : A Study. Madras, 1935
3. Some Aspects of the Vāyu Purāṇa. Madras, 1933
4. War in Ancient India, 1944
5. Purāṇa Index Vols. I. (1951), II (1952) III (1955), Madras.

Dumont, P. E. "Legend of Sītā in the Kūrma Purāṇa" "Siddha Bhāratī" I, pp. 239-240

Farquhar, J. N. An Outline of the Religious Literature of India, (London, 1920) First Indian Reprint Delhi, 1967.

Fick, Richard. The Social Organisation in North-East India in Buddha's Time. (Translation from German. by Sisir Kumar Maitra). Calcutta, 1920

Fleet, J. F. Corpus Inscriptionum Indicarum Vol. III Inscriptions of the Early Gupta Kings and Their Successors. Varanasi, 1970

Geden, Alfred S. "Tantras". ERE. Vol. 12 (p. 192 ff). Edinburgh, 1921

Gonda J. Aspects of Early Viṣṇuism. Mijutrecht, 1954.

Govt. of Bombay (Pub) Gazetteer of Bombay State, Volume General A – Botany Part I–Medicinal Plants. Bombay, 1953

Gulab Kunverba Ayurvedic Society, Jamnagar (Ed. & Pub). The Charaka Saṁhitā (in six volumes)) Vol. VI. Jamnagar, 1949

Hazra, R. C.
1. "Purāṇas in the History of Smṛti" Indian Culture (pp. 587-614) April, 1935.
2. "The Smṛti Chapters of the Purāṇas" IHQ. XI. (pp. 108-130), Calcutta, 1935.
3. "The Smṛti Chapters of the Kūrma Purāṇa" IHQ. XI. pp. 265-286 (1935).
4. "Date of the Smṛti Chapters of the Matsya Purāṇa"
5. Purāṇic Records on Hindu Rites and Customs. Dacca, 1936,
6. Studies in the Upapurāṇas. Vol. I. Calcutta, 1958.
7. "The Upapurāṇas" Cultural Heritage of India Vol. II. 2nd edition, 1962.

8. "Devī-Purāṇa, a Work of Bengal": "Purāṇa" Vol. IV. No. 2 (pp. 351-359) July, 1962.
9. Studies in the Upapurāṇas, Vol.II. Calcutta, 1963.

Hopkins, E. W. Epic Mythology. Strassburg, 1915

Hultzsch. E. (Ed) 1. Epigraphia Indica Vol. III. 1894–95
2. ,, ,, Vol. VIII 1905-06
3. Corpus Inscriptionum Indicarum Vol. I- Inscriptions of Aśoka. New Edition. Indological Book House, Varanasi, 1969-

Jha, Ganganatha The Padārthadharmasaṅgraha of Praśastapāda with the Nyāyakandali of Śrīdhara (Translated into English) Benares, 1916.

Kane. P. V. 1. History of Dharmaśāstra. Vols I (1930), II parts I & II (1941) III (1946), IV. (1953), V Part I (1958), Part II (1962), Vol. I. Part I revised edition (1968) Poona).
2. "Kauṭilya and the Matsya Purāṇa" B. C. Law Commemoration Volume, Part II (pp. 13-15), Poona, 1946.
3. "Purāṇadharma" - P. K. Gode Commemoration Volume, Part III (pp. 70-82) Poona, 1960;

Kantawala, S. G. 1. "Home of the Matsya Purāṇa" - Purāṇa Vol. II No. 1 (pp. 115-119) Jan. 1961.
2. "Geographical and Ethnic Data in the Matsya Purāṇa" Purāṇa Vol. V. No. 2. (pp. 127-43).
3. "Some Geographical and Ethnic data of Matsya Purāṇa, "Purāṇa Vol. VI No. 2. July, 1964.
4. Cultural History from the Matsya Purāṇa, Baroda, 1964

Kapadia, K. M. 1. Hindu Kinship: Bombay, 1947.
2. Marriage and Family in India. Bombay, 1955

Karve, I. Kinship Organisation in India. Poona, 1953

Keith, A. B Religion and Philosophy of the Veda and Upanishads. Harvard Oriental Series, 2 Vols. Cambridge, Mass., 1925.

Kirfel. W. 1. Das Purāṇa Pañcalakṣaṇa. Bombay, 1927.
2. Rāmāyaṇa Bālakāṇḍa and Padmapurāṇa. Die Welt das Orients. 1947.
3. Das Purāṇa vom Welgabands. Bom. 1954.

Law, B. C. 1. Countries and People of India (Epic and Paurāṇic sources) ABORI, XVII. (pp. 217–242), 1935-36,
2. "Ancient Indian Tribes" ABORI. XXI. (pp. 203-212) 1939-40.
3. Historical Geography of Ancient India Second Revised Edition, Paris, 1967.

Macdonell, A. A. Vedic Mythology, Strassburg, 1898.

Macdonell, A. A. and Keith, A. B. Vedic Index of Names and Subjects Vols. I and II. (London, 1912) Pub. Sundarlal Jain, Motilal Banarsidas, Varanasi, 1958.

Majumdar, B. K. The Military System in Ancient India. Calcutta, 1955

Majumdar, G.P. 1. Upavanavinoda (Text and English Translation) A Sanskrit Treatise of Arbori-Horticulture. Calcutta, 1935
2. Vanaspati. Calcutta 1927

Majumdar, R. C. "Ideal and Position of Indian Women in Domestic Life" Great Women of India, edited by R. C. Majumdar and Swami Madhavanand. Almora, 1953.

Majumdar R. C. & Pusalker, A. D. 1. The Vedic Age (Fourth Impression). Bombay, 1965.
2. The Age of Imperial Unity. Bombay, 1951.
3. The Classical Age. Bombay, 1954.
" " 3rd Edn. Bombay, 1970.
4. The Age of Imprerial Kanauj. Bombay, 1955.

Mankad, D. R. 1. Purāṇic Chronology. Anand, 1951.
2. "Studies in Purāṇic History, Genealogies and Chronology in Modern Times" - Purāṇa Vol. IV. No. 1 (pp. 3-22). Jan. 1960.
3. "Purāṇic Ante-diluvian Dynasty of Svāyambhuva Manu" "Purāṇa Vol. VI. 1. (pp. 40-52) Jan. 1964.

Max Müller, F. 1. The Sacred Books of the East Vol. X. Dharmapada, Sutta-Nipāta (Ed. by). Reprinted. Varanasi, 1965.
2. The Sacred Books of the East 2nd Ed. (by Max Müller) Vol. XXX. The Gṛhya Sūtras, Part II. Gobhila, Hiraṇyakeśin Apastamba, Tr. by F. Max Müller, Oxford, 1892.
3. The Six Systems of Indian Philosophy, Chowkhamba Sanskrit Studies Vol. XVI. Varanasi.

Mehta, Ratilal. Pre- Buddhist India. Bombay, 1939

Nadkarni, K. M. The Indian Materia Medica. Bombay, 1926.

Om Prakash Food and Drinks in Ancient India. Delhi, 1961

Pande, Vinapani Harivaṁs Purāṇ Kā Sāṁskṛtik Vivecan, (in Hindi). Varanasi, 1960.

Pandey. R. B. Hindu Saṁskāras. Banaras, 1949.

Pargiter F. E. 1. "Purāṇas"ERE. Vol. 10 (pp. 447 ff).
Edinburgh, 1918.
2. Ancient Indian Historical Tradition. London, 1922.
3. Mārkaṇḍeya Purāṇa Translated with notes Calcutta, 1904.

Parpola, A. Koskenniemi S, Parpola S, and Aalto P. Progress in the Decipherment of the Proto-Dravidian Indus Script. The Scandinavian Institute of Asian Studies. Special Publication no. 2. Copenhagen, 1969.

Pathak, V. S. History of Śaiva cults in Northern India. Varanasi, 1960.

Patil, D. R. Cultural History from the Vāyu Purāṇa. Poona, 1946.

Prabhu, P. N. Hindu Social Organisation. Bombay, 1954.

Puri B. N. India in the Time of Patañjali. Bombay, 1957

Pusalker, A. D. 1. Studies in the Epics and Purāṇas. Bombay,

2. "Some Significant allegories in the Purāṇas" - Purāṇa Vol. III. No. 1 (pp. 8-21) Jan. 1961

3. "Genealogy of Solar Dynasty in the Purāṇas" Purāṇa Vol. IV No. 1 (pp 22-23) Jan. 1962.

Radhakrishnan, S. Indian Philosophy Vols I and II. Reprinted. London, 1951.

Rai Krishna Dasa "Purāṇic Geography of the Caturdvīpa" Purṇa Vol. I. No. 2(pp. 202-205). Feb.1960

Ramakrishna Mission Institute of Culture, Calcutta.

1. The Cultural Heritage of India Vol. I. Calcutta, 1937
2. -do- Vol. II " "
3. -do- Vol. III " "
4. -do- Vol. IV. 2nd rev. edn. 1956
5. -do- Vol. I 2nd edn. 1958
6. -do- Vol. II 2nd edn. 1962

Ram Gopal. India of Vedic Kalpasūtras. Delhi, 1959.

Rapson. E. J. (Ed.) Cambridge History of India. Vol. I. Cambridge, 1935.

Rangacharya, V. Pre-Musalman India, Vol. II - Vedic India, Part I. The Aryan Expansion over India. Madras, 1937

Raychaudhari, H. C. 1. Materials for the study of the Early History of the Vaiṣṇava sect. 2nd edition, Calcutta, 1936 (Revised and Enlarged).
2. Political History of Ancient India, 5th Edition. Calcutta, 1950.
3. Studies in Indian Antiquities, Second Edition (Revised and Enlarged) Calcutta, 1958.

Reviere, Juan, Roger. 1. "Western Indology and the Purāṇas" Purāṇa Vol. III No.1 (pp. 6-10) Jan. 1963.
2. "European Translations of Purāṇic texts", Purāṇa Vol. V. No.2 (pp. 243-250) July, 1963.

Sachau, E. C. Alberuni's India. English Edition, with note and Indices. Vols. I & II. London, 1910.

Saletore, R. N. Life in the Gupta Age. Bombay, 1943.

Sarkar, S. C. Some aspects of the Earliest Social History of India. Oxford, 1928.

Seal, B. N. The Positive Sciences of the Ancient Hindus. Varanasi, 1958.

Shamasastry, R. Translation of Kauṭilya's Arthaśāstra. 3rd Edition. Mysore, 1929.

Shastri Haraprasad 1. A Descriptive Catalogue of Sanskrit Manuscripts in the collection of the Asiatic Society of Bengal. Vol. V. (Purāṇa Mss). Calcutta, 1928.
2. The Mahāpurāṇas.

Sircar D. C. 1. "Early History of Vaiṣṇavism" - Cultural Heritage of India, Vol. IV. 2nd Edition. Calcutta, 1956.
2. Studies in the Geography of Ancient and Medieval India. Delhi, 1960.

Starbuck, Edwin Diller. "Female Principle" ERE Vol. 5 (p. 827 ff) Edinburgh, 1912.

Tilak B. G.	The Arctic Home in the Vedas. Poona city, 1956
Vaidya C. V.	Epic India. Bombay, 1907.
Swami Vivek-ananda	Complete Works: 1. Vol. VIII Second Impression. Calcutta, 1955. 2. Vol. I tenth edition, Calcutta, 1957.
Wadiyar, Jaya Chamaraja·	"Purāṇas as the Vehicle of India's philosophy of History" Purāṇa Vol. No· 1 (pp. 6-10). Jan· 1963.
Watt, G.	Dictionary of the Economic Products of India Part I Vols· 1-5 (1889- 1892); Part II Vol. 6 (1893); Part III Vol. 6 (1893); Part IV Vol· 6 (1893); Calcutta.
Watters, T.	On Yuan Chwang's Travels in India. Eds T· W· Rhys Davids and S. W. Bushell Vol. I & II London 1904-1905
Wilson, H. H.	Translation of Viṣṇu Purāṇa Vols• I – V. (Ed. by Hall) London, 1864-1870·
Winternitz, M.	History of Indian Literature. 2 Vols. Tr. by Mrs. Shilavati Ketkar. Calcutta, 1927, 1933.

SOLAR DYNASTY

Bhargava	Rangacharya	Mankad	Pusalker	Pargiter	Kūrma
1. Manu	1. Manu	1. Manu	1. Manu	1. Manu	1. Manu
2. Ikṣvāku	2. Ikṣvāku	2. Ikṣvāku	2. Ikṣvāku	2. Ikṣvāku	2. Ikṣvāku
3. Vikukṣī	3. Vikukṣi (Śaśāda)	3. Vikukṣi-Śaśāda	3. Vikukṣi	3. Vikukṣi	3. Vikukṣi
4. Kakutstha	4. Kakutstha	4. Kakutstha	4. Kakutstha	4. Kakutstha	4. Kakutstha
5. Anenas	5. Anenas	5. Anenas	5. Anenas	5. Anenas	5. Suyodhana
6. Pṛthu	6. Pṛthu	6. Pṛthu	6. Prthu	6. Pṛthu	6. Pṛthu
7. Viṣṭarāśva	7. Viṣṭarāśva	7. Viṣṭarāśva	7. Viṣṭarāśva	7. Viṣṭarāśva	7. Viśvaka
8. Ārdra	8. Ardra	8. Ārdra	8. Ārdra	8. Ardra	8. Ardraka
9. Yuvanāśva I	9. Yuvanāśva I	9. Yuvanāśva I	9. Yuvanāśva I	9. Yuvanāśva I	9. Yuvanāśva I
10. Śrāvasta	10. Śravasta	10. Śrāvasta	10. Śravasta	10. Śravasta	10. Sāvasti
11. Bṛhadaśva	11. Bṛihadaśva	11. Bṛihadaśva	11. Bṛhadaśva	11. Bṛhadaśva	11. Bṛhadaśva
12. Kuvalāśva	12. Kuvalayāśva	12. Kuvalayāśva	12. Kuvalayāśva	12. Kuvalāśva	12. Kuvalayāśva
13. Dṛiḍhāśva	13. Driḍhāśva	13. Dṛiḍhāśa	13. Dṛiḍhāśva	13. Dṛiḍhāśva	13. Dhṛdhāśva
14. Pramoda	14. Pramoda		14. Pramoda	14. Pramodā	14. Pramoda
15. Haryaśva	15. Haryaśva I	14. Haryāśva I	15. Haryaśva	15. Haryaśva	15. Haryaśva
16. Nikumbha	16. Nikumbha	15. Nikumbha	16. Nikumbha	16. Nikumbha	16. Nikumbha
17. Saṁhatāśva	17. Saṁhatāśva	16. Saṁhatāśva	17. Saṁhatāśva	17. Saṁhitāśva	17. Saṁhatāśvaka
18. Akṛitāśva	18. Akṛiśāśva	17. Akṛiśāśva	18. Akṛitāśva	18. Akṛitāśva	18. Kṛtāśva and (Ṛṇāśva)
19. Prasenajit	19. Prasenajit	18. Prasenajit	19. Prasenajit	19. Prasenajit	19. Yuvanāśva II
20. Yuvanāśva II	20. Yuvanāsva II	19. Yuvanāśva II	20. Yuvanāśva II	20. Yuvanāśva II	20. Māndhatṛ
21. Māndhātṛi	21. Māndhātri	20. Māndhatṛi	21. Māndhatṛi	21. Mandhātṛi	
22. Durgaha					
23. Girikshit					
24. Purukutsa	22. Purukutsa	21. Purukutsa	22. Purukutsa	22. Purukutsa	21. Purukutsa
25. Trasadasyu	23. Trasadasyu	22. Trasadasyu	23. Trasadasyu	23. Trasadasyu	22. Trasadasyu
26.					
27. Sambhūta	24. Sambhūta	23. Sambhūta	24. Sambhūta	24, Sambhūta	23. Sambhūti
28. Vishṇuvṛiddha					24. Vishnuvṛddha
29. Anaraṇya	25. Anaraṇya		25. Anaraṇya	25. Anaraṇya	25. Anaraṇya
30. Trasadaśva	26. Prishadaśva		26. Trasadaśva	26. Trasadaśva	26. Bṛhadaśva
31. Haryaśva II	27. Haryaśva II (Hasta)		27. Haryaśva II	27. Haryasva II	27. Haryaśva II
32. Hasta			28. Hasta		
33. Rohidaśva					
34. Vasumanas	28. Vasumanas		29. Vasumanas	28. Vasumat	28. Vasumanas
35. Trivṛishan	29. Tridhanvan	24. Tridhanvan	30. Tridhanvan	29. Tridhanvan	29. Tridhanvan
36. Tryaruṇa	30. Trayyāruṇa	25. Trayyāruṇa	31. Trayyaruṇa	30. Trayyāruna	30. Trayyāruṇa
37. Triśaṅku	31. Satyavratatriśaṅku	26. Satyavratatriśaṅku	32. Satyavratatriśaṅku	31.	31. Satyavrata
38. Hariścandra	32. Satyavra	27. Hariścandra	33. Hariścandra	32. Satyavratatriśaṅku	32. Hariścandra
39. Rohita	33. Rohitāśva	28. Rohita	34. Rohita	33. Hariścandra	33. Rohita
40. Harita	34. Harita (Haritāśva) (Sañcu)	29. Harita	35. Harita	34. Rohita	34. Harita
41. Chañchu		30. Chanchu	36. Chañcha	35. Harita-chañchu	35. Dhundhu
42. Vijaya	35. Vijaya	31. Vijaya	37. Vijaya	36. Vijaya	36. Vijaya
43. Ruruka	36. Ruruka (or Kuruka)	32. Ruruka	38. Ruruka	37. Ruruka	37. Kāruka
44. Vrika	37. Vrika	33. Vrika	39. Vrika	38. Vṛika	38. Vṛka
45. Bāhu	38. Bāhu (Asita)	34. Bāhu (Asita)	40. Bāhu (Asita)	39. Bāhu (Asita)	39. Bāhu
46. Sagara	39. Sagara	35. Sagara	41. Sagara	40.	40. Sagara
47. (Asamañjas)	40. Asamañja	36. Asamañja	42. Asamanjas	41. Sagara	41. Asamañjas
48. Aṁsumat	41. Aṁśumān	37. Aṁśumat	43. Aṁśumat	42. Asamanjas	42. Aṁśumān
49. Dilīpa	42. Dilīpa I	38. Dilīpa I	44. Dilīpa I	43. Aṁsumat	43. Dilīpa
50. Bhagīratha	43. Bhagīratha	39. Bhagīratha	45. Bhagīratha	44. Dilīpa I	44. Bhagīratha
51. Suhotra				45. Bhagīratha	
52. Śruta	44. Śruta	40. Śruta	46. Śruta	46. Śruta	45. Śruta
53. Nabhāga	45. Nābhāga	41. Nābhāga	47. Nābhāga	47. Nābhāga	46. Nābhāga
54. Ambariṣa	46. Ambariṣa	42. Ambariṣa	48. Ambariśa	48. Ambariṣa	
55. Sindhudvīpa	47. Sindhudvīpa	43. Sindhudvīpa	49. Sindhudvīpa	49. Sindhudvīpa	47. Sindhudvīpa
56. Ayutāyus	48. Ayutāyus	44. Ayutāyus	50. Ayutāyus	50. Ayutāyus	48. Ayutāyus
57. Rituparṇa	49. Rituparṇa	45. Rituparṇa	51. Rituparṇa	51. Rituparṇa	49. Ṛtuparṇa
58. Sarvakāma	50. Sarvakāma	46. Sarvakāma	52. Sarvakāma	52. Sarvakāma	
59. Sudāsa	51. Sudāsa	47. Sudāsa	53. Sudāsa	53. Sudāsa	50. Sudāśa
60. Mitrasaha	52. Mitrasaha-saudāsa Kalmāshapāda	48. Mitrasaha-Kalmāshapāda	54. Mitrasaha-kalmāshapāda	54. Mitrasaha-kalmāṣapāda	51. Saudāsa-kalmāṣapādaka
61. Aśmaka	53. Aśmaka	49. Aśmaka	55. Aśmaka	55. Aśmaka	52. Aśmaka
62. Mūlaka	54. Mūlaka	50. Mūlaka	56. Mūlaka	56. Mūlaka	53. Nakula
63. Śataratha	55. Śataratha	51. Śataratha	57. Śataratha	57. Śataratha	54. Śataratha
64. Iḍavida			58. Iḍaviḍa	58. Śataratha	55. Bilibili
65. Viśvasaha I	56. Aiḍaviḍa Vriddhaśarman	52. Aiḍaviḍa Vriddhaśarma	59. Aiḍaviḍa Vriddhaśarma	59. Aiḍaviḍa Vriddhaśarma	56. Vṛddhaśarman
66. Viśvasaha I	57. Viśvasaha I		60. Viśvasaha I	60. Viśvasaha I	57. Viśvasaha
67. Dilīpa II Khaṭvāṅga	58. Dilīpa II Khaṭvāṅga	53. Dilīpa II Khaṭvāṅga	61. Dilīpa II Khaṭvāṅga	61. Dilīpa II Khaṭvāṅga	58. Khaṭvāṅga
68. Dīrghabāhu	59. Dīrghabāhu		62. Raghu	61. Dīrghabāhu	59. Dīrghabāhu
69. Raghu	60. Raghu	54. Raghu	63. Aja	62. Raghu	60. Raghu
70. Aja	61. Aja	55. Aja	64. Daśaratha	63. Aja	61. Aja
71. Daśaratha	62. Daśaratha	56. Daśaratha	65. Rāma	64. Daśaratha	62. Daśaratha
72. Rāma	63. Rāma	57. Rāma		65. Kāma	63. Rāma
73. Kuśa	64. Kuśa	58. Kuśa	Kuśa	66.	64. Kuśa
74. Atithi	65. Atithi			67. Kuśa	65. Atithi
75. Nishadha	66. Nishadha			68. Atithi	66. Nisādha
76. Nala	67. Anala or Nala			69. Niṣadha	67. Nala
77. Nabhas	68. Nabhas			70. Nala	68. Nabha
78. Pundarika	69. Puṇḍaīrka			71. Nabhas	69. Pundarīkākṣa
79. Kshemadhanvan	70. Kshemadhanvā			72. Puṇḍarīka	70. Kṣemadhanvā
80. Devānīka	71. Devānika			73. Ksemadhanvan	71. Devanīka
81. Ahīnagu	72. Ahīnagu			74. Devanika	72. Ahīnagu
82. Pāriyātra	73. Pāripātra			75. Ahīnagu	73. Mahāsvān
83. Śala	74. Bala (Dala)			76. Pāripātra	74. Candrāvaloka
84. Uktha	75. Uktha			77. Dala (Bala)	75. Tārādhīśa
85. Vajranābha	76. Vajranābha			78. Uktha	76. Candragiri
86. Śaṅkhana	77. Śaṅkhaṇa			79. Vajranābha	77. Bhānuvit
87. Vyushitāśva	78. Vyushitāśva			80. Śaṅkhaṇa	78. Śrutāyu
88. Viśvasaha II	79. Viśvasaha II			81. Vyuṣitāśva	
89. Hiraṇyanabha	80. Niraṇyanābha			82. Viśvasaha	
90. Pushya	81. Pushya			83. Hiraṇyanābha	
91. Dhruvasandhi	82. Dhruvasandhi			84. Puṣya	
92. Sudarśana	83. Sudarśana			85. Dhruvasandhi	
93. Agnivarṇa	84. Agnivarṇa			86. Sudarśana	
94. Śighra	85. Śighraga			87. Agnivarṇa	
95. Maru	86. Maru			88. Śighra	
96. Prasuśruta	87. Prasuśruta			89. Maru	
97. Susandhi	88. Susandhi			90. Prasuśruta	
98. Sahasvant	89. Amarsha and Sahavant			91. Susandhi	
99. Viśrutavant	90. Viśrutavant			92. Amarṣa and Sahasvant	
100. Brihadbala	91. Bṛhadbala			93. Viśrutavant	

YĀDAVAS

Bhargava	Rangacharya	Pargiter	Kūrma
1. Manu	Manu	1. Manu	1. Manu
2. Sudyamna	Ilā	2. Ilā	2. Ilā
3. Purūravas	Purūravas	3. Purūravas	3. Purūravas
4. Āyu	Āyu	4. Āyu	4. Āyu
5. Nahusha	Nahuṣa	5. Nahuṣa	5. Nahuṣa
6. Yayāti	Yayāti	6. Yayāti	6. Yayāti
7. Yadu	Yadu	7. Yadu	7. Yadu
8. Kroshtu	Kroshtu	8. Kroṣṭu	8. Kroṣṭu
9.		9.	9. Vajravān
10.		10.	10. Śānti
11. Vṛijinīvant	Vajinivant	11. Vṛjinīvant	11. Kuśika
12.		12.	12. Chitraratha Bali
13.		13.	13. Śaśabindu
14. Svāhi	Svāhi	14. Svāhi	14. Pṛthuśravas
15.		15.	
16.		16.	15. Uśanas
17. Ruśadgu	Ruśadgu	17. Rusadgu	16. Śatesu
18.		18.	
19. Citraratha	Citraratha	19. Chitraratha	
20. Śaśabindu	Śaśabindu	Śaśabindu	
21. Pṛthuśravas	Pṛthuśravas	21. Pṛthuśravas	17. Rukmakavaca
22. Antara	Antara	22. Antara	18. Parāvṛt
23.		23.	
24. Suyajña	Suyagña	24. Suyajña	19. Yāmagha
25.		25.	
26. Uśanas	Uśanas	26. Uśanas	20. Vidarbha
27.		27.	
28. Śineyu	Śineyu	28. Śineyu	
29.			21. Kratha
30. Marutta	Marutta	30. Marutta	
31.		31.	22. Kunti
32. Kambalabarhis	Kambalabarhis	32. Kambalabarhis	
33.		33.	23. Vṛṣṇi
34. Rukmakavaca	Rukmakavaca	34. Rukmakavaca	
35. Parāvrit	Parāvṛt	35. Parāvṛt	
36. Jyāmagha	Jyamagha	38. Jyāmagha	
37. Vidarbha	Vidarbha	39.	
38.		40. Vidarbha	
39.			
40. Bhīma I	Kratha-Bhīma	41. Kratha-Bhīma	
41.			
42. Kunti	Kunti	42. Kunti	
43.			
44. Dhṛishṭa	Dhṛshṭa	43. Dhṛṣṭa	
45.			
46. Nirvṛitī	Nirvṛti	44. Nirvṛti	
47.			
48. Vidūratha	Viduratha	45. Vidūratha	
49.			
49.			
50. Daśārha	Daśārha	Daśārha	
51.			
52. Vyoman	Vyoman	Vyoman	
53.			
54. Jīmūta	Jīmūta	Jīmūta	
55.			
56. Vikṛti	Vikṛti	Vikṛti	
57. Bhīma II	Bhīmaratha	Bhīmaratha	
58. Rathavara	Rathavara	Rathavara	
			24. Navaratha
60. Daśaratha	Daśaratha	Daśaratha	25. Daśaratha
61. Ekādasaratha	Ekādaśaratha	Ekādaśaratha	
62. Sakuni	Śakuni	Śakuni	26. Śakuni
63. Karambha	Karambha	Karambha	27. Karambha
64. Devarāta	Devarāta	Devarata	28. Devarāta
65. Devakṣatra	Devakshatra	Devakṣatra	29. Devakṣatra
66. Devana	Devana	Devana	
67. Madhu	Madhu	Madhu	30. Madhu
68. Puruvaśa	Puruvaśa	62. Puruvaśa	31. Kuru (vaśa)
69. Purudvant	Purudvant	63. Purudvant	32. Anu (and Sutrāmā)
			33. Priyagotra
70. Purudvaha	Jantu	64. Jantu (Aṁśu)	34. Aṁśu
71. Satva	Satvant	65. Satvant	35. Andhaka (Satvata)
72.	Bhīma Sātvata	66. Bhīma-Sātvata	36. Sātvata)
	Andhaka	67. Andhaka	37. Andhaka
		68.	
	Kukura	69. Kukura	38. Kukura
		70.	
		71.	
		72.	
	Vṛṣṇi	73. Vṛṣṇi	39. Vṛṣṇi
		74.	
		75.	
		76.	
	Kapotaroman	77. Kapotaroman	40. Kapotaroman
		78.	
	Viloman	80. Viloman	41. Vilomaka
		81.	
		82.	
	Nala	83. Nala	42. Tama (Nala)
		84.	
		85.	
	Abhijit	86. Abhijit	43. Abhijit
		87.	
		88.	
	Punarvasu	89. Punarvasu	44. Punarvasu
		90.	45. Āhuka
		91.	
	Ugrasena	92. Ugrasena	46. Ograsena
	Kaṁsa	93. Kaṁsa	47. Kaṁsa

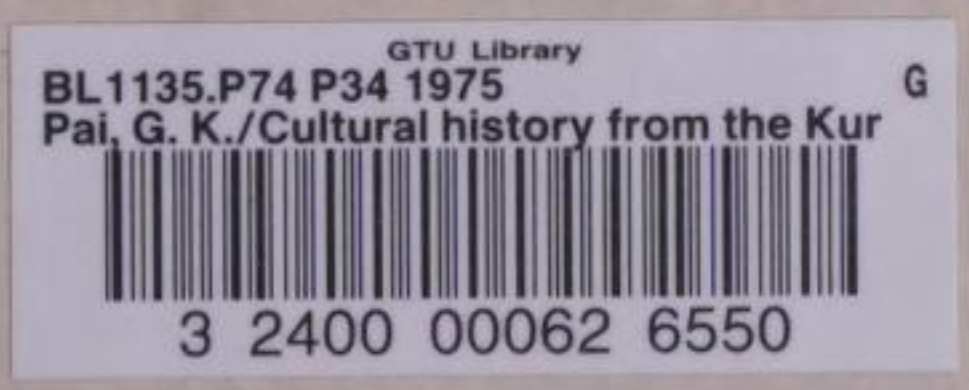
HAIHAYAS

Kūrma	Bhargava	Rangacharya	Pargiter	Kūrma
1. Manu	1. Manu	Manu	1. Manu	1. Manu
2. Ilā	2. Sudyumna	Ilā	2. Ilā	2. Ilā
3. Purūravas	3. Purūravas	Purūravas	3. Purūravas	3. Purūravas
4. Āyu	4. Āyu	Āyu	4. Āyu	4. Āyu
5. Nahuṣa	5. Nahusha	Nahuṣa	5. Nahuṣa	5. Nahuṣa
6. Yayāti	6. Yayāti	Yayāti	6. Yayāti	6. Yayāti
7. Yadu	7. Yadu	Yadu	7. Yadu	7. Yadu
8. Kroṣṭu	8. Sahasrajit	Sahasrajit	8. Sahasr it	8. Sahasrit
9. Vajravān	9.		9.	
10. Śānti	10.		10.	
11. Kuśika	11.		11.	
	12. Śatajit	Śatajit	12. Śatajit	9. Śatajit
12. Chitraratha Bali	13.		13.	
13. Śaśabindu	14.		14.	
14. Pṛthuśravas	15.		15.	
	16. Haihaya	Haihaya	16. Haihaya	10. Haihaya
15. Uśanas	17.		17.	
16. Śatesu	18.		18.	
	19. Dharma	Dharma		11. Dharma
	20.			
	21.			
	22. Dharmanetra	Dharmanetra	17. Dharmanetra	12. Dharmanetra
	23.		18.	
	24.			
	25. Kunti	Kunti	19. Kunti	13. Kunti
	26.			
	27.			
	28. Sahañja	Sahasrajit	21. Sahañja	14. Sañjita
	29.		22.	
	30.			
	31. Mahishmant	Mahishmān	23. Mahiṣmant	15. Mahiṣmā
	32.		24.	
	33. Bhadrasreṇya	Bhadra-Śreṇi	25. Bhadrasreṇya	16. Bhadrasreṇya
			26.	
	34. Durdama		27. Durdama	17. Durddama
	35. Kanaka	Dhanaka	28. Kanaka	18. Andhaka
			29.	
	36. Kṛtavīrya	Kṛtavīrya	30. Kṛtavīrya	19. Kṛtavīrya
	37. Arjuna	Arjuna	31. Arjuna	20. Arjuna
			32.	
	38. Jayadhvaja		33. Jayadhvaja	21. Jayadhvaja
	39. Tālajaṅgha		34. Tālajaṅgha	22. Tālajaṅgha
			35.	
	40. Vītahavya		36. Vītihotra	23. Vitihotra
	41.		37.	
	42. Ananta		38. Ananta	24. Ananta
	43.		39. Durjaya	25. Durjaya
	44.			
	45.			
	46. Supratīka		40. Supratīka	26. Supratīka

BL
1135
P74
P34
1975

Cultural history from the Kūrma Purāṇa / G.K. Pai

403042

BL
1135
P74
P34
1975

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709